

Family Interaction and Education in Fostering a Harmonious-Peaceful Family Within Islamic Law and Social Theory

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Abstract: This study describes a model of family interaction and education in fostering a harmonious, peaceful family within Islamic law and social theory. This research used a qualitative approach with a literature review design. Data were obtained through primary sources, including marriage laws and social interaction theory. The literature study data collection technique is a systematic process of gathering information from written sources. Based on the research analysis, efforts to foster a harmonious, peaceful, and happy family focus on open communication, attention, quality time together, and a lifestyle of simplicity and frugality. Several values that need to be cultivated in family education include physical strength, intellect, faith, morals, obligations, aesthetics, and social skills.

Keywords: Social interaction, family education, harmony, peaceful.

Abstrak: Penelitian ini mendeskripsikan model interaksi dan pendidikan keluarga dalam membina keluarga harmonis, sakinhah dalam kajian hukum Islam, dan teori sosial. Pendekatan penelitian ini mengimplementasikan kualitatif dengan desain studi kepustakaan. Data diperoleh melalui sumber primerundang-undang pernikahan dan teori interaksi sosial. Teknik pengumpulan data studi literatur adalah proses sistematis mengumpulkan informasi dari sumber tertulis. Berdasarkan hasil analisis penelitian, maka dapat disimpulkan bahwa upaya membina keluarga harmonis, sakinhah, dan bahagia berfokus pada komunikasi terbuka, perhatian, waktu berkualitas bersama serta pola hidup dalam kesederhanaan dan hemat. Beberapa nilai yang perlu ditumbuh kembangkan pada pendidikan keluarga adalah penguatan fisik, akal, iman, akhlak, kewajiban, estetika dan social

Kata Kunci: Interaksi sosial, pendidikan keluarga, harmonis, sakinhah.

Introduction

Marriage is something that is recommended and even obligatory by religion, especially for those who are able, both physically and spiritually. One of the goals of marriage is to build a harmonious household. Furthermore, it is hoped that both men and women will have lawful descendants to maintain the purity of their family lineage (Palilati et al., 2023). The word of Allah SWT encourages both men and women to create healthy families. In the Qur'an, Allah has said in Ar-Rum 21:

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وَمِنْ أَنْتَهِ ۝ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُو إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوْدَةً وَرَحْمَةً ۝ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And among His signs is this: That He created for you wives from among yourselves, that you may find comfort in them, and He placed between you love and mercy. Indeed, there are signs for a people who give thought."

(Kementerian_Agama, 2019)

The verse above implies the words "love" and "mercy," which serve as a guide to achieving a peaceful family. God created a strong spiritual bond between husband and wife, sometimes surpassing their relationships with their closest friends and their parents. The signs are evidence and proof of God's existence, knowledge, and mercy, requiring humans to worship and affirm Him (Gusmian, 2022).

They also demonstrate His power to inspire and reward human deeds. He created His servants in pairs (husband and wife) so that they may feel secure because of their equality. Moreover, God also created love and mercy between husband and wife, namely affection. All of this requires humans to affirm, love, and obey Him, meaning to do what pleases God and to avoid what is forbidden. A harmonious family does not mean a family whose journey is always smooth without conflict or problems within the household (Tjajaindra & Djaja, 2023).

However, it is important to consider how a person can resolve conflicts or problems within a household, and how a husband, likened to the captain of the household ship, can guide and protect his family from the waves of life that may hit them at any time. Because of the increasingly rapid economic development, it can have both positive and negative impacts on household existence. It can even affect religious values and cause rifts within a household (Sitabuana & Sanjaya, 2023).

Islam teaches that a household should be a haven that creates peace, tranquility, and happiness. Therefore, those entering marriage must be prepared in all aspects, both physically and spiritually. Marriage and building a household are also the Sunnah of the Prophet Muhammad. Following the Sunnah of the Prophet Muhammad to achieve a harmonious household is not possible if both parties lack mutual love, respect, appreciation, and complementarity, as well as the willingness to cover for each other's strengths and weaknesses (Pangestu & Muharman, 2023). Everything will be as one dreams if there is a strong foundation, especially in religion.

If a husband and wife lack a commitment to building a healthy family, they are doomed from the start to make serious mistakes, leading to revenge and even despair, which can ultimately lead to divorce. This is an example of marital failure and an inability to face the problems within. This still occurs frequently, even though the problems faced are not necessarily the same (Nurdin et al., 2023). Therefore, a husband and wife must have a strong religious foundation. The husband is the head of the household, and the wife is the housewife.

The husband is obliged to protect his wife and provide all the necessities of household life according to his ability. The wife is obliged to manage household affairs as well as possible (Marriage Law No. 16 of 2019, article 34, No 1 & 2). This article states that, in a household, the husband is responsible for working and supporting the family (Hermanto, 2020). The wife is responsible for managing all household matters as a mother for her children and as a wife for her husband, namely by performing household chores such as washing, cooking, cleaning the house, and caring for children.

Research Method

This research is a qualitative research with a literature study approach which aims to examine the pattern of Islamic interaction education in realizing a harmonious and peaceful family through a study of marriage law (Ghanad, 2023). The normative approach was chosen because the research focuses on the analysis of legal norms, court decisions, and legal concepts, rather than the empirical behavior of legal subjects (Creswell, 2023).

The data sources for this study are literature relevant to the research topic, both secondary and primary. The primary sources include books, scientific journals, undergraduate theses, dissertations, research reports, historical documents, encyclopedias, and newspapers (Clarke, 2022). Data were obtained through reviewing, reading, and analyzing various library materials. Literature study data collection techniques are a systematic process of gathering information from written sources (books, journals, reports) by searching (using keywords and search engines), reading, recording/documenting, editing (checking for completeness), organizing (grouping data), and analyzing (finding theories and foundations) to support the research (Williams, 2022).

Data that already had strong validity were then analyzed using four stages: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis (Brailas & Tragou, 2023). A similar analysis model, like Ryan's, explains that techniques for analyzing data about cultural domains use componential analysis, taxonomy, and mental mapping (Ernest & Fonkem, 2023).

Research Results and Discussion

Factors in Creating a Sakinah Family

A sakinah family is a dream for all levels of society. Even the government provides support for the formation of this sakinah family, through the Ministry of Religious Affairs, down to the lowest level, such as the Religious Affairs Office with guidelines and technical guidelines for establishing a sakinah family.

Everyone aspires to build a sakinah family that not only creates a warm atmosphere within the family but also radiates that warmth to others, especially neighbors and the surrounding community. Despite community and government support, implementing this goal certainly faces obstacles and challenges (Apriana & Silvia, 2022). Internally, families generally fail to perform their various functions effectively. The practice of religion is not yet well established, as it is not grounded in a sound understanding and appreciation of religious teachings. They are still dependent on others and are therefore unstable.

Externally, both society and the government have not been able to foster and influence families towards a sakinah family, thus hindering their function as a family and as a vehicle for nurturing the younger generation, the nation's future. The family's hope for the primary and primary education place has not been achieved (Bakhri & Taufiq, 2022).

Educational patterns encompass all aspects of human development. Seven dimensions need to be developed in children from birth: physical, intellectual, emotional, moral, social, and aesthetic. All of these dimensions are important and need to be developed harmoniously and in balance. No dimension is neglected, nor is any prioritized over the others. Each dimension must be nurtured throughout the stages of human development, from infancy (Ermawati, 2021). The first thing a child sees and

recognizes at birth is their physical appearance. Parents' attention is focused on every aspect of the newborn's body.

Islam recommends that children be called to prayer immediately because the call to prayer is a religious dimension that must be immediately incorporated into the child's personality development. After the seven Thayibah sentences (call to prayer) are whispered into the child's ear, every time you care for a child, you need to start with "Basmalah" and end with "Hamdalah" (Salim & Wulandari, 2023). From these sentences, the Thayibah sentences will become familiar to the child's heart, even though he does not understand what they mean.

A mother's face, calming, loving, and soothing, is a comforting experience for a baby who is unable to help herself, and a reassuring spiritual dimension that soothes the child's heart, making them feel loved and cared for. Such an environment significantly contributes to a child's mental health later in life and to their physical growth. Intellectual development occurs immediately, as a child is born with tissue that begins to develop at six months in the womb and continues to develop until approximately five years of age. Therefore, intellectual growth is accompanied by physical growth and is grounded in faith (religion), which the child experiences, hears, and sees over time.

The way a mother treats her child with affection and tenderness provides experiences that support the development of noble morals. From this, the child learns through experiences gained in the family environment, from what they hear, see, and feel—all dimensions of their personality development. This integrated education pattern is implemented by paying attention to the child's physical needs, such as healthy food and drink appropriate to their age (Ali, 2022). Psychological needs also need to be cared for and met, as they can disrupt the child's developing mental health, and the child's need for a sense of security must be met. The need for security is lost when parents treat their children harshly (hitting, hurting, etc.), resulting in the child feeling afraid and even feeling unloved, perhaps even hated (Karomah et al., 2022).

Failure to meet these two basic psychological needs from infancy through age 5 will negatively impact their psychological development and may interfere with the development of their religious and moral attitudes. As children grow older, subsequent psychological needs (self-esteem, freedom, success, and curiosity) become

more apparent, in addition to the two previous ones. Parents' knowledge of their child's physical and psychological development (intelligence, personality, social skills, and emotions) is essential for managing their child's religious and moral education (Septiana, 2021).

In this case, parents provide unintentional education that is not specifically designed for the child, but rather through harmonious relationships between the mother, father, and other family members. During this toddler age, children learn and absorb values by imitating their parents or those who love and are loved by them. In the next stage, the school-age years (7-12), children's intelligence develops rapidly. Logical thinking begins at age 7 and develops rapidly until age 12, when children can understand abstract concepts. Perhaps this is why the Prophet Muhammad (peace be upon him) recommended that parents teach their children to pray at age 7, as this allows the child to gradually begin to understand the instructions and procedures for ablution, prayer, and other acts of worship (Parasetiani, 2022).

Patterns of interaction and education in building a harmonious and sakinah family

In a hadith narrated by Ad-Dailami, Rasulullah SAW. Explain as follows:

لَمَّا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا فَقِهْمُهُمْ فِي الدِّينِ وَوَقَرَ صَعِيْدُهُمْ كَبِيرُهُمْ وَرَزْقُهُمُ الرِّزْقَ فِي مَعِيشَتِهِمْ وَالْقُصْدُ فِي نَفَقَاتِهِمْ وَصَرْكُهُمْ عَيْوَرُهُمْ فَيَتَوَبُّونَا مِنْهَا
وَإِذَا أَرَادَهُمْ عَيْرَ ذَلِكَ تَرْكُهُمْ هَمَّلَ (رواه الديلمی عن انس)

If Allah SWT wills (bestow) a good household (sakinah), He gives them a tendency to study religious knowledge; the young respect the elders; harmony in life, frugality, and simplicity; they see (realize) their shortcomings and then repent. If Allah SWT wills otherwise, He leaves them in error. (Narrated by Ad Dailami from Anas)

Based on the hadith mentioned above, the characteristics of a sakinah family in Islam are five. Among others:

a. Tendency to Study Religious Knowledge

Religious teachings are the most important fundamental element in fostering a happy household. They provide guidance on the distinction between good and evil, between beneficial and detrimental, and so on, ultimately providing a foundation for facing life. This includes how to behave in the face of blessings and hardships, calamities, and so on (Halimatussyyadiah & Andrian, 2023).

The hadith specifically mentions religious knowledge, which in Islamic educational terms is called *tafaqquh fid diin*, or learning religious knowledge. This does not mean that worldly or general knowledge is unnecessary; it simply indicates that the emphasis in teaching should be on religious knowledge (Lisaniyah et al., 2021). It is often found in society through the mass media, electronic media, and other media that report about household leaders who prioritize worldly knowledge only, so that children and their families receive adequate teaching and general education until they reach the maximum level of education.

However, there is none at all, and there is no religious teaching or education. In fact, there is no such thing at all, so at a wedding event, a celebrant is asked to say the shahada before the marriage ceremony. However, there is a lack of fluency in pronouncing it, especially if someone else has to accompany you.

As for households that prioritize religious teachings, which always draw themselves closer (*taqarrub*) to Allah SWT, besides trying to achieve the pleasures of worldly life, then from within themselves they always reflect rays of happiness, tranquility, and spiritual enjoyment, even though they are in a situation of deprivation, poverty, and being hit by one difficulty after another (Ali, 2022).

b. Harmony in Social Interactions with Morals and Courtesy

A peaceful household is one in which harmonious relationships are created between family members, father and wife, children and children, children and parents, and so on, and there is balance among them. The elders love and guide the young, while the young respect the elders (Sajaruddin, 2022). In other words, a family that adheres to good morals.

In a peaceful household, harmonious relationships are always fostered among family members. Everyone positions themselves like a ship's crew navigating the vast, turbulent ocean. Each member, from the captain to the engineer to the cook and so on, carries out their respective duties joyfully and responsibly for the safety and happiness of all (Lisaniyah et al., 2021).

Each family member lives in harmony and affection, free from suspicion or blame. If any disputes or misunderstandings arise, they are resolved amicably, avoiding the consequences, which can become a "ticking time bomb" that could

explode at any moment, as no one feels victorious or defeated. Everyone feels united, bound by a harmonious bond.

c. Thrift and Simple Living

The fourth element that can create a peaceful household is a shared attitude toward life grounded in simplicity and frugality. Most causes of family breakdown stem from extravagance, a lack of frugality, a lack of forethought, and a failure to accept that after the rainy season comes the dry season, and vice versa (Halimatussyadiah & Andrian, 2023).

The desire for luxury is out of balance with the flow of life's resources, resulting in a situation described in the proverb "the peg is bigger than the pillar." Naturally, the pillar will crack and split, and the building will collapse. Islamic teachings consistently admonish humans to live contentedly, meaning to be content with what they have, or to manage and adapt to life by recognizing one's own shadow, which is a crucial key to fostering a peaceful family.

d. Awareness of One's Own Flaws

The final characteristic of a peaceful family is an awareness of one's own flaws or shortcomings. Many people are too keen to spot the faults and shortcomings of others, often pointing fingers at others, but rarely turn that finger back on themselves. The proverb describes such a person: You can see the ant on the other side of the river, but you cannot see the elephant on the other side (Parasetiani, 2022).

Every person or family has strengths, but of course, they also have weaknesses and shortcomings. Strengths in one family member provide an opportunity to apply knowledge, while weaknesses and shortcomings in the other partner offer that partner an opportunity to learn from those strengths. If each household leader, husband and wife, fully recognizes these realities, feelings of self-righteousness can be avoided. This is why scholars of wisdom always advise people to frequently stand in front of a large mirror to become aware of their appearance, strengths, and weaknesses.

Once a person realizes this, they will strive for self-reflection, ultimately leading to improvements, which, in religious terms, is considered repentance (Septiana, 2021). These are the characteristics of a harmonious family. However, a family built without the things mentioned above will definitely experience destruction, which, in everyday language, is known as a "broken home."

Conclusion

Based on the research analysis, efforts to foster a harmonious, peaceful, and happy family focus on open communication, caring, and quality time together. Important steps include mutual honesty, accepting strengths and weaknesses, wisely resolving conflicts, instilling religious/moral values, and maintaining the family's mental and financial health.

The fourth element that can create a peaceful household is a shared attitude toward life, grounded in simplicity and frugality. Recognizing One's Own Flaws: Many people are too keen to see the faults and shortcomings of others, frequently pointing fingers at others, and rarely pointing their fingers at themselves. The proverb says, "You can see the ant on the other side of the river, but you cannot see the elephant in your eye."

Seven dimensions that need to be developed in children from birth are physical, intellectual, emotional, moral, obligation, aesthetic, and social. All of these dimensions are important and need to be developed in a harmonious and balanced manner; no dimension is neglected, and no one is given the most priority, and the others are forgotten.

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