

SUSTAINABILITY OF FAMILY HARMONY THROUH LITERACY OF PROPHET MUHAMMAD FAMILY MODEL

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Abstract

Every family is expecting a happy life. Islam as concept and method of living has given guidance to human in order to reach happiness both in the world and the hereafter. The aim of this article is to explain how the purposes, the principles, the functions, the kind of happiness in prophet Muhamad family model are. The explanation is expected to increase the family harmonization as well as to decrease the number of divorce. Based on date of Central Bureau of Statistics, the number of divorce in Indonesia in 2015, we could see 347.256 divorce from 1.958.394 marriages (about 17,8 %). The main causes of divorces are the absence of understanding, the affair, the irresponsibility spouse, the intervention of family, and the financial problem. In order to provide the solution against the problems then conducted the study about family literacy. And also to gain accurate results, this literacy study held in three steps. *First*, provision of date by observation-writing method using relevant books related to family's problem. *Second*, analyzing method used is Al-Qura'n's method of interpretation, which is arranging available data in to purposes, principles, functions, and kinds of happiness in prophet Muhammad family model. *Third*, presentation of data by informally model, which is providing a straight forward explanation. Based on the result of family literacy Al-Qura'n's method of interpretation to prophet Muhammad family model there are formula of five purposes, three principles, eight functions, and five happiness in family.

Keywords: *Family literacy, purpose, principle, and Rasul Saw's family happiness.*

1. INTRODUCTION

Literacy is a continuous process of learning that enable every individual, family, and community to achieve their goals. In accordance with Nugraha and Amalia (2017) opinion that literacy is not related to read and write only, but also the ability to identify, understand, interpret, produce, communicate, calculate, and utilize text in various contexts of everyday life, including family.

Family problems, both in Indonesia and Malaysia are reflected in the number of divorces that tend to increase (see <https://www.hukumonline.com>). The causes can come from the internal family and the external factor. Amalia and Nurpita (2018) stated that one of the happiness indexes is family harmony. As expressed by the Minister for Women's Development, Family and Society Datuk Seri Rohani Abdul Karim. According to him, the main causes of divorces are the absence of understanding, the affair, the irresponsible spouse, the intervention of family, and the financial problem. Ali, Zakaria, and Abdullah (2017) stated that educational factors is the most important element in the development of human resources.

In fact, marriage is a holy bond (covenant) between a man and woman to build a household as husband and wife in accordance with the provisions of Islamic law. The sources of Islamic Sharia law are Al-Quran, As-Sunnah, Ijma' companion, and *qiyas syar'iy*. Based on the Quran the marriage bond is a strong agreement (*mitsaqan ghalizhan*), Q.s 4, An-Nisa: 21, which means: ... they (your wives) have taken a firm covenant from you. The phrase *mitsaqan ghalizhan* in the Qur'an is also used in the covenant between the Prophets with Allah to deliver His message to mankind Qs 33, Al-Ahzab: 7, which means: And call to mind, (O Prophet), when We took the covenant from all Prophets; and also from, Nuh, Ibrahim, Musa, and Isa the son of Mary. We took from them a solemn covenant.

On the other hand, marriage is also a necessity of human nature to continue human descent to build a better civilization. According to Petersen (2018) that based on demography and civilization

agency research that a nation's culture can only be maintained if the birth rate is at least 1.9. Civilization or */al-hadharah/* is one of the stages of human life development related to the progress of social relation instrument in the form of high scientific and technological advances inherited among generations of mankind Badawī (1993). Or in another words, civilization is a collection of concepts and methods of life which is typical in living life. Therefore, one of the solutions of demography and civilization is marriage.

Marriage in Islam is a worship, which is a form of devotion to God by imitating the Rasulullah SAW. The Prophet said, which means: *O youths, whoever has been able among you to marry, then marry because the marriage will in fact make you more able to subdue the sight and more able to preserve the honor. Whoever has not been able, then let them fasting, because fasting will be the guardian for him* (Bukhari, no 4677 and Muslim, no 2485). Because marriage is a worship, then in addition to terms and pillars has been established by the Qur'an and As-Sunnah. Along with the purposes, the principles, the functions, and the kinds of happiness in the Rasul SAW marriage.

This article aims to achieve the following objectives:

1. Describe the purposes, the principles, the functions, and the kinds of happiness in the Rasulullah's Family Model (RFM).
2. Explain the RFM guidance model to the society.

2. METHOD

To gain accurate results, this literacy study held in three steps. *First*, provision of data by observation-writing method using relevant books related to family's problem. *Second*, analyzing method used is Al-Qura'n's method of interpretation according to Rufai (2014), which is arranging available data in to purposes, principles, functions, and kinds of happiness in prophet Muhammad family model. *Third*, presentation of data by informally model, which is providing a straightforward explanation.

Data Provision Method

The provision of data descriptively did using observation method. The data provision did by observing Alquran and its tafsir. As-Sunnah and its explanation, and related books. The basic technique used in this research is tapping technique and continued with writing technique Mahsun (2005).

Data Analyzing Method

The data of Alquran verses with marriage theme are analyzed by Al-Qura'n's method of interpretation. Al-Qura'n's method of interpretation is combining *ma'tsur* (transmission) and *ma'qul* (rational) method selectively. According to Nugraha (2008), *ma'tsur* method is interpreting Alquran's verse by verse, verse by sunnah Prophet saw, verse by *atsar* from companion and opinion of *tabi'in*. As for *ma'qul* method the interpretation of Alquran is using the logic of Arabic language (*balagah* including the science of *ma'ani*, *bayan* and *badi'*) equipped with *asbabun nuzul* and opinion from *mufassir* about the theme.

Data Presentation Method

The data presentation in this research used informal method, which explain descriptively the chosen data according to the theme of Prophet Muhammad saw family model study.

3. RESULTS

The verses of marriage in Alquran are arranged in table 1, as follows :

Table 1
The Verses of Marriage

No	Surah, Verse	Theme
1	Al-Baqarah, 2: 230, 232	<i>Thalaaq</i> (divorce) law
2	Al-Baqarah, 2: 232	<i>Thalaaq</i> (divorce) law
3	Ath-thalaaq, 65: 1	<i>Thalaaq</i> (divorce) law
4	Al-Ahzab, 33: 36, 37	Rasul saw's marriage
5	Al-Ahzab, 33: 50	Rasul saw's marriage
6	Al-Baqarah, 2: 228, 229	Married life
7	An-Nisa, 4: 3, 4, 21, 34	The Principles of Rasulullah's Family
8	Ar-Rum, 30: 21	The Purposes of Marriage RFM
9	Az-Zukhruf, 43: 70	The Purposes of Marriage RFM
10	At Tahrîm, 66:6	The Purposes of Marriage RFM

Divorce is releasing the marriage contract. The law of divorce according to Islam is the most halal case that is hated by Allah (See HR Abu Daud, no. 1863 dan HR. Ibnu Majah no. 2008). Those who have the right to divorce according to the Qur'an are on the man's side. however there are a number of conditions that are permissible for women to request for divorce. Some conditions that cause a wife may cancel the marriage contract, as follows:

1. If the husband submits the problem of divorce to his wife. This is based on the Prophet Muhammad who invited his wives to choose divorce or to stay together in marriage.
2. If a wife knows that her husband has a disability (impotence) so that he cannot carry out his obligations as a husband.
3. If the husband suffers from a disease that endangers his wife, such as venereal or madness that is permanent.
4. If a husband leaves his wife without news for a very long time. This caused his wife not to earn a living.
5. If her husband does not provide a living even though her husband is capable.
6. If in the life of the husband and wife there is continual conflict and attachment.

Consider the hadith of the Messenger of Allah SAW in the following table 2

Table 2
The hadith of the Prophet Muhammad SAW

No	Hadith, Number	Theme
1	HR. Bukhari no. 4932, 4057	Giving a living is mandatory and rewarding
2	HR. Bukhari no. 4786	Have to educate your partner well
3	HR. Bukhari, no. 4789	Every family member is a leader
4	HR. Muslim no. 1660	Livelihood is the most important Sadaqah
5	HR. Muslim no. 1662	Not giving a living is a sin
6	HR. Muslim no. 2597	Cover up with family disgrace
7	HR. Muslim no. 2668	Women are the best of world jewelery
8	HR. Muslim no. 2672	Be positive
9	HR. Tirmidzi no. 1060	Must be fair
10	HR. Turmudzi no. 1341	Protect your wife
11	HR. Turmudzi no. 2537	Be gentle to family

No	Hadith, Number	Theme
12	HR. Turmudzi, no. 1079	Heaven is the reply of a woman obedient to a husband (good)
13	HR. Abu Daud, no. 1417	Characteristic of shalihah women
14	HR. Ibnu Majah no. 1967	The best human is the best in the family
15	HR. Ibnu Majah, no. 1846	The luckiest man

4. DISCUSSION

Based on the findings in Tables 1 and 2, we can understand the purposes, principles, functions, and kinds of happiness of the family of the Prophet Muhammad SAW.

4.1 The Purposes of Marriage RFM (Rasulullah's Family Model)

The word purpose in the context of this study is similar with *hikmah* in the terminology of *ushul fiqih*. Such as the purpose of shalat is to prevent from cruel and unjust act (Q.s 29, Al-Ankabut: 45), or the purpose of zakat is to cleanse humankind from the despicable and miserly behavior, and purify them so that kindness behavior of heart could grow (Q.s 9, At-Taubah: 103). As well as in marriage, both in Alquran and As-Sunnah there are five purposes in marriage:

First, basic purposes of marriage are for couples husband and wife to live peaceful (*saqinah*), loving each other (*mawaddah*), and caring each other (*warahmah*). This basic purposes have to realize since the wedding and along the marriage time. This is based on Allah's word in Q.s 30, Ar-Rum: 21, which means : *and of His Signs is that He has created mates for you from your own kind that you may find peace (saqinah) in them and He has set between you love (mawaddah) and mercy (warahmah) ...* Imam Jalaludin in Jalalen tafsir explained for you to be */saqinah/ 'peaceful' /ta'lif/ 'harmonious, like each other, happy, get along, like a best friend'*.

Second, long-term purpose (end) of marriage is for big family that has been created to gather in heaven. Based on Allah's word in Q.s 43, Az-Zukhruf:70, which means: *Enter Heaven joyfully, both you and your spouses*. Al-Mawardi (1988) in his tafsir explained that the phrase */azwajukum/* is including the meaning of: 1). your believer's wives; 2). wives from Allah in heaven */hurun/ 'angle'*; and 3). Religious companion */qurana:uhum/*. While the word */tuhbarun/* is including the meaning of */tukramun/ 'glorified', /tufrahan/ 'cheered up', /tu'jabun/ 'getting something awesome'*.

Third, the purpose between life processes towards the end goal is marriage as a media to do da'wah. Rasul Allah saw with his wives live with the orientation of Islamic da'wah. Allah SWT said in Q.s 66, At Tahrîm:6 which means: *Believers, guard yourselves and your family against the fire of hell*. This has been proved by his marriage with Khadijah r.a, since he were appointed to be a prophet, his wife always accompany him in da'wah. Rasul saw said: *One of you suppose to take a grateful heart, a verbal full of dhikr, and a faithful wife who helps you to reach the afterlife* (HR. Ibnu Majah, no. 1846).

Fourth, to continue the righteous and faithful descendant and also to prevent our self from disobedience. According to Batubara (2017) this thing based on Sunnah Rasul saw, which the meaning is: From Anas bin Malik said: Rasul saw order those who are able to marry and forbid (*makruh*) them to be single, Prophet said: Marry by you ladies who are lovable and fertile, verily I am proud of my many people on the day of judgment (HR Ahmad, no 12152). As well from Ma'qil bin Yasar said that a man came to Rasul saw and asked: Really I found a woman who is honored and the descent of noble but barren, can I marry her ? The Prophet then forbade him. Then came a second and third person asking for the same question. Rasul saw keep forbade them and said: Marry by you ladies who are lovable and fertile, verily I am proud of my many people on the day of judgment (HR Nasa'i, no 3175).

Fifth, to tighten the *silaturahmi* (hospitality) relation. Basic concept of Rasul saw's family is big family not an atomic family. This based on Sunnah Rasul saw which tells : Whoever want their

sustenance expanded and their age or work lengthened, then build *silaturahmi* (hospitality) (HR. Bukhari, no 1925 and Muslim, no 4638).

4.2 The Principles of Rasulullah's Family

The word principle according to KBBI Tim Penyusun (2008) is foundation or truth that become the basic foundation of thinking, the action so that the purpose could be reached. The basic principles in the context of Rasul saw family model are three, they are :

First, Islam see marriage as *mitsaqan ghalizhan* 'strong covenant', Departemen Agama (2009) every couple of husband and wife has right and responsibility (see QS. An Nisâ[4]:21). Rasul saw while he is in hajj *wadhâ* has a will that means : From Ja'far bin Muhammad from his father said, in hajj *wadhâ* I heard Rasul saw said : Take care of women, indeed you have taken them with the trust of Allah, and have permitted their honor with the word of Allah ... relate them in *ma'ruf* or kind ways (give sustenance, clothes, home, and other good things) (HR. Muslim, no 2137).

Second, Islam sees every member of family as leader in their own position (See HR. Bukhari, no 833 and Muslim, no 3407). Pay attention to the hadith that said: From Ibnu Umar r.a said, I heard Rasul saw said: every one of you is a leader, and every leader is responsible to what he leads. An Imam is leader, he will be asked about his citizen. A man (husband-father) is family leader, he will be asked about his family. A woman (wife-mother) is leader in her husband household. A husband is responsible to treat well his wife, educate her wife, give money, and protect the wife and family honor. On the other hand, a wife is also responsible to obey her husband in goodness, to keep the trust as leader of her husband's household, to safe her husband's property and honor, and to ask permission from her husband when traveling. Couple of husband and wife should work together to maintain the faith and devotion of family member. Both of them have to keep their faith to Allah by actively worshipping, act in Islamic way, eat and drink halal and good food and beverage, and educate their children to have good morals. Couple of husband and wife, both are working together in preventing disobedience and advising each other in truth and patience.

Third, Islam teaches the principle of justice in building family. The justice in the sense of putting family functions adequately with religious function as its basis. Those functions are: 1) religious function, 2) educative function, 3) affective function, 4) reproduction function, 5) economic function, 6) social function, 7) protection function, and 8) recreative function. The details of the explanation will be presented on the sub-part of the functions of Rasulullah's family model.

4.3 The Functions of Rasulullah's Family

The functions of family are closely related to the risk of creating absolute happiness in the family. Happiness according to Islam is not only met the basic needs of foods, clothes, and boards. More than that, blessing life, increasing goodness, and getting bless from Allah swt. According to As-Suyuthi and Al-Mahalli (2003) this thing appears in the Prophet's family, when Siti Aisha was asked about what was most memorable from her husband. Then, Aisha explains the romanticism of her husband, which the most memorable of the Prophet's self is when he is with her at night. Meanwhile, her skin has met my skin. He said: O Aisha, allow me to meet my God to prostrate and bow to Him.

First, religious function, family gives religious experience to its member. Islam is not studied merely as a science. More than that it should be the spirit of family life. Islam as the basis of family education, so that every member has an Islamic personality, which makes Islamic *aqidah* as the foundation of thinking and Islamic *shari'a* as the standard of action.

Second, educative function to educate all of the family member. The purpose of Islamic education in family is not only to make the member could have Islamic personality. Educated and trained children absolutely have life skills as solution to the life problems so that they could be an independence character. Especially, Rasul Allah saw told about education for women that said: *The*

woman is like a crooked bone, if you straighten it by force it will break. And if it left, you'll see there's a crook (HR. Bukhari no. 4786).

Third, affective function, education to the member of family is not only cognitive, more than that family is a place to care for each other. The young should respect the older, and the old should love the young. Rasul saw gives appreciation to husband with great affection by saying: *The best person of you is the one who treat best to his wife. And I am the best person among you to my wife* (HR. Ibnu Majah no. 1967).

Fourth, reproduction function from family gained children legally and religious. Allah swt said in Qs. 4, An-Nisa: 1, which means: *O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women.*

Fifth, family economic function is the duty of husband, meanwhile wife may also help. Family with independence economy can spend the wealth to fulfill their needed in accordance with the sharia of Allah. Rasul saw told us: *You do not earn a living by expecting the mercy of God unless you are rewarded for it even the food you give to your wife* (HR. Bukhari no. 4057). In other history (riwayat), Prophet saw said: *The most important dinars are the dinars that a person spends for his family, the spent dinars for his ride in the way of Allah, and the dinars given to his companions who are fighting in the way of Allah. Abu 'Aliyah said, starting from the family* (HR. Muslim no. 1660).

Sixth, social function of family played by all of the family member. For husband-father with his position at working place could bring status and sometimes prestige to the family member. Also for a wife, as a housewife can also provide family honor, like Rasul saw said: *This world is jewelry. And as good as world jewelry is religious woman* (HR. Muslim no. 2668). As for religious children can give prestige to the family. It mentioned in Allah swt's words in Q.s 25, Al-Furqan: 74 : *Our Lord, bless us with wives and children, who may be the comfort of our eyes, and make us leaders of the righteous.*

Seventh, the main protective function of family in the husband-father. Husband or father is obliged to protect his family member from physical threat, economic, and psycho-social threat. Rasul saw said : *Whoever is killed for defending his property then he is martyred, whoever is killed for defending his religion then he is martyred, whoever is killed for defending his wife then he is martyred* (HR. Turmudzi no. 1341).

Eight, recreative function: family is the centre of recreation for the family member. Rasul saw has said, which means: *Do you want me to tell something that is most useful to be hoarded by someone is a religious woman. Religious woman has characters, namely: when the husband sees his wife, she makes him happy. When her husband orders her, she obeys. If her husband is not at home, she (wife) keeps her honor* (HR. Abu Daud, no. 1417).

4.4 The Happiness Model of Rasulullah's Family

Many factors influence the high and low levels of happiness. According to Aziz (2018) that one factor thought to influence happiness is the spiritual factor. The effort for the development of happiness can be done in line with the development of spiritual experience. First, material happiness is when primary needs fulfilled, like foods, clothes, and boards. This happiness could happen if the economic function of family reaches its goal. A father or husband is responsible to work or trade to gain salary or profit to fulfill the family living. Material happiness can also be the realizing of family recreational function.

Second, sexual happiness or affection will appear if reproduction function went well. Allah swt said in Qs.3, Ali-Imran: 14, that means: *Men are naturally tempted by the lure of women, children, ...* Those are the joy of life in the word, and beside of Allah is a good place to return (heaven). Affection will continue to grow, not only in the relationship of husband and wife, but also the husband will play a role as father and wife will play as a mother for her children.

Third, moral happiness is realized when the family functions of affection and social are done well. Because the world moral in this context is morality (*akhlaq*), that is the behavior that Allah commands Muslims when doing every activity. For example in trading we should be honest, in the mushannif book Abdur razaq, Salman al-Farisi said that *honest merchants will have the shelter of Allah's throne on the day of resurrection along with a just leader, a group of seven.* (see mushannif Abdur razaq, juz 1, no 20322).

Fourth, intellectual happiness will certainly be felt when the educational function of family goes well. Intellectual happiness can be academic or degree achievement. More than that intellectual happiness is when it can be a lightening of the various problems of social life in society.

Fifth, spiritual happiness is a feeling of being close to Allah. Spiritual happiness begins with a consciousness bound with Allah, which is by His laws. Continuous awareness is nurtured with a feeling of spiritual happiness, the feeling that always gets His help.

4.5 RFM Training Model

Some categories of training model are : *pre-service training, in-service training, and social service training.* RFM training models to society are *social service training (SST)* and *training needs assessment (TNA)*. As for identification approaches of society need in learning are : 1) inductive, 2) deductive, 3) classic model. Inductive technique used to group of senior couples of husband and wife, the goal is to remind RFM, while deductive-dialogic technique used to group of new couples so that they will have vision and mission of a blessed marriage.

5. CONCLUSION

Based on the result of family literacy Al-Qura'n's method of interpretation to prophet Muhammad family model there are formula of five purposes, three principles, eight functions, and five happiness in family. Five purposes of RFM are 1) the couples of husband and wife to live peaceful (*saqinah*), loving each other (*mawaddah*), and caring each other (*warahmah*); 2) the big family that has been created could gather in heaven; 3) as a media to do da'wah *amar ma'ruf nahi munkar*; 4) to continue the righteous and faithful descendant; 5) to tighten the *silaturahmi* (hospitality) relation. As for the three principles of RFM are: 1) marriage as *mitsaqan ghalizhan* 'strong covenant'; 2) sees every member of family as leader in their own position; 3) the principle of justice in building family.

Eight functions of RFM are 1) religious function, 2) educative function, 3) affective function, 4) reproduction function, 5) economy function 6) social function, 7) protection function, and 8) recreative function. And for five happiness of RFM are: 1) material, 2) sexual 3)intellectual, 4) moral, and 5) spiritual.

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