

Achieving the Criteria of a SAMARA Family in the Household

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ABSTRACT

Achieving the criteria of a SAMARA family (Sakinah, Mawaddah, Rahmah) in a household involves cultivating an environment of peace, love, and compassion within the family. Islamic Sharia provides a divine framework for family life, emphasizing the importance of faith, mutual respect, and fulfilling the duties and rights of each family member. The pursuit of a SAMARA family begins with mutual understanding, trust, and support between husband and wife, underpinned by a shared commitment to religious values and the application of these principles in daily life. This study explores the essential components of a SAMARA family, which include emotional harmony (Sakinah), love and affection (Mawaddah), and compassion (Rahmah), all of which contribute to a balanced and sustainable marital relationship. By adhering to these principles, families can overcome challenges and create a nurturing environment that fosters both individual and collective well-being. The goal of this study is to outline the steps and strategies necessary to build a SAMARA family, ensuring the stability and prosperity of the household, in line with Islamic teachings.

INTRODUCTION

All men are naturally inclined to desire marriage with women, and likewise, women aspire to build a family, live happily, and achieve prosperity. This desire is inherently human, as humanity was created by God in accordance with His divine decree to follow the straight path and avoid deviation. Marriage itself is a *gharizha insaniyyah* (a natural human instinct). When this instinct is not aligned with the intended path, individuals may go astray, seeking their own way, which can lead to misguidance and violations of laws established by Allah.

This is reflected in Government Regulation Number 9 of 1975, which implements Law Number 1 of 1974. Article 1 of the Marriage Law defines marriage as a physical and spiritual bond between a man and a woman as husband and wife, with the purpose of forming a happy and enduring family (household) based on faith in God Almighty.

LITERATURE REVIEW

This study explores the concept of *Sakinah*, *Mawaddah*, and *Rahmah* (SMR) as the ideal foundation for building a harmonious family in accordance with Islamic teachings. *Sakinah* refers to dynamic tranquility and peace within the family, *Mawaddah* reflects the profound love and affection granted by Allah SWT to married couples, and *Rahmah* encompasses compassion that extends to the relationships between spouses and their family. These three principles are fundamental values outlined in the Qur'an and Hadith, serving as a guide to establishing a happy family that supports one another and contributes positively to society. This study delves into the meaning, purpose, criteria, and implementation of SMR values as a cornerstone for fostering an Islamic family.

METHODOLOGY

The research method employed in this study is a qualitative approach with philosophical and theological perspectives. The study aims to explore the concept of Islamic *Shari'ah* as a divine teaching intrinsically linked to the philosophical foundation of faith. The data is sourced from literature reviews, including classical and contemporary works relevant to discussions on Islamic *Shari'ah*. Data analysis is conducted using a descriptive-interpretative approach to understand the meaning and essence of *Shari'ah* in the context of human life, particularly regarding human limitations in recognizing natural strengths and their potential to comprehend a greater power. This approach allows the researcher to delve into how human understanding of *Shari'ah* has evolved over time and how the philosophical foundation of faith influences the application of *Shari'ah* in daily life.

RESULT AND DISCUSSION

A. *Sakinah*, *Mawaddah* and *Rahmah*

1. Definition of *Sakinah*

In Arabic, the word *sakinah* encompasses meanings such as tranquility, honor, safety, a sense of being protected, love, and receiving support. Allah SWT mentions this in Surah Ar-Rum (30:21):

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

“And among His signs is that He created for you spouses from among yourselves so that you may incline toward them and find tranquility in them, and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”

A *keluarga sakinah* is a family in which its members experience love, tranquility, security, and blessings, living in an atmosphere of peace, happiness, and the grace of Allah SWT. According to M. Quraish Shihab, the term *sakinah* originates from the root word *sakana*, which means tranquility after turmoil, symbolizing a dynamic and harmonious family environment. A *keluarga sakinah* is characterized by serenity, happiness, inner and outer peace, and well-being. Its formation begins with choosing a good partner, fulfilling household rights and responsibilities based on Islamic values, and creating an environment that nurtures and educates children according to religious teachings.

عن انس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : اذا اراد الله باهل بيت خيرا فقههم في الدين ووقر صغيرهم كبيرهم ورزقهم الرفق في معيشتهم والقصد في نفقاتهم وبصرهم عيوبهم فتيبوا منها واذا اراد بهم غير ذلك تركهم هملا. رواه الديلمي.

“When Allah wills goodness for a family, He grants them understanding of the religion. They show mutual respect—where the young honor the elders and the elders appreciate the young. He provides sustenance in their lives, instills frugality in their spending, and enables them to recognize and correct their shortcomings together. However, when He wills otherwise, He leaves them in a state of misery. (Hadith narrated by Ad-Dailami).”

From the hadith, it is understood that a good family (*Sakinah*) exhibits several key characteristics. First, they have a deep understanding of and adhere to their religious teachings. They live in harmony, with mutual respect, where the young honor the elders and the elders appreciate the young. Their lives are blessed with sufficient sustenance, and they practice simplicity and frugality in their spending. Moreover, they are aware of each other’s shortcomings and make efforts to improve them together. These qualities reflect a family that embodies Islamic values, fostering peace, love, and support in all aspects of life.

a. The Goals and Objectives of the *Keluarga Sakinah* Development Program

The general goal of the *Keluarga Sakinah* development program is to improve the quality of human resources in a comprehensive manner between society and the government, with the aim of accelerating efforts to address the crisis facing Indonesia. This aims to create a moral, faith-driven, and pious civil society. Specifically, the program has several primary objectives. First, it seeks to instill, internalize, and practice values of faith, piety, and noble character in family life, society, the nation, and the state through religious education in families,

communities, and formal education. Second, the program aims to empower the economic capabilities of the ummah by improving the economic conditions of families, *keluarga sakinah* groups, mosque cooperatives, *majelis ta'lim* cooperatives, and other efforts to enhance the people's economy, while mobilizing the potential of zakat, infak, sadaqah, wakaf, and other religious funds.

Third, the program seeks to reduce the rates of marital disputes and divorces to decrease the number of problematic families that contribute to social instability. Fourth, it aims to guide prospective brides and grooms, ensuring they have the knowledge and physical and mental preparedness for marriage, enabling them to build a *keluarga sakinah*. Fifth, the program focuses on guiding unmarried youth to avoid free relationships, moral decay, substance abuse, gambling, brawls, and other criminal activities. Additionally, the program works to raise awareness in society about halal food, including among food industries and importers, to prevent Muslim communities from consuming haram goods in terms of acquisition, ingredients, processing, distribution, and presentation.

Moreover, the program seeks to enhance understanding of healthy reproduction and community nutrition, focusing on prospective brides and grooms, pregnant and breastfeeding women, infants, toddlers, and school-age children, with a religious approach. Efforts to improve family, community, and environmental health are conducted through religious methods and the *Jumat Bersih* movement. The program also focuses on combating sexually transmitted diseases and HIV/AIDS with a moral religious approach. Lastly, the program advocates for gender equality, fostering harmonious living attitudes between men and women in society. The main target of the *Keluarga Sakinah* development program is all Muslim families in Indonesia, with particular attention given to families that are in the *pra-sakinah* stage and require greater support.

b. Criteria for a *Keluarga Sakinah* (Ideal Family)

In the *Keluarga Sakinah* development program, the Ministry of Religious Affairs has outlined general criteria for an ideal family, which are as follows:

A *Keluarga Sakinah* is the ultimate goal to be achieved in every marriage. To reach this ideal, there are several criteria that represent the stages of development from a *pra-sakinah* family to an optimal *Keluarga Sakinah*.

A *Keluarga Pra-Sakinah* is a family that has not been formed through a legitimate marriage and has not yet been able to meet basic spiritual and material needs. This family often faces issues such as family members not performing prayers, not fasting during Ramadan without valid reasons, or not knowing how to read the Qur'an. The family's life is generally unstable, marked by frequent disputes, and

lacks basic spiritual elements such as having a Qur'an or prayer rugs in the home.

The next stage, *Keluarga Sakinah I*, represents a family that has been established through a lawful marriage and has met the minimal spiritual and material needs. Family members over the age of seven are usually able to read the Qur'an, and most regularly perform obligatory prayers, although consistency may still be lacking. The head of the family is able to pay zakat fitrah, and family members have started to observe fasting during Ramadan. In this family, disputes between members begin to lessen, indicating improved relationships within the household.

Keluarga Sakinah II represents a family that has become more stable both spiritually and socially. Family members start to perform congregational prayers, either at home or in the mosque, and Qur'an recitation becomes more regular. This family is also involved in social activities, such as regularly giving infaq (charitable donations) and sadaqah (voluntary charity), maintaining cleanliness in the home, and actively participating in religious activities, such as Qur'an recitation during Ramadan. Beyond fulfilling material needs, this family begins to incorporate religious values into daily life.

At a higher level, *Keluarga Sakinah III* illustrates a family that is able to meet all spiritual, material, and socio-psychological needs effectively. All family members over the age of 10 actively participate in congregational prayers and perform additional prayers, such as the rawatib (regular Sunnah prayers). The home is equipped with religious materials such as the Qur'an, its translation, and religious books. This family is also capable of paying zakat mal (wealth tax), consistently donates to religious activities, owns their own home, and supports their children's education up to the university level.

The highest stage, *Keluarga Sakinah III Plus*, is a family that not only fulfills all aspects of faith, piety, and noble character perfectly but also serves as a role model to the community. Both the husband and wife actively engage in additional acts of worship, such as the duha (mid-morning prayer) and tahajjud (night prayer), and have fulfilled the pilgrimage to Mecca (Hajj). This family plays an active role in community social and religious activities and raises their children with care, ensuring they observe religious duties. With a balance of spiritual, social, and material well-being, a *Keluarga Sakinah III Plus* serves as the ideal model of a blessed family that brings positive benefits to its surroundings.

2. The Meaning of *Mawaddah*

Mawaddah is a deep, burning love, a love that grows between a husband and wife as a blessing from Allah SWT. It is a natural form of love, and it is not wrong for someone to feel passionate love for their

lawful spouse. In fact, this love is a perfection that should be cherished and appreciated.

Mawaddah also refers to the love for someone older (such as elders) and includes al-Jima' (sexual relations). Allah SWT instills mawaddah after the marriage of two individuals. Prior to marriage, they may not have known each other and may not have had any connection that would lead to affection, whether through family ties or other relationships. Mawaddah arises because there are factors within marriage that foster these feelings of love and affection. Through marriage, a husband can experience joy and pleasure, and they both benefit from raising children and nurturing them.

3. The Meaning of *Rahmah*

Rahmah is compassion and mercy, which is an inherent gift from Allah SWT. It grows in the relationship between husband and wife and becomes stronger through kindness between them. The presence of children also reflects rahmah, as it represents love for the younger ones.

Islamic law, as a way of life, comes from Allah's revelation, not from human thought. Understanding and applying this law becomes the foundation of faith, helping humans recognize the greatness of Allah despite the limitations of their intellect.

In marriage, the relationship between husband and wife (*zauj*) is one of mutual influence. The key to a successful marriage is mutual understanding, trust, and maintaining the principle of togetherness. Through regular evaluation of these principles and adherence to Islam, couples can create a harmonious household.

Marriage is not merely the fulfillment of biological needs but also a path toward a *sakinah*, *mawaddah*, and *rahmah* family – one full of love and blessings from Allah SWT.

B. Characteristics of SAMARA Family (*Sakinah*, *Mawaddah*, *Rahmah*)

A SAMARA family (*Sakinah*, *Mawaddah*, *Rahmah*) exhibits several characteristics that reflect harmony in the household. The main pillars of a harmonious family include four key aspects: first, a strong inclination and closeness to religion; second, mutual respect between the younger and older members, with the elderly showing affection toward the younger; third, simplicity in financial matters and family expenditures; and fourth, a polite and respectful attitude in interactions. These values are reinforced by a Hadith from the Prophet Muhammad (PBUH) that happiness in the family can be achieved through four things: a devoted husband and wife (*saleh* and *salehah*), obedient children, a healthy social environment, and an abundance of sustenance.

In family life, the relationship between husband and wife should be based on mutual dependence, just like clothing that covers the body, protects from the elements, and serves as adornment. In this context, husband and wife should maintain each other's appearance, strive to fulfill their roles with care and responsibility. Furthermore, in social interactions, they should adhere to

the accepted norms (ma'ruf), which go beyond mere rights and wrongs. Matters such as the dowry, financial support, and manners in interaction must always take into account values that are widely recognized and accepted, creating balance and harmony within the household.

This is especially important for couples coming from cultures with noticeable differences. As mentioned in Surah An-Nisa [04:19], such considerations must be kept in mind.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا حَرًّا لَئِنَّهُنَّ لَمَّا ءَاتَيْنَكُمُوهُنَّ إِلَّا
أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you have given them, unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike something and Allah has placed in it much good.”

This verse emphasizes that inheriting women by force, as practiced in some pre-Islamic Arab societies, is forbidden. In those cultures, after a husband's death, the widow could be inherited by the eldest son or another male relative, who could marry her either alone or to someone else. However, this practice contradicts Islamic teachings, which advocate that husbands and wives should fulfill their duties sincerely, following Allah's commands. Both spouses are responsible for protecting each other's rights and obligations, showing mutual respect, trust, and loyalty in order to achieve goodness in both this world and the Hereafter.

A family that embodies the concept of *sakinah* is one built on the foundation of faith and piety towards Allah, with the application of Islamic principles in family life. The sustenance earned is always lawful (*halal*), and the husband strives to meet the family's needs in a good and proper manner. A *sakinah* family is always grateful for Allah's blessings, whether in abundance or scarcity, and consistently seeks self-improvement through religious knowledge. Families that can embody these principles will create a home filled with love and balance, in harmony with values of faith, piety, and noble character. Conversely, families that stray from these values will struggle to achieve *sakinah*.

C. Views of the Scholars on the Meaning of *Sakinah*, *Mawaddah*, and *Rahmah* (SAMARA)

Sakinah, *mawaddah*, and *rahmah* are three qualities that Allah SWT instills in the hearts of human beings as signs of His power. *Sakinah* refers to the tranquility a husband feels when with his wife, followed by the feeling of *mawaddah* (love), and ultimately *rahmah* (deep compassion). This compassion forms the foundation of marital harmony that lasts even into old age, despite the weakening of physical desires and love.

To achieve *sakinah*, *mawaddah*, and *rahmah*, three things are required: piety to Allah before, during, and after marriage; understanding the rights and

responsibilities of both husband and wife; and supplicating to Allah to be granted these qualities. Sakinah reflects peace of heart, mawaddah signifies love, and rahmah symbolizes compassion, which also extends to the birth of children. Married life requires continuous efforts to nurture love, even while facing various challenges.

Hasan Al-Bashri, Mujahid, and Ikrimah, may Allah have mercy on them, said:

Mawaddah is likened to the marriage (or conjugal relationship), while rahmah is compared to the children. Some scholars believe that mawaddah represents the love a husband has for his wife, while rahmah signifies the husband's compassion for his wife, ensuring that she is not afflicted with harm or misfortune. This interpretation highlights the emotional and protective aspects of the relationship, where love (mawaddah) forms the foundation of the marital bond, and mercy (rahmah) extends to safeguarding the well-being of the spouse.

Prophet Adam (AS) initially lived alone in paradise before Allah SWT created Hawwa (Eve) as his companion. The presence of a partner from the same species brings tranquility and harmony to human life. After they were sent down to Earth, they were briefly separated until Allah reunited them. This illustrates that Allah created wives from the same kind as men to foster mawaddah (love) and rahmah (compassion) in marriage, so that husband and wife support each other and build a life together.

Life's trials, such as poverty, loneliness, or dissatisfaction, are often challenges, but the solution is not to forget the principles of religion. Congregational prayer is encouraged because Allah promises great blessings for those who observe it. Scholars emphasize the importance of praying together, recognizing the extraordinary benefits it brings to both worldly life and the Hereafter.

CONCLUSION AND RECOMMENDATION

Mutual understanding and continuity are the key factors for the success of a marriage. When these elements are absent, the marriage is likely to face failure, whether it be a complete failure such as divorce or a partial failure, such as experiencing a difficult life together. Life will always involve both happiness and sorrow. For mutual understanding to be effectively realized between husband and wife, they must uphold principles and establish mechanisms for managing their relationship in every matter and situation. This can only be achieved through mutual trust, where both partners understand what should be shared with others and what must remain a private matter between them.

The principles of mutual understanding are essential in a marriage, and it is highly recommended that couples continuously evaluate and remind each other of these principles, so they can be consistently applied. By doing so, the happiness and harmony of their household will endure. Achieving mutual understanding can be accomplished through both traditional methods and innovative approaches. Couples should rely on the guidance of Islam, which offers solutions to every challenge in life.

ADVANCED RESEARCH

Future research could focus on an in-depth exploration of the implementation of the principles of mutual understanding and continuity in marital relationships. This study could examine how couples apply these principles in their daily lives and their impact on the happiness and stability of the household. Additionally, the research may explore both traditional and innovative methods used by couples to build and maintain mutual understanding, particularly in the context of Islamic values. The study could also assess the effectiveness of the mechanisms employed by couples to preserve confidentiality, trust, and the direction of their relationship, as well as how regular evaluations of these principles contribute to the longevity of the marriage. With a comprehensive approach, this research is expected to provide practical insights that couples can apply, while also enriching the literature on relationship dynamics in the context of diverse cultures and religions.

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