

The Meaning of the Sakinah Family in Silver Age Wedding in Palembang

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Abstrak

Penelitian ini bertujuan untuk memahami makna keluarga sakinah pada pernikahan usia perak. Penelitian ini menggunakan jenis penelitian kualitatif dengan metode deskriptif. Subjek pada penelitian ini memiliki enam orang dari keenam subjek ini adalah pasangan suami-istri yang berarti ada tiga pasangan suami-istri dalam penelitian ini. Berdasarkan hasil penelitian ini dapat disimpulkan bahwa ciri-ciri menjadi keluarga sakinah pada pernikahan usia perak ialah dimana yang pertama ; mempunyai pola komunikasi yang baik bagi sesama anggota keluarga dengan cara lain yaitu meluangkan waktu untuk berbicara bersama-sama dengan keluarga. Yang kedua ; bahwa sikap saling menghargai satu sama lain sangat lah penting dalam membentuk keluarga sakinah. Yang ketiga, keterbukaan terhadap keluarga dan saling memberikan kepercayaan, menjalin komunikasi yang baik dan saling menghormati satu dengan yang lainnya.

Kata Kunci

Makna keluarga sakinah, dan pernikahan usia perak

Abstract

This study aims to determine the meaning the sakinah family at a silver age marriage in the city of Palembang. This research uses qualitative research with descriptive method. The subjek in this study had 6 people, the 6 subjects are married couples, which means there are 3 husband and wife couples in this study. Based on the results of this study, it can be concluded that the characteristics of sakinah family in silver age marriages are, the first ; have a good communication pattern for fellow family members in other ways, namely taking time to talk together with family. The second; that mutual respect for one another is very important in forming a sakinah family. The third; openness to the family and giving mutual trust, establishing good communication and mutual respect for one another.

Keywords

The meaning of the sakinah family, silver age marriage

Introduction

A family in Islam is a household built from a *sakinah, mawaddah, which was rahmah marriage* between a man and a woman, which is carried out according to Islamic religious law and must be intended to worship Allah. In addition, in a sakinah family marriage, it is highly expected in married life; this is emphasized in the compilation of Islamic law in Article 3 that marriage aims to realize a sakinah, mawaddah, and rahmah household life. According to Adam, the sakinah family is a family in which love is sincere (*grace*), compassion (*mawaddah*), and peace of heart (*sakinah*). In this family, love and affection have awakened the spirit of looking at life.

Meanwhile, the purpose of marriage is to create harmony between each other and fulfill and complement the needs of nature, soul, mind, and body so that they find comfort, tranquility, and stability in others. Fa'iz (2001). Then each partner will find shelter, satisfaction, and affection. A person's life will change after entering marriage, these changes can occur in status, responsibilities, roles, and activities carried out. Among the urgency of marriage is to build a family institution and share the duties and responsibilities that arise due to the formation of this family institution (Fa'iz, 2001). Marriage based on mutual love, respect, respect, and affection is a dream for the couple and the people around them. Even the cultural differences inherent in each partner will not clash.

Silver weddings need to be appreciated and interpreted because a long-standing marriage will be warmer and more romantic if it gives a memorable gift to the couple. You can also take the time to have a romantic meal together and vacation with your family. Why marriage needs to be appreciated is because of the meaning of celebrating this wedding anniversary so that the relationship of the husband-wife gets closer. This momentous day is a transition period that indicates how long you and your partner have been through the ups and downs together. Besides functioning as security, fortress, and guard, marriage is a field to continue a continuous lineage to become a calm, comfortable and safe family. The results of previous studies that silver age marriages found that research strategies for maintaining romantic relationships of silver age married couples Yenny (2012). The meaning of marriage for silver age marriage couples is noble and must be maintained as well as possible. The romantic relationship of silver-age married couples involves attraction, communication, and intimacy in the form of verbal and nonverbal communication carried out in everyday life. Forms of romantic relationships are also found in involvement, control, sharing of time and activities, and the presence of attention and trust. Communication between husband and wife carried out by silver-aged married couples is a form of interpersonal communication in the form of verbal and nonverbal communication, intending to share stories and feelings and give attention.

Forming a harmonious family cannot be separated from the evaluation of each partner. It can be in the form of reflection and thought in order to understand what is seen and felt in the couple. Therefore, many families are unable to maintain their marriages because they do not know their respective functions and duties as husband and wife. The Religious Courts Affairs Agency (Badilag) of the Supreme Court (MA) said divorce in Indonesia, as many as 419,268 divorced couples throughout 2018 the initiative Most divorces occur on the women's side ranging from 307,778 people.

The above statement shows that many divorces occur at various ages of marriage. Then, who do we need to learn about marriage? From the facts above, we need to look at late adult couples who can maintain their marriage until they enter the end of their marriage, in line with Papalia (2008) who states that in middle-aged marriage, when life expectancy is shortened, a couple who stays together for twenty-five years or forty years is something that is a step. Usually, the marriage is interrupted by death, or the person left behind remarries. Fingerman (in Charles, 2010) states that late adults show better marriages, more supportive, friendly relationships, less

conflict with children and their siblings, and closer relationships in their social networks than younger siblings. Young adults did them.

While Piazza (in Charles, 2010) says that when interacting with family members, older people draw more positive interactions and greater satisfaction. Therefore, we need to learn from couples who have entered the end of their marriage and see how they can get through their marriage span a long time. According to Issac (Bastman, 1995) the factors for the longevity of marriage are commitment, realistic expectations, flexibility, communication, cross-dispute and compromise, sex, and the ability to face difficulties. Issac reveals the things that enable couples to maintain how a couple can go through stages in married life, thus keeping them together for a long time. By looking at the stages of married life, we can find out what makes a couple successful through the existing stages and into the next stage until entering the marriage age of more than 25 years.

The statement above is in line with the results of a preliminary study that the researchers conducted on January 25, 2020, at the subject's house on Jln Dwikora 1, Palembang, with the initials EM. Here, the researcher interviewed the first subject, and the subject, EM, said that marriage is not an easy thing and uniting two different human traits is very difficult; therefore, with a bond called marriage, they can unite a goal for the future of the family like what will be seven In the future, communication is essential in solving a problem simultaneously.

"Yes, it was with continuous communication, lots of communication, the important thing is that there are no problems, let us talk, let us solve the same-samo, the same-samo will solve it" (January 25, 2020).

Furthermore, the researcher also interviewed the subject TYJ, who acted as subject EM's husband, on February 23, 2020. Subject TYJ said that their marriage had entered 30 years where they felt grateful that they could still be together now and prayed to be united forever by Allah SWT.

"Hehehe, that is the only way you can help each other, be good at each other, each has his own busy life, meaning we trust each other, we believe in our girls" (February 23, 2020).

The researcher interviewed the WR subject on January 26, 2020, at the subject's house. WR's subject said that they had been married for 28 years, and their marriage was blessed with five children.

"Um, the names of Deni Rizki's first children and Akbar Epri Yanto, philanthropist, Aditi Rafelia, Fahri Nofriansyah, I have five children" (January 26, 2020).

The study also interviewed AR subjects who were husbands of WR subjects on March 15, 2020. AR subjects said that their process was not easy until they finally got five children, for now until they went to Bandung for treatment.

"Before treatment, we still have not arrived from Bandung to Bandung for how many years, and we migrated to Bandung from 94, 97 we moved here " (March 15, 2020).

The researcher also interviewed the subject of SP, who was married for 28 years, on February 16, 2020. The subject of SP explained that a sakinah family must trust each other, respect each other and help each other.

"Yo trust each other, respect each other, help each other that is it, the olden times were not cak today, want to date" (February 16, 2020).

Pentti also interviewed the husband of the subject of SP with the initials WO on February 08, 2020. The subject of WO explained that in marriage, you must be open with your partner if there is something you have to tell your partner, and also if your partner has something terrible, you have to cover up the badness of your partner.

"That is more or less the most important thing, then there is no need to cover it up, in this household, there should not be a commotion, thank God it is not going well so far, do not let us cover each other up, be open to each other" (February 08, 2020).

Based on the researcher's initial observations and interviews with the six subjects, the researchers are interested in knowing how the meaning of being a sakinah family in a silver age marriage can be together in married life until entering the age of marriage \pm 25 years. Through this paper, the researchers put it in the form of a study entitled "The Meaning of the Sakinah Family in Silver Age Marriage in the city of Palembang".

Theoretical Review

According to Hamid(2005) the family is the pulse of society and is also a pillar of support and a source of wealth and attractiveness. The community's life is faith and charity based on their piety to Allah SWT as their Lord. The community's spiritual development is the height of their spirit and aspiration to achieve the best quality and quantity of charity.

According to Farisi (2008), the word sakinah means calm, honorable, safe, and full of love. So what a sakinah family means is a family that is safe, peaceful, loving, and able to solve family problems well, and is enforced by a pious and pious husband and wife couple who always follow Allah's shari'ah and always hold fast to Al-Quran. Qur'an and As-Sunnah.

According to Subhan (2004) the term (Sakinah Family) is two complementary words; the word sakinah is an adjective to characterize or explain the word family, a quiet, peaceful, happy, and prosperous family. There are also ways to build a sakinah family, namely, understanding the rights and obligations of husband and wife, preventing upheaval in the household, the procedures for educating children, and fostering intimate relationships Mulyadi (2010). Based on the above definition, the sakinah family has their respective functions and roles and also forms pious humans and prosperous society to get a sakinah family.

A family is called a sakinah family if there are the following characteristics Riyadi (2013) :

1. Religious life in the family.
2. Have time to be together.

3. Have a good communication pattern with fellow family members.
4. Respect one another.
5. Each feels bound by family ties as a group.
6. When a problem occurs in the family, it can solve positively and constructively.

Marriage is to make the heart find peace through intimacy with its partner, sitting alone and having fun with him. This tranquility then becomes the cause of the increased desire to worship. Diligent worship does cause fatigue, and the heart becomes wrinkled. However, the sense of peace will restore their heart's strength (Jawad (2002).

For married people, it is a joy to be able to pass the years of their marriage. As a form of gratitude and joy, it is usually held appropriately, in the form of just an ordinary greeting to holding a large party commemorating the wedding anniversary or the foreign term. Usually, the celebration of every wedding anniversary has its terms according to the marriage age and the gifts each couple will give. Silver is a symbol of harmony in living in the household for 25 years. Gifts given to couples are usually in the form of jewelry made of silver, such as rings, necklaces, and bracelets. Alternatively, it can also be in the form of decorations or displays and painting frames dominated by silver or silver colors. On that day, the husband and wife commemorate the number of years of their marriage, which is 25 years they have been husband and wife. The age of 25 years of marriage is often also called silver marriage. Why is it called that? Furthermore, what is another term for marriageable age? The following is the history of the emergence of the term commemoration of the year of marriage and its names Futures (2014).

Methods

Types of Research and Research Design

Moong (Herdiansyah., 2014) qualitative research is research that intends to understand the phenomena of what is experienced by research subjects, such as behavior, perception, motivation, action, and others, holistically and descriptively in the form of words. and language, in a particular natural context and by utilizing various natural methods.

According to Moleong (2007) descriptive research emphasizes data in the form of words, pictures, and not numbers caused by applying qualitative methods. Meanwhile, Sugiyono (2005) states that the descriptive method is a method that is used to describe or analyze a research result but is not used to make broader conclusions.

Research Data Source

Primary data is data obtained directly from the results of interviews obtained from the (subject) of the study, namely in the form of words and actions of the observed and interviewed subjects who provide relevant and actual information in the field. In this study, the primary data used by the researcher were two couples who have been married for more than 25 years in the city of Palembang. The researcher uses the purposive sampling technique as a subject selection technique that is selected based on the characteristics of the subject because these

characteristics are by the objectives of the research to be carried out by Herdiansyah (2015) and using specific considerations, for example, the person who is considered to know best about what he or she is doing. It is hoped that in this research, the informant who knows here with the initials AS is the subject's relative and the subject's neighbor who may know the state of the subject that the researcher will study. The subjects studied have the following criteria:

1. Married couple \pm 25 years
2. Minimum education in junior high school
3. Each other's first couple
4. Having biological children

Secondary data is a source that does not directly provide data for data collection, for example, through other people or documents. Secondary data is complete data from primary data so that this research can produce more accurate data.

Method of collecting data

Data collection techniques are the most strategic step in research because the primary purpose of research is to obtain data. In this case, the triangulation technique uses different techniques to obtain participatory observation data collection, in-depth interviews, and documentation to obtain data from the same source Sugiyono (Sugiyono, 2016).

Observation

The researcher used the data collection method with *non-participant observation*. Namely, the researcher did not participate directly in the activity and only as an independent observer. The reason for choosing *non-participant observation* is that researchers can observe the subject without having to be directly involved in the subject's daily activities.

Interview

Moleong (2013) states that an interview is a conversation with a specific purpose, where the conversation is carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewee) who provides answers to questions.

Documentation

According to Herdiansyah (2014) documentation is one way that qualitative research can be carried out to get a picture from the subject's point of view through a written medium and other written documents made directly by the subject concerned. Researchers strengthen research data by collecting documentation that researchers get from the subject, such as photos and other documents related to this research. Documentation is a record of events that have passed. The study's results will be more reliable if photographs and other necessary evidence support it. Documentation data that will be used later are in the form of photos and *recorders*, activities both during interviews, and observations.

Data analysis method

The data analysis technique used in this study is an interactive model data analysis technique, according to Miele & Huberman (Herdiansyah., 2014) which consists of four stages that must be carried out. The research uses this interactive model of data analysis, which consists of data reduction, data display, a grouping of data, and conclusions because all of it makes it easier for researchers in this study.

Data reduction is merging and attacking all necessary forms of data into one written form (*script*) to be analyzed. The results of the interview recording will be formatted into a verbatim interview. The results of observations and field findings are formatted into a table of observation results adjusted to the observation method used, and the results of the documentation study are formatted into a document analysis thesis. The end of this stage is a collection of mental data already related to the guidelines.

Data display, which is to re-select from an existing theme, is broken down into sub-themes. So, sequentially, there will be three stages in the data display: the theme category, the theme subcategory, and the coding process. These three stages are interrelated with each other.

Grouping the data first thing to do is group the data. All forms of data are made into transcripts or written language, be it interviews, observations, and so on.

The conclusion is the final stage of data analysis where the conclusions to be obtained are derived from the affairs and the common thread of the theme at the data display stage, which will finally answer questions on the research objectives of Herdiansyah (2014).

Validity Of Research Data

According to Herdiansyah (2014), the data validity will be measured in four ways: extending time, triangulation, the research team, and re-checking. However, researchers will only use two methods in this study, including:

Triangulation uses other people's perspectives, as in this study using several informed informants. Then, the task of the informant is to provide an explanation and validate whether what the subject says is true or false. One subject may be compared with the informant; if more things are the same from the subject, the data is considered valid.

Doing a re-check (*member check*) Doing a re-check is one technique in minimizing errors to ensure whether all the stages that have been carried out have been running according to the procedures that have been set.

Discussion

This study involved six subjects from three family pairs; these three family couples had informants each. The subject is a husband and wife who have been married for \pm 25 years with the characteristics described previously. The six subjects resided in the Palembang city area.

The three pairs of families are located in the sunggai princeg dwikora one sub-district; the three pairs of subjects are in the same kelurahan. Palembang is the oldest city in Indonesia, which is at least 1382 years old based on the Sriwijaya inscription, known as the hill position inscription.

Based on theme 1, which is related to the background of each subject. The three subject pairs live in the Palembang area, prince river village. The subject of the first pair with the initials EM and TYJ, EM (Wife) who is ± 56 years old, EM is a civil servant, and her husband with the initials TYJ (Husband) is ± 60 years old. DJ's occupation is a civil servant, and his wife, EM, and TYJ were married couples in 1990, meaning the marriage age is ± 30 years, and this couple has two children who are all adults but not yet married. The second pair of subjects are SP and TYJ; SP (wife) is ± 47 years old. SP's job is a trader and a housewife, while the subject of WO (husband) is ± 50 years old. WO is a fried food seller near his house; this couple has two people. Children who are adults but not married. The subject of the third pair with the initials WR and AR, WR (Wife), aged ± 48 years, is a housewife, while AR (Husband), aged ± 50 years, is a private worker; this couple has five teenage children. The three couples have differences in age of marriage and also the number of children.

In the second theme, namely the process of travel before and after marriage, it was found from couples, namely subjects EM and TJY, having a trip to meet each other before marriage was where they first met in the same class, starting from that the subject pairs started to get close because of the frequent doing assignments or assigned to a study group, the frequency with which they met the subject's partner finally decided to date after five years of dating the subject decided to get married. Meanwhile, the subjects of SP & WO and WR & AR did not experience what is called courtship, but (ta'aruf), or arranged an arranged marriage by the closest family, the subject that decided to get married. Getting married is a process that involves physical, mental, and also the courage to start a new life that is different from the previous one. The process of traveling before and after marriage is a process that involves physical and mental thought and also the courage to start a new life that is different from before. This is in line with Mareesa's (2017) benefits of marriage, namely, marriage is a process that involves physical and thoughts and also the courage to start living a new life that is different from before, and looking for a mate in Islam must also be done well so that you can get a good partner.

In the third theme, namely how to educate children in family life, the three subject pairs have their principles on how to educate children. The first pair of subjects, EM & TYJ, prioritized education in the field of religious studies; the subject also did not like parents educating their children by hitting or cursing their children because of what the consequences would be instead of making children stupid if they were beaten like that, the subject said with disapproval for parents today. In contrast to the subject pairs from SP & WO and AR & WR, they prefer the principle that children should attend school as high as possible by fulfilling all their educational needs. The statement of the three subjects is in line with the theory of Elie Mulyadi (2010)) on how to build a sakinah family in one way, namely the procedure for educating children where children feel comfortable and safe sharing stories of experiences when their growth period goes along with time.

The fourth theme is how to build relationships with family. Of the three pairs of subjects, EM & TYJ, SP & WO, and WR & AR have time to establish relationships with their families; due to the busyness of each of the families because of that the family has time so that everyone knows everything in the family for example; The first couple of EM & TYJ subjects had time with their families usually at dinner or after Maghrib and Isha prayers where they gathered, talking about things such as experiences or problems such as problems with children's education, or work and others. While the second and third pairs consisting of SP & WO and WR & AR have time with family when gathering with family members or everyone is at home, if everyone is at home, the subject pair starts asking everything like how was school today or talk about problems that exist in the house such as the economy and how to get back to normal the family economy together, where the three subject pairs have the same communication pattern but different times due to busyness between families in choosing the time. This is in line with the statement of Riyadi (2013) that the sakinah family has characteristics, one of which is having a good communication pattern with fellow family members.

The researchers' results in the fifth theme, namely how to respect a partner. Of the three pairs of subjects, the way to respect their partners is using the first and second subjects consisting of the subjects EM & TYJ and SP & WO, respecting household heads, especially where they understand each other to their partners, openness to partners, even if it is the most petite or big thing and communicated everything towards couples so that misunderstandings do not occur with each other. It can be concluded that the three pairs of subjects differ in respecting their partners where the subject pairs EM & TYJ and SP & WO prioritize household heads, understand each other, and are open to partners, but AR subjects & WR are more about mutual trust in partners. This is under Newman's (2006) statement concerning marriage, where love is also needed, deep mutual understanding, and willingness to accept each other's partners with backgrounds that are part of the personality.

Based on the sixth theme, namely how to solve problems. Of the three pairs of subjects, EM & TYJ, SP & WO, and WR & AR in solving the problem by compromising with the partner on what to do in the problem or communicating with the partner about the problem, both small and big problems and how to find a solution. The family or others do not know the problem of the problems with the partner. Where the similarities of the three pairs of subjects towards solving problems in the household can be concluded that they can face all problems together, not blaming each other on who is right and wrong with their partner by taking a middle way to the problem or finding a way out of the problem, so it does not happen again. Come back even though the problem will recur. At least you already know what to do about the problem. This is in line with the statement of Syahri Harahap (1996) about the characteristics of being a sakinah family, where a happy family (*sakinah*) has at least the characteristics of being able to face all problems and difficulties in a wise way, not in a hurry, not blaming each other and looking for a way out. With a cold head.

The seventh theme is how to build a sakinah family. Of the three pairs of subjects, EM & TYJ, SP & WO, and WR & AR, in building a sakinah family utilizing mutual trust in partners when away from their partners and mutual respect for both husband and wife were the roles of

husband and wife are different husbands work to make money for the family. At the same time, the wife also works to make money for the family and also works at home as a housewife where to prepare the needs of her husband to work, school children and, cook for the family, prepare herself for work for the three subject pairs it can be concluded that building a *sakinah* family with mutual trust and respect for one another. This is in line with Syahrin Harahap's (1996) statement about the characteristics of a *sakinah* family, namely that a happy family (*sakinah*) at least has characteristics including mutual respect and mutual respect between husband and wife so that a harmonious and peaceful life is fostered.

Based on the eighth theme, namely the process of getting children, from the three pairs of subjects, there is one pair with the initials WR & AR including difficulty in getting offspring (children) so that treatment here and there does not produce results. In the end, the subject pair decides to borrow a child from one of the one families for three months; what came after five years of waiting for children with the subject of borrowing children from the family paid off with only three months, the subject couple now has five children, one girl and four boys who are all teenagers. In contrast to the subjects EM & TYJ and SP & WO, who only had children a few months after their marriage, the two pairs of subjects EM & TYJ and SP & WO had two children, one boy, and one girl. This is by Mareesa's (2017) statement of the benefits of marriage, which is where to have offspring so that it completes and makes life more enjoyable because nothing can cool the eyes of a believer other than seeing his wife and offspring who fear Allah SWT.

Conclusion

Based on the research results and discussion of the research question, what is the meaning of being a *sakinah* family in a silver age marriage? That is, it is necessary to have good communication patterns for fellow family members in other ways, for example, having time to gather with family and share stories. In addition to spending time with family, the three subject pairs also emphasized mutual respect in forming a *sakinah* family, for example; respecting partners, namely by being open to partners in any way, giving each other trust in partners, establishing good communication and also mutual respect between husband and wife, so that a harmonious and peaceful life is fostered.

Suggestion

The suggestions addressed by the researchers from the results of this study are as follows:

1. For research subjects

It is hoped that all married couples can always understand each other, be grateful for the existing conditions and sincerely accept the shortcomings and strengths of their partners.

2. For family and community

The community should pay more attention to how the psychological picture of premarital marriage is due to understanding that marriage before marriage is the best way so that marriage goes according to expectations.

3. For the government

The government should pay more attention to the facilities and needs of pre-wedding schools for today's young children.

4. For the next researcher

Future researchers are expected to carry out research by looking directly at the process from the beginning to the end of the subject's life by the phenomenon to be selected using quantitative and qualitative research methods.

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