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Implementation of the Concept of the Harmonious Family of the Tarjih Council for Muhammadiyah Residents in Kuala Lumpur, Malaysia

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Abstract: This study aims to examine the implementation of the concept of the Sakinah Family as formulated by the Muhammadiyah Tarjih Council in the Muhammadiyah community in Kuala Lumpur, Malaysia. The study used a qualitative descriptive approach with data collection techniques through observation, interviews, and documentation of 45 informants from various family backgrounds. The results of the study indicate that the theoretical understanding of Muhammadiyah residents of the concept of the Sakinah Family is still limited, with only 11% of informants formally familiar with the concept. However, their family life practices reflect values that are in line with the principles of the Sakinah Family, such as reading the Qur'an together, regular Islamic studies, and choosing monogamy as the ideal form of family. The main challenges in implementing this concept include low conceptual literacy in the perspective of Tarjih Muhammadiyah and adaptation to different local cultures. This study recommends strengthening conceptual education through community-based programs such as seminars, learning modules, and academic discussions to improve understanding and application of the Sakinah Family concept in a global context.

Keywords: Sakinah Family; Muhammadiyah; Tarjih; Kuala Lumpur; Islamic Values

1. Introduction

Family is a unit bound by blood relations between one another and consists of husband, wife and children. Family is the smallest social group that has an important role in the formation of national character. Family is united by family ties or marriage that is socially approved, which generally jointly occupy a residence and interact with each other according to the established social roles. Thus, the family becomes the first and main place of education in an effort to build the best generation that is able to advance society [1]. The urgency of the existence of the family in society, cannot be separated from the attention of the Muhammadiyah organization which with its da'wah movement continues to strive to realize the welfare of society. In the Tanfidz Decision of the 28th National Tarjih Conference in 2014, through the Tarjih Council, Muhammadiyah paid special attention to family issues by issuing an official document "Guidelines Towards a Sakinah Family" [2]. Through this document, Muhammadiyah offers the concept of a sakinah family that seeks to promote Islamic values in building a family. Among the basic principles in building a harmonious family in the document are skills in organizing the family (organization), commitment to the value system (value system) in the family, and fulfillment of economic aspects to meet basic needs in order to achieve welfare in this world and the hereafter [3].

Muhammadiyah's strong commitment to realizing the concept of a harmonious family is manifested in the form of religious guidance, education in building a family, and empowering the community through the family. This is what for the past 10 years or so has become one of the important concerns in Muhammadiyah's da'wah activities. In various Regional

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Leaderships, Muhammadiyah has massively carried out education and guidance for harmonious families, with the hope that Muhammadiyah members in various regions will implement the concept of a harmonious family that is being fought for together.

In the midst of the current of globalization and modernization, Muhammadiyah has not only developed in Indonesia but also abroad, namely in Kuala Lumpur, Malaysia. As a form of internationalization of the da'wah movement, the Muhammadiyah Special Branch Leadership (PCIM) Malaysia was established with the aim of accommodating the network of Muhammadiyah cadres and members spread across Malaysia, as well as providing cadres and sympathizers with room to organize and pursue careers while in Malaysia [4]. Regarding the concept of the Sakinah Family, of course implementing it in Malaysia has its own challenges due to differences in culture, economic conditions, and adaptation to a multicultural environment that is different from Indonesia. In this context, it is important to examine how the concept of the Sakinah Family is implemented by Muhammadiyah members in Kuala Lumpur, Malaysia. Therefore, the author is interested in conducting research on this with the following problem formulations: (1) How do Muhammadiyah members in Kuala Lumpur, Malaysia understand the concept of the Sakinah Family, and (2) How is the realization of the Sakinah Family concept for Muhammadiyah members in Kuala Lumpur, Malaysia. This study aims to identify the extent to which the values of the concept of the sakinah family are applied in their household life, as well as the challenges and strategies used to maintain the harmony of families with a Muhammadiyah background abroad.

2. Literature Review

2.1 The Concept of a Sakinah Family

A sakinah family consists of two words, family and sakinah. The word family comes from the Sanskrit kulawarga which means group of relatives. In Islamic terms, family is called usroh or qarabah which linguistically means relatives. The family is a social group consisting of a number of individuals who have a relationship, there are ties, rights and obligations, and responsibilities between these individuals. Family can also be defined as the bond of two or more people based on legal marriage, able to fulfill the needs of spiritual and material life, and have a balanced relationship between family and community members." [5]

Sakinah, etymologically means tranquility and peace, from the root word sakan to be calm, peaceful, free, quiet and stay. In Islam, the word Sakinah signifies tranquility and peace in particular, namely the peace obtained from Allah SWT. In simple terms, it can be understood that a Sakinah family is a family that is calm and serene, harmonious and peaceful. Where in the family there is a harmonious relationship between all members with tenderness and affection.

From the description above, we can get a clear and complete picture that a Sakinah Family is a family that is calm, serene, full of happiness and prosperous both physically and mentally. By nature and religion, a sakinah family is a goal in a family, so that with it a good family is realized, always getting along and getting along in everyday life, which in the next stage will have an impact on the birth of an atmosphere of peace, calm and prosperity and security in the midst of community life." [6]

2.2 Sakinah Family in Tarjih Muhammadiyah

The Sakinah Family is the dream of every human being in entering the household ark. Many people yearn for a Sakinah Family, but do not fully understand what and how a Sakinah Family actually is. In the Tanfidz Decision of the 28th Tarjih National Conference, the Sakinah Family is understood as an elaboration of Allah's word in the Qur'an surah ar-Rūm verse 21, which states that the purpose of a household or family is to create peace or tranquility on the basis of mawaddah wa rahmah (mutual love and affection).

وَرَحْمَةً مَّوَدَّةً بَيْنَكُمْ وَجَعَلَ لَهَا لَتْسُكُنُوا جَاوِزُ أَنْفُسِكُمْ مِنْ لَكُمْ خَلْقَ أَنْ عَالِيَةِ وَمِنْ

And among the signs of His power is that He created for you wives of your own kind, so that you tend to them and feel at ease, and He made between you love and affection.

From the word taskunu in the verse is derived the word sakinah with the meaning of calm or serene. Furthermore, sakinah is interpreted as peace, tranquility, harmony, cohesiveness, and warmth. The realization of sakinah is the result of the development of mawaddah wa rahmah in the family. Mawaddah is interpreted as a sense of mutual love and affection with a full sense of responsibility between husband and wife. Rahmah means mutual

sympathy, namely the existence of mutual understanding, respect and responsibility between one another.

Thus, according to Muhammadiyah, a Sakinah Family is defined as a family building formed based on a legal marriage and registered at the Office of Religious Affairs based on mutual love and respect with a full sense of responsibility in bringing an atmosphere of peace, tranquility, and happiness of life in the world and the hereafter that is blessed by Allah Swt. [2].

The Sakinah family is formed based on Tawhid, which is the awareness that all processes and conditions of family life must be centered on Allah SWT. All ownership comes from Allah and returns to Allah. Therefore, all activities including family life must be done for the sake of Allah. The Tawhid foundation of Sakinah Family is applied in the process of selecting a spouse, in the process of achieving welfare and happiness, and in the process of solving problems faced by a family. The foundation of Tawhid in family life fosters a feeling of serenity, encourages motivation for success, straightens the direction in confusion, and reduces frustration in the face of problems. The foundation of tawhid also avoids the emergence of egoistic, materialistic, and mystical orientations (shirk) in family life.

In building a Sakinah Family, Muhammadiyah sees the need for five principles as the foundation of family. First, the Principle of Karamah Insaniyah which places humans (men and women) as God's creatures who have glory and the main position. Second, the Principle of Equal Relationships, which is a pattern of human relations based on an attitude of judgment that all humans have the same value. Third, the Principle of Justice which teaches and cultivates justice in every activity carried out by humans. Fourth, the Principle of Mawaddah wa Rahmah (love) which becomes the glue of building a sakinah family. And fifth, the principle of fulfilling the needs of a prosperous life in the hereafter.

Muhammadiyah determines that the goals built in the Sakinah Family in principle refer to two main goals related to the existence of humanity and society. Both of these goals are a means of realizing the main mission of human presence in the world, namely the mission of 'ubūdiyyah and caliphate. The two main goals of building a Sakinah Family are realizing a pious person and realizing a progressive society." [2]

3. Implementation Method

This research uses a qualitative descriptive method that emphasizes the description in the form of a narrative of a phenomenon under study. The research was conducted at Al-Amin Guidance Center, Jl. Pandan Indah 3/3B, Pandan Indah, 56100 Kuala Lumpur, Wilayah Persekutuan Kuala Lumpur, Malaysia. This research is a type of field research that seeks to reveal the implementation of the Sakinah Family concept set by Majelis Tarjih Muhammadiyah as a guide in family life. To obtain complete information, the researcher needs informants of approximately 15 families from Muhammadiyah citizens in Kuala Lumpur Malaysia to be interviewed in order to maximize research activities.

In an effort to obtain complete data, researchers use observation, interview and documentation techniques. Observation was carried out through direct observation of the object as a whole in the form of situations, conditions, contexts, and everything related to Muhammadiyah residents in Kuala Lumpur. Interviews were conducted with the subjects, namely several Muhammadiyah families as a form of direct interaction to obtain in-depth data on the research topic. Meanwhile, documentation is done by collecting data in the form of pictures, notes or writings related to Muhammadiyah residents in Kuala Lumpur Malaysia [7].

Data findings from observations, interviews and documentation are then reviewed in depth through a reduction process by separating the main data and supporting data, important and less important data for research. Furthermore, as a validity test, triangulation of various data sources was carried out, namely between data obtained from the interview process, data from the direct observation process, and data from documents related to the research theme. So it is expected that the findings are original data that is maintained its validity." [8]

The analysis in this study uses descriptive analytics, namely analysis carried out both when in the field and after leaving the field. In general, the data collected will go through a process of (1) data reduction, namely all information from the results of interviews and observations of Muhammadiyah Kuala Lumpur residents is sorted and selected to get the main data in accordance with the research theme, (2) data display, namely the presentation of data by classifying and systematizing to get a comprehensive picture related to the implementation

of the concept of Sakinah Family for Muhammadiyah Kuala Lumpur Malaysia residents, (3) data interpretation, which is giving meaning to the data based on theoretical construction through the assessment of family practices of Muhammadiyah Kuala Lumpur residents, and (4) drawing verified conclusions about the implementation of the concept of Sakinah Family and influencing factors and strategies for realizing the concept in PCIM Malaysia [9].

The steps in the research to be carried out can be seen in detail through the following flowchart table:

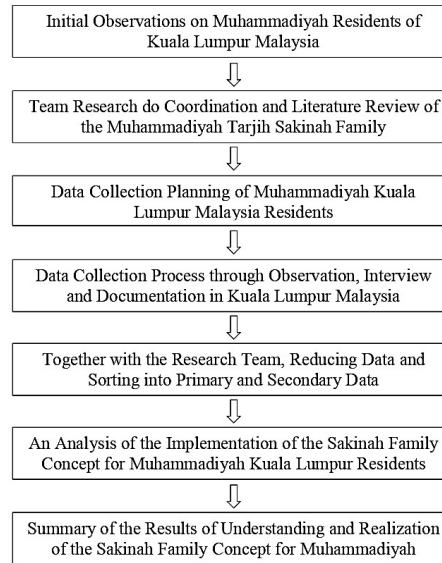


Figure 1. Research Flowchart

4. Result and Evaluation

4.1 Result

This research has successfully collected data from 45 informants who represent various backgrounds of Muhammadiyah families in Kuala Lumpur. From the interviews conducted, it was found that only 11% of the informants were aware of the concept of Sakinah Family in the Muhammadiyah Tarjih Decisions Association (HPT). This shows that there is still a lack of literacy related to the concept among Muhammadiyah citizens in Malaysia. Although the understanding of the concept of Sakinah Family is still limited, the practice of their family life has reflected values that are in line with the principles of Sakinah Family.

Among the implementations of family building that are in line with the concept of Sakinah Family is Muhammadiyah Malaysia's understanding of polygamy in the family. All Muhammadiyah citizens are of the view that the best for their families is the option of monogamy, because although polygamy is allowed, it is certainly not easy to be fair to the wives." [10] In Tajih Muhammadiyah, the issue of polygamy is resolved with Bayani (textual), Burhani (rational) and Irfani (conscience) approaches, which reinforce that the ideal form of a Sakinah family is monogamy in the family.

In carrying out family activities, the Muhammadiyah community in Malaysia cultivates the activity of reading the Qur'an together after Maghrib time. This activity is intended to instill love for the Qur'an and become a means of internal family education to strengthen Islamic values. It is also a reinforcement that a good family is a tawhidic family, one of which is shown by the love of the Qur'an. [11] The acculturation is an indicator that the Muhammadiyah Malaysia community implements the concept of Sakinah Family in their lives, with the awareness that all processes and conditions of family life must be centered on Allah SWT. With the foundation of Tawhid, it will grow in the family feeling of serenity, encourage motivation for success, straighten the direction in confusion, and reduce frustration in facing problems.

In order to strengthen Islamic knowledge, the Muhammadiyah community in Malaysia regularly organizes studies every Saturday and Sunday at the Dakwah Building of the Malaysian Special Branch. These studies cover various aspects of Islamic teachings in general,

which also support the understanding and religious practices of Muhammadiyah residents. Through this activity, they try to maintain Islamic values in their home life despite being in a multicultural environment that is different from Indonesia." [12] Thus, despite the considerable cultural and social challenges, the Muhammadiyah community in Kuala Lumpur still strives to implement the principles of the Sakinah Family in their daily lives.

4.2 Evaluation and Reflection on Activities

The results show that although the understanding of the concept of Sakinah Family based on HPT Muhammadiyah is still minimal, Muhammadiyah residents in Kuala Lumpur have implemented many values that are in line with the concept in their daily lives. Religious activities such as reading the Qur'an with the family and attending regular studies have become part of the community culture that supports the creation of a harmonious and religious family [13].

One of the main challenges found in this research is the low literacy of the community towards the concept of Sakinah Family in the perspective of Tarjih Muhammadiyah [14]. Most citizens understand this concept more practically than theoretically. Therefore, a more systematic approach is needed in socializing this concept, such as through more focused studies or learning modules that can be accessed by the community.

In addition, the multicultural environment in Malaysia also influences the implementation of the Sakinah Family [15]. Muhammadiyah members in Kuala Lumpur have to adapt to the local culture, which sometimes has different values from those taught in the concept of Sakinah Family according to Muhammadiyah. Nevertheless, the community still tries to maintain their Islamic identity in various ways, such as through faith-based collective activities that strengthen sakinah values in the family [16].

5. Conclusion

This research has provided valuable insights into the implementation of the Sakinah Family concept in the Muhammadiyah Kuala Lumpur community. Although residents' theoretical understanding of the concept is still limited, their family life practices reflect the values of a Sakinah Family [17]. Worship routines such as reading the Qur'an with the family and attending regular studies are strong indicators that Islamic values are maintained in their home life.

The biggest challenge faced is the lack of literacy about the concept of Sakinah Family in the perspective of Tarjih Muhammadiyah as well as the influence of local culture that is different from Indonesia. Therefore, further efforts are needed to improve the understanding and internalization of this concept through educational programs, thematic studies, and scientific publications [18].

With the strategic steps that have been planned, it is hoped that this research can make a real contribution in strengthening the understanding and implementation of the Sakinah Family concept for Muhammadiyah communities abroad, especially in Malaysia.

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