



## CONCEPTS OF SAKINAH, MAWADDAH AND WARRAHMAH FAMILIES ACCORDING TO GURU SEKUMPUL

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### ABSTRACT

Muhammad Zaini bin Abdul Ghani Al Banjari or known as Guru Sekumpul is a respected scholar who comes from the Sekumpul area, Martapura, South Kalimantan. He often held a knowledge assembly (*pengajian*) which was always attended by tens of thousands of people and became a role model in the practice of Islamic teachings for the community, especially in South Kalimantan. One of the topics discussed and very crucial for people's lives is the concept of a *sakinah* family, *mawaddah warrahmah*. Given the great influence of Guru Sekumpul in the community, this study aims to find out the concept of *sakinah* family, *mawaddah warrahmah* according to Guru Sekumpul. This study is a literature study using qualitative descriptive analysis. The results and conclusions of this study indicate that the *Sakinah mawaddah, warrahmah* family according to Guru Sekumpul is with the creation of the concept of "*baitii jannatii*" (my house my heaven) through three things namely; 1) Mutual respect for each other, namely when there are shortcomings both on the part of the wife and husband, it is not allowed to complain but must understand and complement each other. 2) Fulfilling the rights of husbands and wives, namely when the rights of both have been fulfilled, it will create a sense of belonging to each other. 3) Carrying out the obligations of husband and wife, where when the obligations of both have been carried out, their rights have automatically been fulfilled.

**Keywords:** *Guru sekumpul, family, sakinah concept, mawaddah concept.*

## 1. INTRODUCTION

Marriage is a process that can justify the relationship between men and women through a contract that is carried out. The contract contained in the process is so strong that it becomes a *tariqat* or way to carry out commands and implement worship to Allah.

Studies have shown that people who live a stable and happy married life tend to live longer. Those who are married are also more likely to have much better physical health than before marriage. Better health in old age and more stable emotional health are often obtained when someone can achieve a marriage that is in accordance with Islamic law, namely *sakinah mawaddah warrahmah*. Therefore, in Islam, one of the main goals of a marriage is to become a *sakinah mawaddah warrahmah* family. (Yusdani, 2015, p. 177)

Islam itself views a *sakinah, mawaddah warrahmah* family as the ideal concept of a family. A family that is built on legal marriage and marriage, filled with affection, able to meet physical and spiritual needs properly is the definition of a *Sakinah* family which ultimately gives birth to *mawaddah warrahmah* according to the Director General of Islamic Community Guidance and Hajj Affairs. (Firmasyah et al., 2022)

In today's modern era, the problems that occur in a family are increasingly complex. Various problems arise from the husband and wife and even the surrounding environment. In addition, Indonesia is a country with the highest divorce rate in the Asia-Africa region. (Hendra & Arifa, 2024) The application of the concept of a *sakinah mawaddah warrahmah* family is very necessary to prevent or preventive efforts and solutions to these problems in order to realize a peaceful, safe, peaceful and loving family.

Guru Sekumpul whose full name is KH. Muhammad Zaini bin Abdul Ghani is a descendant of Sheikh Muhammad Arsyad al-Banjari and Datu Kalampayan who are very influential in society, especially in South Kalimantan. He is a community figure who is often visited by officials and important people in this country. Every *pengajian* and assembly of knowledge that he holds is always attended by thousands of people from various groups of men and women. The knowledge he conveys in the assembly will also be a valuable lesson and not infrequently there are those who share it on YouTube channels with the intention that what he conveys will always be remembered and can still be enjoyed until he dies.

Even when he had passed away, the haul event held by his family and community was always filled with millions of worshipers from various regions and even outside the province. His haul event was something that was eagerly awaited. The community's enthusiasm was very great regarding anything related to Guru Sekumpul

Seeing how great the influence of Guru Sekumpul was on the lives of the community, especially in South Kalimantan, both when he was still alive and after he passed away, the author is interested in studying the concept of the *Sakinah* family, *mawaddah warrahmah* and its relevance to the practice of family life in modern times.

## 2. RESEARCH METHOD

This research is included in library research or literature study where researchers rely on various literature to obtain data and based on the data produced in the form of words and descriptions, this study uses a qualitative descriptive analysis method. (Zed, 2008, pp. 2–3) The object used in this study is the concept of *sakinah mawaddah warrahmah* contained in the *pengajian* or assemblies of knowledge delivered by Guru Sekumpul. The primary data sources in this study are several YouTube video recordings of *pengajian* or assemblies of knowledge of Guru Sekumpul related to the object of research. While the secondary data sources used are in the form of articles, books and other relevant library sources. The data produced is presented systematically and then interpretative conclusions are drawn from the data found.

## 3. RESULT AND ANALYSIS

### *Biography of Guru Sekumpul*

Guru Sekumpul was born on Wednesday night, namely 27 Muharram 1361 AH or 11 February 1942 AD in Kampung nggul Irang Martapura. His full name is Muhammad Zaini bin Abdul Ghani and is of the same lineage or descent as Datu Kalampaian. As a child he was called Qusyairi and was one of the *mahfuz*, namely someone who is guarded by Allah SWT in his life journey, thoughts and memories. (Mirhan, 2014, p. 93)

Guru Sekumpul's *da'wah* activities began by opening a science or recitation assembly in Kampung Keraton, Martapura. This place is also known for its small cottage-like house which is now near the place where his father, H. Abdul Ghani, is buried. There he also started holding *burdah* prayers and birthday prayers as the beginning of recitations in the group.

In 1988, Guru Sekumpul moved to Sekumpul Martapura and built several buildings and the Ar Raudah prayer room. In this complex, Guru Sekumpul held a religious study that is known until now and it was actually he himself who named Sekumpul. (El Kariem, 2015, p. 78)

At the beginning of the science assembly, there was no fixed schedule. Starting from four times a week to twice a week. The purpose of this science assembly is to provide an understanding of Islamic law. The themes presented include Sufism, Islamic jurisprudence, monotheism, culture, economics and socio-religious.

The influence of the science assembly delivered is very large for the lives of the general public. His charisma as a cleric creates its own color in the South Kalimantan community. The congregation attending his studies and science assembly is increasing day by day. His existence and knowledge are not in doubt. Coupled with his manner of delivering knowledge gently, humorously but without

eliminating the essence of the core of the knowledge, makes everyone increasingly like and practice the knowledge delivered.

After decades of preaching in Sekumpul Martapura, he finally died on Wednesday, 5 Rajab 1426 H or coincided with August 10, 2005 at the age of 63. There are several books written by him that were written, including: Nubzat fi Manaqib al-Imam al-Masyhur bi al-Ustadz al-A'zam Muhammad ibn 'Ali Ba'lawiy then Al-Risalah al-Mubarakah, Manaqib al-Sayyid Muhammad ibn 'Abd al-Karim al-Hasni al-Samman al-Madani lastly there is also the book Al-Risalat al-Nuraniyyah fi Syarh al-Tawassulat al-Sammaniyyah which is still often used today. (Mirhan, 2014, p. 116).

### ***Analysis of the Concept of Sakinah Mawaddah Warahmah According to Guru Sekumpul***

There is one theme in the study delivered by Guru Sekumpul which is considered very important in human life, namely about socio-religious. How a person will establish relationships with other humans or what is often called hablum minan naas. Especially for those who are married and intend to get married, Guru Sekumpul gives advice regarding how a family should be built based on Islamic principles.

Based on Guru Sekumpul's explanation, he said that when someone is married and builds a family, there are rights and obligations for both a husband and wife that must be fulfilled. According to him, the rights and obligations of a husband and wife include the following:

#### ***A husband must provide sustenance and dowry***

Two things that are obligatory for a man are to provide sustenance (physical and spiritual) and dowry for his wife. The sustenance in question is divided into two, namely sustenance and spiritual sustenance. The term sustenance according to the urf (custom) of the fuqaha is only limited to the obligation to provide staple food. However, according to the shariah, the term physical sustenance also includes material sustenance in the form of food, clothing, decent housing and money earned when he works. (Wahbah, n.d., p. 103) There are also those who add that physical sustenance includes servants if needed and cleaning tools and household furniture.

The regulation regarding the amount of provision and the procedure for distribution is left to the agreement between husband and wife. Physical sustenance is fulfilled in a way that is ma'ruf and in accordance with the husband's financial ability. If a husband is unable to provide physical sustenance due to illness and other reasons, then the wife is obliged to understand and accept and is not allowed to complain.

As for spiritual sustenance, according to isyrah, it means affection and the gathering of husband and wife. Its realization is by socializing in harmony, not hurting each other, helping each other and understanding each other.

Including spiritual sustenance is also educating which according to Guru Sekumpul means teaching useful knowledge to the wife, such as the knowledge of monotheism about divinity, the knowledge of fiqh about halal and haram, the knowledge of tasawuf about good morals so that it can be applied in everyday life. If a husband is unable to teach, he can delegate it to someone else by hiring a teacher who is asked to teach his wife the three sciences. (Chalidy, 2024, Sections 10–20)

On the other hand, a wife as someone who is educated is likened to a student who must obey and listen to her husband's advice. Sometimes, a wife acts as a mother to her husband who takes care of almost all of her husband's needs, especially if her husband is sick.

In addition to physical and spiritual sustenance, a dowry is one of the husband's obligations given to his wife, the difference is that the dowry is given before the marriage contract, the dowry as a sign of affection and respect and an expression of a man's feelings for his future wife. The function of giving a dowry is considered as proof of seriousness and increasing the dignity of women. The main focus in determining a dowry in a marriage is to provide attention and respect for the position of women. Women are no longer considered as constrained creatures, but as valued individuals. (Mrd et al., 2024)

### *Husband treats wife well*

There is never a good marriage. There are always problems that decorate every journey in building a sakinah, mawaddah warrahmah household. (Junaedi, 2003, p. 220) Establishing good communication and relationships between husband and wife is certainly the key to creating peace and tranquility in the household so that the goal of Sakinah in the family can be achieved.

The husband as the leader of the family should set an example of good behavior in front of his wife. He is not allowed to say harsh words, let alone be heavy-handed. (Sagonda, 2021, Sections 13–20) He is required to educate his wife well, behave gently but not lose his firmness as a leader in the family.

Treating his wife well also means being open to everything that is done. The husband does not keep any secrets from his wife because it can cause slander and problems in the household. Likewise, the wife should not keep anything from her husband. Even for the smallest things, such as someone wanting to come to the house when the husband is not there, the wife must ask permission first. An example of a husband's good treatment of his wife is if the wife makes a mistake, the husband must reprimand her gently, without saying anything harsh. (Suhartawan, n.d.) Then if the wife still makes the same mistake, the husband is

allowed to hit her on the palm of the hand without hurting her. This is a form of affection and is part of the husband's obligation to educate his wife well.

If a husband has a wife with bad morals, then the husband must be patient and admit that his wife's bad behavior is due to him not educating her well. On the other hand, if a wife has a husband with bad morals, is angry and always hurts her feelings, then she is required to return everything to Allah SWT. She must believe that everything comes from Allah and is the will of Allah. (Chalidy, 2024, Sections 30–48)

#### *Do not think badly of each other*

Suudzon or what is more often called bad suspicion is negative thinking about someone. Bad suspicion is one of the diseases that Satan blows into every human heart. Bad suspicion is closely related to various other sins such as gossip, hasud and provocative actions against the person they suspect. (Sundari, 2003, p. 51)

A husband and wife who are struggling to create a peaceful, loving and compassionate family will certainly not be free from trials. Therefore, to achieve it, hard, consistent and continuous effort is needed. (Firmasyah et al., 2022) When faced with this test, both husband and wife are prohibited from thinking badly in order to maintain mental health and stay away from various consequences that can arise. Any matter that arises must be discussed in a way that is ma'ruf between husband and wife so as not to give rise to suspicions that are not necessarily certain. The openness of husband and wife to each other will also prevent bad suspicion. Therefore, husband and wife are always asked to always ask each other if there is anything that has the potential to give rise to bad suspicion. As a social phenomenon, one person's prejudice against another person always exists, especially in social relations between one group and another. However, prejudice is actually a social problem that has a significant impact on a relationship, both between individuals and between groups. This is because its nature is identical to something negative. (Sholihah, 2024)

#### **4. CONCLUSION**

Through the analysis and explanation above, the researcher can conclude that the Sakinah mawaddah warrahmah family according to Guru Sekumpul is more emphasized on how when a husband and wife have undergone a marriage to create a family with the concept of baitii jannati (my home is my heaven) where a marriage is decorated with peace of mind and body through attitudes that must be carried out by both. However, in it, preventive actions and solutions are implied to achieve a sakinah, mawaddah warrahmah family. Because in marriage there will be many things to face. On the one hand, there has never been a marriage that goes well. There will definitely be problems that arise to block both of them. Husband and wife who are able to implement an attitude of mutual respect, and fulfill each

other's obligations and rights will certainly be able to minimize the problems that arise. Even if there is a case that comes from a third party and or there has been a fairly big problem between the two, then when they can practice fulfilling their respective rights and obligations, that action is enough to overcome the existing problem so that a Sakinah mawaddah warrahmah family with the concept of baitii jannati can be created. The implementation of attitudes that support the creation of a sakinah mawaddah warrahmah family should be preserved. Especially in the midst of the increasingly rampant divorce that is happening in our society. Because the family is the root of the cause of many problems and crimes that often occur.

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