

Strengthening Resilience of Sakinah Families in New Normal Adaption (Pesantren-Based Counseling Perspective)

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ABSTRACT

Families are among the social units affected during the COVID-19 Pandemic. Therefore, strengthening the character of the Sakinah family is important. The personality traits of the Sakinah family will appear in their peace of mind and heart. This study aims to determine the personality portrait of the sakinah family in pesantren (Islamic boarding school) literary texts, namely the "Zadu Az-Zaujain" and "Syair Madura" books from the perspective of marriage counseling. This study used a qualitative approach with the ethnographic-hermeneutic type. The steps in this research are collecting text and reference books, interpreting presuppositions, and presenting historical reality. The results of this study indicate that the personality of the sakinah married couple is 1) able to control themselves, namely *wara'* (careful and able to control oneself by leaving something that is doubtful and useless), *zuhud* (simple life and more concerned with the interests of others), and *sabar* (patient, graceful and courageous in facing difficulties); 2) acceptance of life as it is, namely *qona'ah* (accepting the existing reality), *ridha* (peace of mind accepting the provisions of Allah), and *ikhlas* (sincere, the act of cleansing and purifying the heart of other than Allah); and 3) self-presentation (a deliberate attempt to act in a certain way that creates a special impression of oneself). This research is important to develop so that we reach the Sakinah family during the adaptation period for new normal adaption.

Keywords: *pesantren literature, sakinah family, new normal adaptation*

1. INTRODUCTION

The family is the social unit directly affected by the COVID-19 pandemic and during the adaptation period for new habits. For example, children are still studying at home because schools do not dare to provide face-to-face education. Some are affected by layoffs or difficult jobs so they stay at home more. If this cannot be overcome, it will lead to divorce [1]. Therefore, it is not surprising that during the pandemic, the divorce rate has increased in some areas.

Moreover, the level of violence against women and divorce cases always increases every year in Indonesia. According to the Komnas Perempuan report, violence in

the household realm has increased every year. 50% or 5,114 cases of violence against wives, 21% or 2,073 cases of dating violence, and 1.4% or 1,417 cases of violence against girls [2]. Likewise, the divorce rate always increases every year. Causes of divorce in 2019: 52.94% due to constant disputes and fights, 27.56% due to the economy, 13.81% due to the abandonment of their spouse, and 1.78% due to domestic violence, 0.86% due to imprisonment, 0.63% due to drunkenness, 0.44% due to gambling, 0.30% due to polygamy, 0.27% due to apostasy, 0.23% due to infidelity, 0.22% due to adultery, 0.20% due to forced marriage, 0.09% due to physical disabilities, and 0.65% others [3]. Thus, the factor of divorce (except for physical disabilities) is due

to the decline in the quality of the personality of each partner and the inadequate fulfillment of basic household needs.

Therefore, the formation of the personality characteristics of a married couple is very important and decisive in thinking and acting in building a *sakinah* household. *Sakinah* is a sense of calm, serenity, and happiness that comes from their peace of mind and heart [4]–[6]. Pesantren (Islamic boarding school) scholars have taught the books of marriage to their students. For example, at the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo two literary books discuss the *sakinah* family. First, the book *Syair Madura* by K.H.R. As'ad Syamsul Arifin, one of the national heroes. The book contains family advice for young people written in Arabic letters *Pegon*. This book is famous among the Situbondo and Madura-based pesantren. Second, the book *Zadu Az-Zaujain*, a literary book about reaching the *sakinah* household ark by Nyai Zainiyah As'ad, Pondok Sukorejo. The book is taught to students who are about to get married [6], [7].

The teaching of the book *Zadu Az-Zaujain* includes marriage counseling material. Marriage counseling that is extracted from the values of local wisdom is rare. Several studies on marriage counseling so far have usually only revealed the importance of marriage counseling and the concepts of marriage counseling.

From some of these studies, no study examines the personality portrait of a candidate or married couple. Even though psychologically, this personality determines the two couples to think and act in building their household. Especially for strengthening family resilience during the COVID-19 pandemic.

2. THEORETICAL REVIEW

The theoretical framework in this study uses the perspective of indigenous counseling theory. Indigenous counseling is counseling that presents a family, social, cultural, ecological, meaning, value, and belief approach explicitly included in the research design. Kim, Yang, and Hwang said indigenous psychology is a scientific study of natural human behavior or thoughts that are not transported from other areas and designed for their communities. Thus, indigenous counseling recommends examining the knowledge, skills, and beliefs that people have about themselves and examining these aspects in their natural context [8].

Also, the authors use the perspective of marriage counseling because it deals with married couples. Marriage counseling is counseling that is organized as an educational method, a method of reducing emotional tension, a method to help married couples to solve problems and how to determine better problem-solving patterns. Marriage counseling is in the process of

forming and changing the mindset, attitude, willingness, and behavior of a married couple or a prospective husband and wife. The focus of marriage counseling is the prospective or married couple as a system experiencing premarital and marital problems.

Because the text of the books studied came from the pesantren community, the researchers also used a pesantren-based counseling perspective, namely at-tawazun counseling. At-tawazun counseling originates from the values of religiosity (fiqh norms and *sufistic* life systems) as well as the values of the locality around the pesantren. This pesantren-based counseling approach uses a balance approach (at-tawazun) of various elements and potentials within the counselor, counselee, and the environment and refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee to correct anger, which always invites evil to become a *khaira ummah*, a person who always invites goodness, prevents badness, and has faith in God [5], [9][10][11][12][13].

3. METHODS

This study uses a hermeneutic type qualitative research method. The hermeneutic approach used in this study adopted Gadamer's hermeneutics [14]. The hermeneutic approach is used to examine texts related to the personality of married couples in the *Zadu Az-Zaujain* and *Syair Madura* books from the perspective of marriage counseling. The steps of this research include, first, the interpretation of parts, which is reading small sections of the *Zadu Az-Zaujain* and *Syair Madura* related to the *sakinah* family. Second, the interpretation of the whole, which is assembling the parts related to the *sakinah* family into a whole meaning. At this stage, the researcher conducts a dialogue by paying attention to the historical context along with prejudices (traditions, practical interests, language, and culture) in interpreting the text of the *Zadu Az-Zaujain* and *Syair Madura* books. Third, understanding of the underlying meaning, which is to carry out a continuous dialogue by paying attention to himself and parts of the text until a basic understanding occurs [15], [16].

4. RESULTS AND DISCUSSION

In Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, there are two very popular books by the kiai and his mother that are relevant to marriage counseling. First, the book *Syair Madura* by K.H.R. As'ad Syamsul Arifin (1897–1990) from the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. This book contains words of advice for young people who speak Madura and Arabic letters *Pegon*. The *Syair Madura* Book

consists of 232 lines. This poem was written in the month of Ramadhan around 1922 [17][18][19].

Second, the book *Zadu Az-Zaujain* by Nyai Zainiyah As'ad (1944–2005), the eldest daughter of Kiai As'ad. This book is used as a recitation material for santriwati who are about to get married. *Zadu Az-Zaujain* quoted from the book *Uqud al-Lujjain*; If the original book consists of five articles, in this book by Nyai Zai there are only two articles, namely the article on the rights of a wife (the obligations of the husband) and the article on the rights of the husband (the obligations of the wife). The *Zadu Az-Zaujain* book is also equipped with Indonesian language lyrics which contain husband's manners, wife's manners, and about educating children. The 86-page book is in Arabic and translated into Indonesian with *Pegon* letters and Latin letters [4], [6], [20].

The personality quality of the Sakinah married couple which also functions as a prevention of corruption, among others:

4.1 Able to self-control: Wara', Zuhud, and Sabar

There are three characters in the texts of *Syair Madura* and *Zadu Az-Zaujain* which are related to the ability of a husband and wife to control themselves, namely wara', zuhud, and sabar [20], [21]. These three characters are very important for them to have in dealing with household problems, including the ability of the family to survive the COVID-19 pandemic, so that they can reach the sakinah family.

Kiai As'ad describes the santriwati, the ideal wife candidate, thus: diligent, wara', knowledgeable, and enterprising. [21]

A husband must also have a good personality *wara'*. He must be careful in providing for his wife. Don't give a living that is haram, so that the wife doesn't get hurt. Nyai Zai described this:

Ya Allah dzul jalali wal ikrom, kami di dunia tak dihiraukan/ Ilmu yang benar diajarkan, kini celaka kami rasakan

Kami diberi makanan haram, sandang dan pangan semua haram/ Hati-hatilah jadi suami, apa yang wajib terhadap istri

Dhahir dan batin wajib nafkahnya, terhadap istri jangan tinggalkan/ Tempat tinggalnya disediakan, walaupun sewa atau pinjaman

Yakni tak wajib memilikannya, dan wajib pula beri khadamnya

(O Allah *dzul jalali wal ikrom*, we in the world are ignored/ The true knowledge is taught, now we feel bad

We were given haram food, clothing and all haram food/ Be careful being a husband, what is obligatory on his wife

Dhahir and mind are obliged to support, for the wife do not leave/ Housing is provided, even if it is rent or loan

Namely, it is not obligatory to have it, and it is also obligatory to provide its services) [20]

Another personality that a married couple must have is sabar (patience). According to Nyai Zai, a married couple must have a patient nature so that the household can continue to survive. Patients must also be possessed, especially when our partners do less fun. If we are patient with our partners, our lives will be glorious [20], [22].

Nyai Zai quoted a hadith, "Whoever is patient with his wife's bad character, then Allah will reward him like the reward given to the Prophet Ayub AS for being patient with his calamity. As for a wife who is patient with her husband's bad morals, Allah will reward her like the reward of a person who dies in the war to establish Allah's religion."

Nyai Zai suggested that we be patient and harbor the pain, not to tell others about our partner's weaknesses. Husband and wife must complement and cover the weaknesses of their partners, as Allah says (QS. Al-Baqarah: 187), "They (wives) are clothes for you (husbands) and you (wives) are clothes for them (wives).)". If a wife is patient with her husband, she will get ranks like Siti Asiyah and Maryam. [20]

The characters of *wara'*, *zuhud*, and *sabar* are very important for a married couple. *Wara'* is an attitude of caution and self-control by leaving something that is doubtful (*syubhat*) and useless. *Wara'* is the stability of the heart when passionately doing an action so that it can distinguish between right and wrong. Inti *wara'* actually leaves something that is still in doubt of its status, then chooses something that is unquestionably true [9], [10], [23].

Wara' is the beginning of *zuhud*. The ascetic will not feel proud of the pleasures of the world and will never complain about losing the world. *Wara'* and *zuhud* include stations or stages of the path that a Sufi must pass [24], [25]. According to Al-Muhasibi, the life of a *zuhud* person is someone who leaves lust, cleanses himself from the dangers of lust, invites the soul to do what science recommends, does not like to relax, and increases the ethos of good deeds [23], [24], [26].

Meanwhile, according to Shaykh Abdullah bin Alawi Al-Haddad, from the inner side, the essence of *zuhud* is to remove the world from the mind and erase it from the bottom of the heart. So that in his view, worldly problems seem so small. From the outward side, the ascetic will turn away from worldly problems.

He only took property just enough for the needed food, clothing, and shelter [27].

On the other hand, *sabar* is a graceful attitude when hit by bitter experiences, shows a rich attitude by hiding poverty in life, and still behaves well [24], [28]. According to Sheikh Abdullah bin Alwi Al-Haddad, true faith can be classified into two, *sabar* and gratitude. Therefore, believers must be *sabar* when a disaster is hit by staying calm and graceful. They also have to be *sabar* in undergoing obedience without being lazy and trying to perfect that obedience. They must be *sabar* in controlling their desires [27].

Zuhud means a simple life attitude and is more concerned with the interests of others. The essence of *zuhud* is to eliminate worldly values, a sense of fascination with them, and free the soul from self-indulgence and pride. Patience is very necessary to prevent corrupt behavior. The essence of patience is an attitude of grace and courage to face difficulties, always showing a rich attitude by hiding poverty in life, and still behaving well. Patiently, we will reach maturity, we have the resistance to suffering without complaining and we show human qualities that can tame anger and lust [29], [30].

4.2 Acceptance of Life as It Is: *Qona'ah*, *Ridha*, and *Ikhlas*

A married couple should have a personality that describes the acceptance of life as it is [20], [21], [31]. Among them are *qonaah* (accepting existing facts), *ridha* (pleasure, peace of mind accepting provisions from Allah), and *ikhlas* (sincere, actions of cleansing and purifying the heart from other than Allah). These three characteristics are important when they serve their spouse and family and when they face the problems of life, especially during the adaptation to new habits

Kiai As'ad describes that the ideal husband and wife should be modest, dress what they are but neat, and *ikhlas*. [21]

According to Nyai Zai, in serving one's partner we can intend to worship accompanied by an attitude of pleasure and sincerity. [20]

Ridha is a calm heart to accept the provisions of God. He will not complain about the bitter fate that befell him. He will be willing to accept the facts, gifts, and provisions of God (*nrima ing pandum*). *Ridha* is usually preceded by the character *qona'ah*. *Qona'ah* is an attitude of acceptance and acceptance of the existing reality. People who *qona'ah* will stay away from delusions and consider enough something that is in front of them. This *qona'ah* is related to psychiatric and self-concept. He will feel rich even though he is physically hungry. He always gives help even though his wealth is small. He is rich in heart, not greedy. The soul feels free

from suffering and delusions that will never happen [24], [25].

According to Suhrawardi, being *ridha* means eliminating hatred for the provisions that will or have happened (*qadha* and *qadr* Allah) and always living a pleasant life even though dark calamities hit. He did this after doing his best and giving himself completely to God (*tawakkal*). *Ridha* does not mean leaving the laws of nature (*sunnatullah*) but he must do his best and always pray to Allah [32].

When we receive a bitter experience, we have to be *ridha*. Al-Ghazali categorizes *ridha* into three kinds, first, we are *ridha* with the bitter experience because we love (*mahabbah*) to God. Our love can eliminate these bitter feelings. Second, we are *ridha* with the way we are willing to endure suffering from reason and faith. It is like we drink bitter herbs because we think to cure an acute illness. Third, we are *ridha* because we believe that God has provided wisdom behind this bitter event [33].

Ikhlas is an act of cleansing and purifying the heart from something other than Allah. The signs of a *ikhlas* person, namely that there is no difference when receiving praise and insults, not looking at their deeds, and not demanding merit [24], [34]. According to Al-Ghazali, *ikhlas* has three pillars. The first pillar is the foundation of *ikhlas*, namely intention. The intention is a motivation that encourages abilities that arise from knowledge. Knowledge generates motivation, motivation generates abilities, then the ability helps motivation to move the limbs to do something. The second pillar is the *ikhlas* of intention, namely one or pure motivation. The third pillar is honesty which is *ikhlas* perfection [33].

Qona'ah, *ridha*, and *ikhlas* psychologically is an attitude of acceptance of life as it is. The manifestation of these three characters will make one's soul calm, serene, live full of love, empathy, humility, and sincerity. He will feel confident, safe, and free from all false wishes and hopes, including the desire to live freely during the COVID-19 pandemic.

5. SELF-PRESENTATION

Candidates or married couples must always create a good impression on their partners, either through their appearance, speech, or other attitudes. This character in social psychology is known as self-presentation. Self-presentation is a deliberate attempt to act in a certain way that creates a special impression about oneself [35], [36]. Self-presentation, among others

5.1 Keep up appearances.

A married couple must maintain their appearance in front of their partner. Ibn Abbas once said, "I like to

dress up for my wife, as she likes to dress for me". The Prophet Muhammad SAW said, "The best woman is a woman who if you look at her, she pleases you when you order her, then she obeys you, and if you stay away she will protect her property and herself" [20].

Likewise another hadith, "Indeed, when a man looks at his wife and his wife looks at him, then Allah looks at the husband and wife with a view of grace (love) and when he (a man) holds the palm of his wife's hand, then fall the sins of both between the fingers, "the Prophet also advised us to always smile,"In case a woman smiles in front of her husband, only Allah looks at her with a vision of mercy" [20]

According to Kiai As'ad, a married couple should take care of their appearance. For example, his clothes are simple but always clean, neat, and holy. He is calm, rarely speaks, always smiles, and is sweet in his words [21].

Nyai Zai said that a wife must obey her husband and her face is radiant. A wife should not be surly.[20] Kai As'ad also hopes that we will avoid couples who always live with hedonism, tacky make-up and clothes, enjoy walking and shopping [21].

5.2 Keep your speech

A married couple must always take care of what they say to their partner. Nyai Zai wrote every couple should not say badly, listen to something that the wife doesn't like, should not say, "May Allah make you ugly." [20]

According to Kiai As'ad, a husband and wife must have soft speech, sweet words, must be able to distinguish between coarse and subtle language and be able to tell whom [21].

5.3 Maintain attitude.

According to Nyai Zai, a wife must always be obedient to her wife, but husbands should not make their wives like slaves.[20] According to Kiai As'ad, the attitudes a husband and wife must have, among others: love affection, always smile sweetly, his face is radiant, wears good smells, and doesn't get dirty.[21]

The focus of marriage counseling adopted by pesantren is directed at improving and developing the personality qualities of the candidate and married couple, not on problems in the marriage itself. Because in their view, if the candidate or husband and wife have a good personality, problems in the marriage can be resolved. If a married couple has good personality qualities, they will avoid reprehensible actions [25].

This research is in accordance with boarding school-based counseling research, namely at-tawazun

counseling initiated by Arifin and similar to the concept of person-centered counseling [25], [37]. The focus of marriage counseling in the pesantren model is the personality of a married couple [25],, not the problems that arise in the interpersonal relationship between husband and wife [38].

In the view of Kiai As'ad and Nyai Zai from the Salafiyah Syafi'iyah Sukorejo, candidates, and married couples should develop personality qualities, including 1) being able to control themselves; 2) acceptance of life as it is; and 3) self-presentation (creates a good impression on the partner).

If a married couple has this personality, that personality will shine forth in thinking and acting in everyday life. They will achieve peace and tranquility in their household. According to the Quraish Shihab, *sakinah* will appear in the inner calm— such as the brightness of the face—and the inner calm—such as gracefulness [39]. They will reach for the *sakinah* family, dynamic serenity. Dynamic serenity is a calm that is always developing; they sometimes experience turmoil problems in their household, but they can handle these problems. He was able to deal with these problems thanks to his personality qualities. They will be able to solve the turmoil in their household. Problem is a necessity that must exist in life.

6. CONCLUSION

Pesantren have a huge role and potential in efforts to build people's character for the better. Among them are the values he believes in and is found in the texts of the books that the students study. The personality of the married couple *sakinah*, including 1) able to control themselves, namely *wara'* (careful and able to control oneself by leaving something that is doubtful and useless), *zuhud* (living simply and is more concerned with the interests of others), and *sabar* (spacious chest and dare to face difficulties); 2) acceptance of life as it is: *qona'ah* (accepting the existing reality), *ridha* (peace of mind accepting the provisions of Allah), and *ikhlas* (the act of cleansing and purifying the heart of other than Allah); and 3) self-presentation (a deliberate attempt to act in a certain way that creates a special impression of oneself) That personality will radiate in thinking and acting in everyday life. They will achieve calm and tranquility (*sakinah*) in their household.

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