

The Strength Of The Masturah Program In Shaping Household Harmony From The Perspective Of Islamic Law

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ABSTRAK

The Effectiveness of the Masturah Program in Fostering Household Harm from the Perspectives of Islamic Law The title of the journal is: The Effectiveness of The Masturah Jama'ah Bulbigh In Fostering Household Harmony from the Perspectives Of Islamic Law, How is the Effectiveness Of The Masturah Program Applied To The Bulbigh Congregation?, How Is The Effectiveness Of The Basturah Program Attached To The Blbigh Congregation?

Qualitative Research with a Descriptive Approach. Data Collection Techniques: Observation, Interviews, and Documentation. Data Analysis Techniques: Data Reduction, Data Presentation, and Data Verifications.

The outcomes of the study are as follows: 1) The implementation of a number of mastah programs from the members of the tabligh community not only performs the activities of reading the book and reciting the qur'an, but also provides opportunities for husbands to teach their wives to be murabbiyah and to become Khadimah and Zuhidah. 2) The overall purpose of the program is for women to perform religious activities kaffah in the home and to motivate their husbands and their children to fully implement it outside the home. 3) The mastah program conducted by Jamah tabligh has been very successful in promoting the formation of a Sakina family within the middle-In the middle of today's society, especially within the tabligh Jama'ah family. Where husband and wife learn how to serve Allah SWT as the best servant. How to have a good household according to Rasulullah SHAW's guidance. How to teach their children well at home as good educators.

1. Introduction

The importance of marriage in human life cannot be overstated, as marriage is not only about the personal life of the husband and wife but also about the family and the society as a whole. Marriage is considered a sacred institution in every religion, as marriage rules are always linked to religion. (Boedi Abdullah, 2013). In fact, the family plays a crucial role in the transmission of social values from one generation to the next. This is why it is so important to create new generations that

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will be relatively similar to those that came before. (Gusmi Warni, 2017) Obedience to the husband is a necessity regulated by Islamic teachings in order to achieve household harmony. (If a Muslim woman marries a Moslem man, then the Moslem man has more rights over the mother and father than the mother and father of the Muslim woman (Alipman Hans, 2010). It is difficult for a woman to feel obedience to a man who has married a woman, but everything is regulated by Islamic law as regards the importance of a husband's right to and the desire to obey the wife as long as it does not go against Shari'a and Allah's law.

The wife must be obedient to her husband in all things that are not immoral, try to do whatever she can to make him happy so that he will be happy with her. A woman who is always happy and sincerely obeys Allah's orders is the one who is fulfilled and is called by her heart with complete sincerity to follow the directions that her husband gives her. She is willing to abstain from something if her husband tells her not to do it. She is glad to listen to his good counsel. She does not serve a male guest who comes to the house, even if it is a distant relative, let alone someone who is traveling far to earn a living. A woman who obeyed her husband is one who knows her religious obligations and obeyed her husband with honesty to protect her honour. Obedience to your husband is necessary for the advantages of married life to create a sense of peace and happiness in it. On the other hand, Islam has laid down the rights and duties of a man towards his partner. According to Islam, a man should glorify his wife and give her rights over her.

The duty of a woman to submit to a man who is lawful for her according to the rules of Islam is because the husband has a great responsibility towards his household because he is the leader of his family and he is responsible for what he is the head of his family. Protecting human morality is the main purpose of arranging marriage in Islam. In order to realize a harmonious household, there is the program of one of the jama'ah tabligh da'wah groups which is called 'Masturah'. This program is conducted for at least 3 married couples who are given scientific education so that they may carry out the mosque's amaliah in the household and make it as beautiful as the home of the Prophet Muhammad who saw it with the motto 'baati jannati' (2010). To enlighten the family with harmony as a common desire for the whole.

The implementation of the program for the participant hopes to create household harmony in the village according to Allah SWT according to the quranic verses and sunnah of Rasulullah SAW and make the household more harmony than before. The author notes the difference in the Jama'ah wives who participate in the program as well as those who never participate in the program.

The condition is further compounded by the fact that they have not been able to produce a child in several years of living as a family. The obstetrician's examination showed that they were having difficulty in getting a child. They only argue in their daily life and always think that he is the one who is the most honest and no one will give up on him. However, the situation changed when they got invited to attend a three-day masjidah program organized by the jama'ah tabligh da'wah. Allah swt's grace and mercy caused their household to be peaceful, peace and harmonious once again. Miracles also occurred to them, and they were blessed with a child. Here is a case of a man and his wife who had attended the program. Let's look at some of the cases that have occurred: How big was the talk about his wife's and family's obedience but being obedient after coming back from masjidah activities How effective is it in creating happiness towards family?

The problem is further compounded by the fact that they have not been able to produce a child in several years of living as a family. The obstetrician's examination of the couple showed that they were having difficulty in getting an offspring. In their daily life, they only argue and always think that he is the one who is the most honest and no one will give up on him. The situation changed when the couple was invited to participate in a three-day program organized by the Jama'ah tabligh da'wah. Allah swt's grace and mercy made their household peaceful, peaceful, and harmonious once again. Miracles also occurred to them, and Allah swt blessed them with offspring. Below are a few examples of what happened to the couple who attended the program. How effective is it in creating happiness in the family? How massive was the talk about his wife's and family's obedience

2. Literature Review

2.1. Taklifi Law

Division of Islamic Law From the perspective of the division of law, which is imposed on Muslims who are mulattos or mature, who have reason and mahaayyiz, i.e., they can differentiate between good and evil, there are several divisions of law.

Obligatory law, Sunnah law, Haram law, Makruh law, and mubah law are listed below. 1. Obligatory Law Most people are aware of the word 'obligatory' on this one. Obligation means 'if you do the deed,' 'you will get the reward,' 'if you do not do the deed,' 'you will be punished,' 'you will not be tortured,' etc 2. Sunnah Law Sunnah law is said to be'sunnah' if someone does the command, 'you will get a reward,' etc. 3. Haram Law Muslims have many rules regarding 'halal' and 'haram' in everyday life. It is unlawful to violate prohibited things and it is recorded as a sin. 4. Charity If there is an opportunity for charity, it is not used. If you leave an illegal thing, you will get a reward. Makruh: it is said that if the rules are left intact, it is better. If what is prohibited is still being done, it is less neat or good. It is bad for you or for others. For example, smoking is bad for you, it is bad for your health, and it is bad for people. Mubah: It is said that what is permissible in religion is done, or what is to be done is not done. (Ahmad zaid syaputra 2020)

Maqashid Syari'ah is described as the human struggle to find the perfect solution and the correct path based on the primary source of Islamic teachings, Al-Qur'an and the hadith of the Prophet, which are referred to in al-Ghazali's terminology, for example, in the book al-Mustashfa ("Maintaining Religion, Soul, Mind, Lineage and Property"). However, he did not explain what he meant by this and did not provide a complete description of it. Maqashid As-Syari'ah as a legal theory also began from the consensus of the majority of scholars and the mufti (ijma's). From the perspective of ijma', it can be observed that from the past to the present, the salaf and the khalaf scholars agree that Islamic law has advantages and eliminates the taklif which the ummah can't afford. As a search for the purpose of Allah SWT, Maqashid Al Shariah must receive a lot of attention.

2.2 Maqashid Syari'ah

Maqashido'ah is defined as a human endeavor to find the perfect solution and right path according to the primary source of Islamic jurisprudence based on al-Qur'an and hadiths of the Prophet, which are referred to in Al-ghazali's terminology, for instance, in the book 'Maintaining Religion, Soul, Mind, Lineage and Property' ('Maintaining Syari'ah'; he did not explain what he meant and did not refer to the whole 'Makkashid'). Maqashido'ah as a juridical theory also began from the consensus of most scholars and jurisprudence (ijma'. From the standpoint of jurisprudence, it can be observed that from the past to the present, all salaf and halaf scholars agree that the law of Islam has advantages and excludes taklif which the Ummah can't afford. Maqashido'ah al-Shariah, which is the search for Allah SWT, must be given a lot of attention. Structurally, the other two categories of hajiya and tahsiniya, which are inextricably linked and highly complementary, will also be affected, though anything that disrupts tahsiniya will have little impact on hajiya. Accordingly, focus on these three categories in order of importance, beginning with daruriyya and concluding with tahsiniya (Ahmad zarwat 2019).

2.3 Definition of Sakinah Family

The word Sakina, according to the language, means peace and serenity. Sakina is married with the purpose of carrying out the orders of God and his messenger to bring peace in the household. Thus, we can see that a peaceful and tranquil family produces spiritual and spiritual prosperity. They live with love and love for each other. A husband can bring joy to his wife and vice versa. When you can bring joy to your husband, you can both bring joy to your wife. They teach their children to be pure and pure, to honor and submit to their parents, but also to their faith, society, and nation. They can also keep a brotherhood full of harmony with relatives who are striving to live in peace in their neighbors, society, and state.

3. Methodology

Field research is the study of the gap between the theory and the reality of the situation. Soetandjo Wigenjosobroto (1999) stated that this aspect is "non-doctrine research / socio legal research." The location of the research was chosen to be Watatu village (South Banawa district). The method of data collection in the field is three-fold: observation, interviews, and documentation. The data collected are selected for the essential elements and then analyzed and drawn conclusions so that they can be understood by themselves and by others. Data analysis is divided into three stages: Data reduction, which means reducing the amount of data to the point where it can be presented as a perfect story; Data display (presentation of data); Data verification. Source: Mardawani (2020), Lexy J. (Moleong, 2007), Sugiyono (2015), Rober C. (Bogdan, 1998).

4. Results and Discussion

According to researchers in this field, education and knowledge are instruments to create a family harmony by providing both religious education and universal knowledge so that everyone involved in the family runs according to the direction of the religion, the government and related elements to create and carry out intelligence in the family. In the Tablighiyyah, all members must be knowledgeable and educated. Many sons and daughters of Tablighi Yahya are highly educated and

remember the qur'anic as hafiz as well as hafizah to fulfill the principles of Daruriyyahat, hajiyyahat and tahsiniyahat. Having adequate needs for clothes, food and shelter, which is usually translated as clothes, food and additional complementments, is one of the requirements for a harmonious family, although in a simple value of Allah SWT, gratitude for all gifts becomes a complement, so that they are happy with everything they have given.

In the field, researchers found that the fulfillment of everything in the household factored in the formation of harmony, even though it was very simple. Researchers asked, "Who is the parent of the child while participating in activities?" They answered, "It is entrusted to the parents, siblings, or other relatives." Children are taught independence, so they begin practicing to care for and prepare themselves. It is easier for caregivers when they are both out in activities. Children are entrusted with maintenance (costs) for food, school needs and others that are necessary and become necessities for 3 days. Impact on social society. A good environmental condition will have a positive impact on the people whose existence is directly in contact with it. In this case, harmony in the household cannot be divorced from this situation. When in a community environment, positive interactions occur.

From this, we can conclude that in the field, they interact with the community on a daily basis, from co-operation to religious matters, and seem very social. They are also actively engaged in house-to-house visits in the Khuruj fi salawat program. They are not a monolithic group or congregation, but they are integrated with the community as a whole. They connect with all social classes without any discrimination. Physical and spiritual health is a gift from God to all beings to do all good things in life. All good things will be encouraged by excellent health. As a creature, being physically and mentally healthy is a form of support and plays an important role in the harmony of the household. In this case, the researchers in the field found that good mental and physical health is a way.

5. Conclusion

South Banawa is a good activity and helps to achieve a harmonious household in accordance with Maqods As-Sayyari'ah. This program has helped to make women more submissive to their men, to maintain family education and faith, and to be more submissive in performing religious duties. Married couples can join this program for 3 days every 3 months, 10/15 days every 3 months. The Effectiveness of the Masturah Program in Creating Household Harmony in the Village of Watatu, Kec. South Banawa.

From the point of view of Islamic Law and in accordance with the principles of As-Syari'ah, South Banawa fulfills six categories: Obey Allah and His Messenge Do not depart from religious teachings and sharia'a Have knowledge and education Fulfill the principles of Daruriyyahat, Hajiyyahat, and Tahsiniyahat Impact on social community Physical and mental health Achieve household harmony and avoid divorce The Masturah program applies in the village of watatu, kec. south banawa in creating sakinah and harmony in the household for its alumni Structured and continuous, the Masturah program is a provision for the alumni so that they will be able to cope with the household challenges they face.

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