

ARIF SUGITANATA'S ARGUMENTATION IN CULTIVATING A SAKINAH FAMILY IN LONG DISTANCE MARRIAGE CONDITIONS

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ABSTRACT

This paper is the result of research on the work of Arif Sugitanata, which talks about cultivating a sakinah family in a long-distance marriage. The main problem that forms the basis of the study is the characteristics that a family with a Long Distance Marriage situation can become a Sakinah family—utilizing literature-based research, research data uses books, journals, and those related to the writing done. Then the data is processed descriptively and analytically with qualitative narration. The results of this study indicate that there are six characteristics that a family with a long-distance marriage situation can be organized or process to become a sakinah family, namely first, organizing intentions and strengthening relationships with God; second, affection; third, always open, wise and gentle towards partners, fourth, establish good communication, fifth, tolerant and forgiving, sixth, grateful and patient.

Keywords: Arif Sugitanata, Sakinah, Long-Distance Marriage

ABSTRAK

Tulisan ini merupakan hasil penelitian terhadap karya dari Arif Sugitanata yang berbicara tentang cara mengolah keluarga tetap sakinah pada kondisi long distance marriage. Pokok masalah yang menjadi dasar penelitian ialah apa saja ciri-ciri supaya sebuah keluarga dengan situasi *Long Distance Marriage* dapat menjadi keluarga sakinah. Memanfaatkan penelitian berbasis kepustakaan. data-data penelitiannya menggunakan buku-buku, jurnal, dan yang berkaitan dengan tulisan yang dilakukan. Kemudian data tersebut diolah secara deskriptif-analitik dengan narasi secara kualitatif. Hasil penelitian ini menunjukkan terdapat 6 ciri-ciri supaya sebuah keluarga dengan situasi long distance marriage dapat ditata atau diproses untuk menjadi keluarga sakinah yakni pertama, menata niat dan memperkuat hubungan dengan Allah, kedua, kasih sayang, ketiga, selalu terbuka, bijak dan berlemah lembut terhadap pasangan, keempat, menjalin komunikasi yang baik, kelima, toleran dan pemaaf, keenam, bersyukur dan bersabar.

Kata Kunci: Arif Sugitanata, Sakinah, Long Distance Marriage

INTRODUCTION

Everyone in a household must have the same goal of maintaining harmony and happiness. (Nisa, 2020) In reality, this is difficult as many challenges exist, (Hambali & Nisa, 2021) including hurdles related to children, the economy, health, work, and other issues (Muin & Mucharom, 2015). Couples who marry long distance face marital problems other than those who live together (Hananiah & Sanjaya, 2023). Employment

is one of the factors that encourage couples to marry long-distance (Mustafa, 2023). The main requirement for a job is to support the family's needs (Shabila & Supratman, 2023). However, it is difficult for him to choose a career as few opportunities suit him. Due to work demands, many people are forced to work outside their home city or region. (Tamami, Nafisa, Triandani, & Fitriana, 2023) As a result, many married couples choose to establish a long-distance marriage relationship with their spouse and family (Rosiana, Puspitawati, & Krisnatuti, 2023).

From the above problems, this paper aims to explain how to cultivate a *sakinah* family in long-distance marriage conditions from the perspective of a writer and family law observer, Arif Sugitanata. Arif Sugitanata is a researcher in the field of Islamic family law. The researcher is motivated to raise awareness of this young man as a subject of study in his research because Arif Sugitanata's scientific trajectory from S1 to S3 is in the field of Islamic family law. Arif Sugitanata started studying Islamic Family Law at the undergraduate level at UIN Mataram and continued to the master's program at UIN Sunan Kalijaga Yogyakarta. With a length of study of only one year, five months, and 23 days, Arif became the best and fastest graduate of the Master of Shari'ah Science Concentration in Islamic Family Law in 2021. At the same institution, UIN Sunan Kalijaga Yogyakarta, Arif is currently pursuing a doctoral program in Shari'ah Science with the same focus, namely Islamic family law (Rizkiyah, 2023).

Research on Arif Sugitanata's argumentation has been introduced previously. One of the researchers who has researched Arif Sugitanata is Lujeng Rizkiyah; in her writing, explaining how Arif Sugitanata argues on the factors behind the development of family law reform in Indonesia. The research on "Arif Sugitanata's Argumentation in Cultivating a *Sakinah* Family in Long Distance Marriage Conditions" is literature-based. Where the data uses books, journals, and those related to the writing done. Then the data is processed descriptively and analytically with qualitative narration.

RESULTS AND DISCUSSION

General Portrait of a *Sakinah* Family

A *Sakinah* family is a family that is intact, prosperous, calm, and undoubtedly, the dream of everyone who is looking for a life partner. The next generation of the family will undoubtedly consist of successful individuals. In the Qur'an, Surah Ar-Rum verse 21 explains what a *sakinah* family is in the Islamic view. The word "*sakinah*" in a family can refer to any state that makes a family peaceful in Surah Ar-Ram verse 21. Although in real life, families face many challenges and difficulties (Sugitanata, 2020c).

Sakinah comes from the word *sakana yaskunu*, which means calm. In terms of terms, a *sakinah* family is a family that can maintain harmony and tranquillity among all its members. The word "*sakinah*" is mentioned six times in the Qur'an, including in Surah Al-Baqarah verse 228, At-Taubah verse 26, and Al-Fath verses 4, 18 and 26. There are different views from the mufasssirs regarding these verses. Al-Maragi states that the word *sakinah* in these verses refers to the purpose of marriage, which is to bring stability, joy and peace to the family. Jawwad Maghniyyah then suggests that the purpose of marriage is to promote justice and compassion for each member of the family led by a husband - as is Hussein Muhammad's viewpoint, a *sakinah* family is a group whose members should be secure, protected from external terror, and feel calm and safe without worry or despair (Juwita, 2017).

Then too, *sakinah* is a term used to describe spiritual pleasure and tranquillity. However, after the upheaval of the physical and spiritual realms, tranquillity is the main attribute of the word *sakinah*. The goal of a family relationship is to achieve peace

among all its members. It implies that partners in a halal relationship should always support each other, understand each other well, and show concern for the family's needs. For a wife to feel happy for having a prince of love in her life, a husband should feel at peace with the presence of his angel of love. If that has developed in the hearts of both partners, the family will experience tranquillity and serenity (Huda & Thoif, 2016).

Related to the definition of a *sakinah* family, the author concludes that a family can be said to be *sakinah* if there is open communication, mutual affection, mutual love, and mutual responsibility for the welfare of its members. A *sakinah* family is a family that fosters tranquillity and serenity for the fulfilment of human physical and mental needs.

About Arif Sugitanata and His Works

As mentioned earlier, Arif Sugitanata is a researcher in Islamic family law. The researcher is motivated to raise awareness of this young person as a subject of study in his research because Arif Sugitanata's scientific trajectory from S1 to S3 is in the field of Islamic family law. Arif Sugitanata started studying Islamic Family Law at the undergraduate level at UIN Mataram and continued to the master's program at UIN Sunan Kalijaga Yogyakarta. With a length of study of only one year, five months, and 23 days, Arif became the best and fastest graduate of the Master of Shari'ah Science Concentration in Islamic Family Law in 2021. At the same institution, UIN Sunan Kalijaga Yogyakarta, Arif is currently pursuing a doctoral program in Shari'ah Science with the same focus, namely Islamic family law (Rizkiyah, 2023).

Several studies conducted by Arif Sugitanata show his genuine interest in Islamic family law and have attracted researchers to examine his ideas, such as the concept of engagement (Sugitanata, 2020a), wali nikah (Sugitanata, 2020d), adat nyongkolan (Sugitanata, 2020b), the impact of the prohibition of adat nyongkolan that occurred during the covid-19 period (H. Azhari & Sugitanata, 2021), ngorek (Jamaludin & Sugitanata, 2020), barodak rapancar (Miftahudin & Sugitanata, 2020), legal products in Sasak (Sugitanata, Karimullah, & Sunardi, 2023) and Sumbawa marriages (Sugitanata, Sunardi, & Aminah, 2023), management of building a *sakinah* family (Sugitanata, 2020c), the relevance of Islamic reform on family law and its relation to the equality of men and women (Sugitanata, 2020e), Istislah reasoning on marriage registration (Sugitanata, 2021a), family law products in Indonesia (Sugitanata, 2021b), Brunei Darussalam (Arif, 2021), Malaysia (Aminah & Sugitanata, 2022), Turkey (Sugitanata, Karimullah, & Jamil, 2021), Pakistan (D. Azhari & Sugitanata, 2022), the shift in the role of educated couples (Sugitanata & Zakariya, 2021), mixed marriages (Karimullah, Sugitanata, & Cahyani, 2022), the concept of Kafa'ah (Karimullah & Sugitanata, 2022), the trend of young marriage invitations (D. Azhari, Sugitanata, & Aminah, 2022), the right to choose a partner for women (Sugitanata & Karimullah, 2023a), polygamy as a form of violence (Sugitanata & Karimullah, 2023b), the quality of hadith on the virtues of marriage (Sugitanata, 2023), and the measure of maturity in the perspective of the Qur'an (Sugitanata & Ilyas, 2023).

In the form of his own writings and joint works with his colleagues as well as the significant themes above, Arif Sugitanata has conducted studies on Islamic family law that are directly relevant to the research or results mentioned above. However, Arif Sugitanata's argumentation on managing or fostering a family to remain *sakinah* in conditions of long-distance marriage is the main emphasis of researchers in this study.

Analysis of Arif Sugitanata's Argumentation to Keep a *Sakinah* Family in Long Distance Marriage Condition

Arif Sugitanata began his argument in his article "Management to Build a Sakinah Family Living in Different Cities". Where Arif explains that for a family with a Long Distance Marriage situation to become a sakinah family, it needs to fulfil the following six characteristics (Sugitanata, 2020c):

1. Setting Intention and Strengthening Relationship with Allah

Biological needs are not the main reason for the marriage bond (Syarif & Furqan, 2023). According to QS. al-Rûm verse 21, marriage shows a small part of Allah's omnipotence. Marriage is also a command from Allah, according to QS. An-Nur verse 32, which indicates an act worth doing (Sugitanata & Ilyas, 2023). It is also the Messenger's Sunnah in life, as evidenced by one of the traditions: "Whoever it is easy for him to marry, and then he does not marry, he is not among my people." (HR. at-Tabrani and al-Baihaqi).

Marriage is part of maintaining purity and self-honour, so family life shortly after marriage should be filled with getting used to fostering adab and akhlaq, as exemplified by the Prophet Muhammad SAW (Nurdin, Yusuf, & Natasya, 2021). Therefore, those who have committed to marriage should be better able to suppress lust and be more vigilant against the trap of adultery (Doko, Suwitra, & Sudibya, 2021). Allah emphasizes QS. Al-Ra'd Verse 28 that steadiness of heart can result from a solid relationship with Him. Through self-approach to Allah, a person can develop a mature spirit that makes him feel the presence of Allah with him in all his endeavours and under His supervision. This awareness needs to be developed and practised within the family environment (Tamami et al., 2023). Therefore, even if the husband and wife live in different cities and are far apart if their intentions are pure and their relationship with God is strong, they will not try to do anything that could disrupt the purity of their relationship (Sugitanata & Zakariya, 2021).

2. Affection

The family is part of the family madrassa, as stated by Prof. Quraysh Shihab. Mutual love and affection for the sake of Allah, both between husband and wife and towards other family members, is an essential foundation in the development of affection. It is necessary to foster a sakinah family and friendship (Shihab, 2002), but what happens when husband and wife live in different cities? Even when they are too far apart to help each other directly, they can still do so morally and practically by having good, harmonious, and frequent contact so that their bond remains strong and never weakens (Hananiah & Sanjaya, 2023).

3. Be open, wise and gentle with your partner

Open communication is essential, especially between husbands and wives who live in different places. Although you cannot directly observe your partner's psychological interactions, thoughts, attitudes and behaviours, being honest with your partner can improve the quality of a harmonious relationship. A husband's wisdom and gentle demeanour should remain even when running a household remotely. Even when raising children without the direct involvement of a father, mothers with children at home should also maintain their wisdom (Oktariani, 2018).

4. Establish Good Communication

The modern communication methods available today to contact and update spouses living apart are cheaply accessible and provide a wide range of options, including smartphones. Therefore, responsible and efficient use of smartphones will significantly contribute to the harmony and integrity of families living in separate cities (Sumartono & Megawati, 2022).

5. Tolerant and Forgiving

The marriage bond between two couples from different socio-cultural backgrounds, educational backgrounds, and life experiences results in different attitudes or ways of thinking. Imagine if these differences were not handled with a tolerant attitude (tasamuh). So, every husband and wife must adjust to their partner's abilities, mistakes, or shortcomings because otherwise, it can become a source of conflict. Not "allowing" the error to happen again is the definition of forgiving, but trying to improve the family relationship is the definition of forgiving. An attitude of forgiveness is also necessary for tolerance. (Khasan, 2017). There are three layers to this attitude: (a) Al-'afwu, which means apologizing to others, (b) Al-shafhu, or forgiving others even when not asked, and (c) Al-maghfirah, which is asking Allah to forgive them (Bushtomi, 2023).

6. Be Grateful and Patient

Husbands and wives should arm themselves with patience because patience will make them feel comfortable. Hence it is essential and appropriate. Naturally, the parties can regulate their emotions when arguments arise in the future if they have practised patience. Consensus or deliberation can be favoured over physical action, also known as domestic violence (Putri & Tantiani, 2023).

The Prophet implies that many people living in hell are women because they do not show gratitude to their spouses. Gratitude is, therefore, an essential component of marriage. Being grateful for the sustenance from Allah through one's husband's hard work, regardless of its size and without comparing it to other people's husbands, is a costly investment to reap the benefits (Shabila & Supratman, 2023). It is appropriate to practice patience and gratitude when married couples who live in different cities (long-distance marriage) to maintain the household ark and as a form of responsibility in supporting or contributing to the family economy (providing for the family). (Tamami et al., 2023).

CONCLUSION

A sakinah family is a family that fosters peace and tranquillity for the fulfilment of human physical and mental needs. Realizing a sakinah family is challenging, especially if the couple is in a long-distance relationship. Arif Sugitanata who is a researcher in the field of Islamic family law in his writing describes six characteristics so that a family with a Long Distance Marriage situation can become a sakinah family, namely first, organizing intentions and strengthening relationships with God; second, affection; third, always open, wise and gentle towards partners, fourth, establish good communication, fifth, tolerant and forgiving, sixth, grateful and patient.

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