

The Role Of 'Aisyiyah Recitation In Forming Sakeenah Family

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Abstract: *The recitation is one of 'Aisyiyah's efforts that can provide benefits to the public even family. This is appropriate with the meaning of 'Aisyiyah as a women's organization that is engaged in religious, social and society. The recitation of 'Aisyiyah, amounting to seven thousand study units spread throughout Indonesia that consist of a variety on ages and diverse activities. There are many programs can be carried out in the implementation of recitation in Aisyiyah, including the enlightening study program (at-Tanwir) especially providing enlightenment for families. The Sakeenah Family material is very important in guidance to the Sakeenah family. The important aspects of sakeenah family a are: a. Fostering Spiritual Aspects, namely the power of submission and obedience to Allah, the urge to rely only on Allah. The good spirituality will bring a sense of peace, even the security and peace in the souls of each member. b. Feelings of spirituality can be reflected in the behavior of worship and mu'amalah, relationship with Allah, with humans and with the natural surroundings. c. Spiritual husband and wife coaching. d. Spiritual formation in children. Spiritual nuances in Muslim families. The study of 'Aisyiyah which has been programmed according to the sakeenah family concept material is expected to function the family well. The sakeenah family function that has been formulated in the Sakeenah Family Guidance is to function as religious formation, biological and reproductive functions, civilization, love, protection, social, education, economic, environmental preservation function, internalizing Islamic values and regeneration function. In order to establish a sakeenah family in accordance with the five basic aspects above, and the formation of a family in accordance with its function, the 'Aisyiyah recitation method developed is adjusted to the congregation's conditions, including if the study participants are homogeneous (leaders, employees, young, old) can be done with training methods, workshops or out bond. However, if the participants are heterogeneous, the lecture, question and answer method, or listening methods can be used. Another method is the electronic media method, such as LCD and OHP. Then once a time can be made rihlah program or religious tourism, it can also do tadabur nature or a visit to a historic place or a comparative study program called Silaturrahim 'Aisyiyah to other areas.*

Keywords: *Recitation 'Aisyiyah, Sakeenah Family*

A. Preliminary

Allah decreed the Islamic Shari'ah to be a spiritual blessing then people can live in harmony and peace with love and prosperity. Islamic Shari'ah as a rahmah gives goodness to all the world. The concept of the sakeenah family has existed in Islam which is to provide happiness and rahmah for Muslim families.

Building a family towards a quality sakeenah mawaddah wa rahmah is the responsibility of each family, the community and the State. Aisyiyah as a social, religious organization, is a Muhammadiyah women's organization that is responsible and called upon

to make family-oriented in family planning as one of the main programs and activities of preaching.

In order to establish a family-friendly institution, Aisyiyah applied it in the form of the Aisyiyah Family Program and presented the Aisyiyah form of education from central leadership to branch school. The family material is already included in a book titled "A Guide to Family Happiness" and presented systematically; from the introduction, the concept of family of happiness, the rights and obligations of the family, the formation of the family and the closing.

B. The Recitation of Aisyiyah

Aisyiyah recitation is an effort that can be effective to provide benefits to the wider community. In line with this Aisyiyah is a women's organization engaged in the religious social field. One of Aisyiyah's assets is to have more than 7000 recitation units spread throughout Indonesia. Various programs can be developed in recitation of Aisyiyah, one of the programs is to realize in enlightening recitation (at-Tanwir) namely Aisyiyah who is demanded to realize an enlightening study movement contains missionary mission that liberates, empowers, and advances the society in all fields in various enlightening teaching models that are truly actual.¹

The Aisyiyah Tabligh Division is one of the auxiliary governing bodies in the management of Aisyiyah organization starting from the central level up to the branches in charge of Islamic da'wah. The Assembly is tasked with designing and arranging Aisyiyah studies, including determining curriculum and determining competent resource persons in delivering Aisyiyah study material. The Tabligh Assembly has a division in charge of each work and program in preaching. The division consists of:

- a. Strengthening Study and Media Division
- b. Muballighat Development Division
- c. Family Coaching Division
- d. Counseling for the Conversion and Special Da'wah Division²

The Aisyiyah recitation has several fostered objects including family worshipers. The strengthening family in worshipers aims to uphold pure monotheism based purely on Al Quran and as-Sunnah, realizing Islam in personal, family and community life. The way of fostering the family through recitation is that every member of Muhammadiyah and Aisyiyah always has a strong intention to involve their family members in realizing Islam in their personal and family lives. Every member of Muhammadiyah tried to invite his family to be present at every recitation held by the leaders of Muhammadiyah / Aisyiyah.

The recitation of Aisyiyah has a purpose based on Al-Quran, Ali Imran : 104 : :

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. (Ali Imran: 104)

In Al Quran, an-Nahl 125 Allah SWT said:

¹Pimpinan Pusat Aisyiyah Majelis Tabligh, *Panduan Penguatan Pengajian*, (Yogyakarta : PP. Aisyiyah Majelis Tabligh, 2019), p. 9

²*Ibid*, p. 12

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (An Nahl: 125)

Da'wah carried out by Aisyiyah in ways that were carried out by the Prophet Muhammad SAW, by touching hearts to dialogue with a good argument.

Thus recitation of Aisyiyah can achieve its goals, namely:

1. Increasing the quality of recitation of Aisyiyah both qualitative and quantitative
2. Creating a variety of activities in recitation Aisyiyah that can encourage increased congregation.
3. Making the study of Aisyiyah as a forum for activities of various activities of the assemblies in Aisyiyah.
4. Involving recitals in various study activities.

Aisyiyah recitation is routinely carried out starting from Sprig and Branches. This study is held in once a week. In addition, beside the reciting sprig and branches for members, at the regional, regional and central levels, they also have recitals, namely recitation of leaders.

C. Concept of Sakeenah Family

The term sakeenah family is already popular among Muslim communities. Sakeenah's family consists of two words, family and sakeenah. In the Indonesian Dictionary, family has several meanings, namely: 1. Mother and father and their children, the whole house. 2. People in the household who become dependents, 3. Relatives, relatives. 4. kinship unit which is very basic in society. Sociologically the family is the smallest unit consisting of husband and wife, both with and without children.³ In Law Number 52 year 2009 concerning about Population Development and Family Development that the family is the smallest unit in society consisting of husband and wife, or husband, wife and children, or father and child or mother and child. The family is a social unit consisting of a husband and a wife, or in other words the family is a halal association between a man and a woman which is continuous in which one feels at ease with the other in accordance with those determined by religion and the community.⁴ As for the author's intent that the family is a person in the house, consisting of parents, can be both parents or one father or mother, together or without children, can also be with other family members who are dependents and people who help in the family.

In Al Quran, about family has been stated as al-Ahl, based on surah at-Tahrim, verse

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

Al-Maraghi, interpreting "al-Ahl" as a family consisting of father, mother, child, and khadam (helper), extended family consisting of small family members plus relatives both near and far, Sakeenah family structure adheres to extended family patterns (extended

³Pimpinan Pusat Aisyiyah, Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tuntunan Menuju Keluarga Sakinah*, (Yogyakarta : Suara Muhammadiyah, 2016), p. 15-16

⁴Hasan Langgulgung, *Manusia dan Pendidikan*,m (Jakarta : Pustaka Al-Husna Baru, 2004), p. 24

family), which besides having responsibility for the welfare of the members of the nuclear family, namely father-mother-child (for those who have children), also has responsibility for the welfare of members of close relatives of both partners. The Qur'an refers to it as 'Ashtray, as contained in the Surah Ash'ara': 214:

“And warn thy tribe of near kindred,”

The above verse describes the extended family, the figure of the concept of mahram and heirs in the family. The extended family members can consist of father, mother, child, grandfather, grandmother, brother, sister, uncle, and aunt. In this case, the implementation of a sense of responsibility towards family members can be economic, educational, or psychological.

Sakeenah in Arabic, comes from *sakan-yaskunu-sukunan*, meaning calm, happy, silent, not moving, calm after turmoil, occupying the house, using *sukun* marks. As-Sakeenah, means *at-tuma'innah wal-waqar wal mahabbah*, meaning tranquility, glory and honor.

The mention of the word *sakeenah* in the Al Quran is found in six verses in different contexts namely *sakeenah* (Surah al-Baqarah: 248), *as-Sakeenah* (Surah Al-Fath: 4 and 18) and *sakeenatahu* (Surah At-Taubah: 26 , 40) and (Surah Al-Fath: 26).

The use of the word *sakeenah* in the six verses above has the same substance, that is, a feeling of calm that comes from Allah SWT, it is just a different consequence.

As-Sakeenah is the opposite of *al-'ajalah*, which means in a hurry. In this case, in doing virtue it does not need to be in a hurry, but carried out calmly and with full consideration. The *sakeenah* condition does not just happen, but it must be cultivated and fought patiently and calmly. Husband and wife empower each other both psychologically and spiritually, in order to realize the Sakeenah Family.

The emergence of the term Sakeenah Family is a translation of the word of Allah SWT in surah ar-Rum: 21, which states that the purpose of marriage or family is to realize peace and tranquility on the basis of *mawaddah wa rahmah* (mutual love and affection).

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

The word “*taskunu*” in the above verse becomes *sakeenah*, meaning calm or serene. Furthermore, *sakeenah* means peace, harmony, compactness and warmth. The realization of *sakeenah* in the family due to peace, tranquility, cohesiveness and warmth within the family itself. *Mawaddah* means loving and loving each other with mutual responsibility between husband and wife. *Warahmah* means mutual sympathy, understanding, respect, responsibility between one and the other. So the *Sakeenah* Family can be interpreted as: "Family buildings formed based on legal marriages and recorded at the Office of Religious Affairs based on mutual love and respect with a sense of responsibility in bringing an atmosphere of peace, tranquility and happiness to life in the world and in the hereafter blessed Allah SWT."⁵

The principles of the Sakeenah Family Concept are:

⁵Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah*, Jilid 3, (Yogyakarta : Suara Muhammadiyah, 2018), p. 359

1. The principle of Karamah Insaniyah, namely placing humans (men and women) as God's creatures who have the glory and the main position. Allah created him with a variety of potential, glorifying it by giving various kinds of virtues and choosing him to be God's representative to prosper the world and realize the welfare of humanity. This humanism view is based on the message of Allah in Surah al-Isra 'verse 70:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

2. The principle of equality relations. The pattern of relationships between members of the *sakeenah* family is equality, which is a pattern of relationships between people based on the attitudes of all humans having the same value. The differences in the status and role of a person does not cause differences in value in the presence of others, only his devotion distinguishes it.

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”(Al Hujurat : 13)

The relationships between family members based on equality of human values will encourage the emergence of *tafahum*, *tasamuh* and respect for others despite different age status.

3. Principle of Justice. Justice is a universal thought. Every human being has the potential to do justice. Even the Al Quran does not define fair but shows the practice of upholding justice, respecting and elevating the degree of people who want to uphold justice, Fair is the virtue that is closest to *taqwa*.

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.

The implementation of doing justice in the family starts with oneself, then with spouse, children, parents and relatives.

4. The principle of *Mawaddah Wa rahmah* (affection). *Mawaddah* is interpreted as a result of physical interaction, while *rahmah* is love which born from inner interaction. *Mawaddah wa Rahmah* in the family is a state of mind in each individual family member who has a voluntary attachment to others, which is followed by encouragement and effort to protect and protect it. *Mawaddah wa rahmah* is the glue between family members that creates a sense of mutual understanding, respect, responsibility between one another, and a tendency to other family members. *Mawaddah wa rahmah* becomes a source of strength of justice, honesty and openness in the household for the realization of harmony, cohesiveness, openness, so as to realize the goodness of life in the world and the hereafter blessed by Allah SWT.

5. The Principle of Fulfilling the daily Needs and Hereafter. The *sakeenah* family is a family that was built to meet the basic necessities of sustaining prosperity in the world and the hereafter. This is found in Al-Quran surah Al-Baqarah: 201

and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

The human potential has given by Allah SWT in terms of meeting the needs of life. Some needs that need to be met in the family are (1): spiritual needs in the form of belief in godliness to Allah SWT (the need for monotheism), the need to seek, approach and take refuge in Allah SWT. Allah says in Surah al-‘A'raf: 172:

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

(2) Humans have the need for *ubudiah*, namely the urge to serve and obey Allah SWT, as mentioned by Allah in surah az-Zariyat: 56.

“And I did not create the jinn and mankind except to worship Me.”

(3) Humans have the potential of the caliphate, namely the basic needs by way of exploring nature properly, so that it has social awareness and the natural environment. Allah says in Surah Al-Baqarah: 30.

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority...."

(4) Humans have the needs of the *jasadiyah* which is to encourage themselves to be physically gradual.

(5) Humans have the need to think, curiosity, want to learn and develop. This potential, if developed, will increase the intellectual potential that can elevate the degrees of believers. Allah says in Surah al-Mujadilah: 11

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

The five basic necessities of the *sakeenah* family above can be summarized as:

- 1) The spiritual needs
- 2) The educational needs
- 3) The economic needs
- 4) The social relations needs
- 5) The Health and environmental management needs.

The purpose of forming the *sakeenah* family is to have the main goal in forming a family that has an existence related to humanity and society. The objectives include: a. Realizing pious souls. A pious person is a human who develops according to his human potential optimally, so that he becomes a *kaffah* (whole) human being, all potentials, namely the potential of monotheism, *ubudiyah*, caliphate, *jasadiyah* and *akliyah*. The *sakeenah* family is a family place that chooses where the child grows and develops to become a pious person, given by God to parents whose duty is to foster that devotion. b. Creating a progressive society. The family is the smallest unit of society, the family must be able to reflect the ideal society that is a society that is progressive, empowered and happy physically and mentally. A

society that is progressing and happily born-heartedly, is an implementation of the Al Quran, called *baladun Thayyibatun warobbun ghofuur*, which means a good country and the forgiveness of God, the Forgiving God. This expression is often used to refer to the ideal society that it formed, a just and prosperous society full of the pleasure of Allah SWT. The community is progressing, empowered and happy born-heartedly with the understanding of the community whose members feel safe and secure in all their lives, individually or in groups.

D. The Role of Recitation of Aisiyah in Forming a Sakeenah Family

Al-Quran and Sunnah are sources of Islamic teachings which a whole become the material of da'wah and delivered in the Aisiyah study. Therefore, the material is developed in such a way that can reach all aspects of human life. Aisiyah study material designed and compiled curriculum in order to achieve the objectives, namely:

- a. The main material that is routine and must be given are: Muhammadiyah Citizens' Islamic Living Guidelines (PHIWM). This material is given to strengthen the monotheism and foster faith and guide people to worship in accordance with the Prophet Muhammad SAW as *uswah hasanah*.
- b. The material of Sakeenah Family, which is sourced from guidance books for the sakeenah family. In Chapter IV "The Development of the Sakeenah Family", namely:
 - 1) Spiritual Aspect Development, power of submission and obedience to Allah SWT, encouragement to rely on God only, with a spirit of spirituality will bring a sense of peace, security and peace in the soul of each family member.
 - 2) Sense of spirituality can be reflected in worship and *muamallah* behavior, relationship with God, with humans and with the natural surroundings.
 - 3) Fostering spirituality of husband and wife.
 - 4) Spiritual formation in children.
 - 5) Spiritual nuance in the *sakeenah* family
- c. Material related to contemporary issues related to family, women and children.

Besides the material above can be added again with others for example the importance of religious education in the family, this is given that every parent craves children who are pious and pious, parents pride even cadres of parents. This certainly can be achieved if there is an optimized role of parents in educating their children's religion.⁶Likewise other material such as Parenting.

By designing this study curriculum, it is intended that the achievement goals resulting from a study can be realized well, increased knowledge, insight, so that it is implemented in daily life, especially in the family. In addition to the already designed study curriculum supplemented by resource persons who deliver *Muballigh / Muballighat* cadres who are competent in their fields. Since the characteristics of cadres are chosen people who will

⁶Robie Fanreza, *Pendidikan Agama Islam dalam Keluarga Dosen Tetap Al-Islam dan Kemuhimmadiyah di Universitas Muhammadiyah Sumatera Utara*, Jurnal Intiqad, Vol. 9, Nomor 2, (Medan : Fakultas Agama Islam Universitas Muhammadiyah Sumatera Utara, Desember 2017), p. 119

embrace the values of Islamic da'wah especially in the family and community because the cadera is the chosen person.⁷

E. Conclusion

The role of Aisyiyah in the formation of the sakeenah family can be done through family formation through the sakeenah family program. The means for the formation of the sakeenah family is the routine recitation of Aisyiyah starting from the branch level to the level of the central leadership. The Aisyiyah's role was very significant through the study programs.

Another role of Aisyiyah is that with regular recitation of Aisyiyah, it can be used as a means or place to consult related to problems in the family of the members of the recitation. So that the problems faced in families can be done peacefully

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⁷Mahmud Yunus Daulay, Nur Rahmah Amini, *PKPM Pembinaan Kader Muballigh/Muballighat Muhammadiyah/Aisyiyah dalam Kemajuan Dakwah Muhammadiyah di Ranting Muhammadiyah Desa Sukasari Kec, Pegajahan, Jurnal Ihsan, Jurnal Pengabdian Masyarakat, Vol, 1 Nomor 1*, (Medan : Fakultas Agama Islam Universitas Muhammadiyah Sumatera Utara, Juni 2019), p. 17