

SPIRITUAL ASPECTS OF THE FAMILY FROM AN ISLAMIC PERSPECTIVE AND ITS ROLE IN SHAPING A CIVILISED SOCIETY

¹Oneng Nurul Bariyah, ²Usman Al Farisi

¹Universitas Muhammadiyah Jakarta, n.oneng@umj.ac.id;

²Universitas Muhammadiyah Jakarta, usman.alfarisi@umj.ac.id

* Correspondence: n.oneng@umj.ac.id

Abstract

Family problems that occur in society greatly affect the social fabric of society. The high number of divorce cases and domestic violence increases the divorce rate. The occurrence of family breakdown greatly affects social life so that it is not in line with the purpose of the family in Islamic teachings. Therefore, this paper explains the spiritual aspects of the family and its role as the basis for the formation of a civilised society. The research is descriptive qualitative with a normative philosophical approach. The results of the study show that marriage as the beginning of the formation of a family is one of the things that can influence the building of a family that is in accordance with Islamic shari'a. Marriage in Islam is based on the divine values of tauhidiyah. So that the family built is worth worship. The aspect of spirituality animates all activities of family members as husbands, wives, and children. The family order is built in a planned manner, covering spiritual, material and psychological aspects. The implementation of family functions properly is a determining factor in building a civilised society. The family as the initial place of education determines the building of an educated society so that it is able to innovate according to the needs of society. Education factors affect the material capabilities of society so that progress can be achieved. The civilisation of an advanced society is determined by the family's ability to meet the needs of the family in accordance with technological developments. The fulfilment of the family's primary needs such as clothing, food and shelter based on divine values is the foundation for the formation of a civilised society.

Keywords : Civilised; Family; community; spiritual

Abstrak

Permasalahan Keluarga yang terjadi dalam masyarakat sangat mempengaruhi tatanan kehidupan sosial masyarakat. Tingginya Kasus perceraian dan Kekerasan dalam rumah tangga meningkatkan tingginya angka perceraian. Terjadinya keretakan keluarga sangat berpengaruh terhadap kehidupan sosial sehingga tidak selaras dengan tujuan keluarga dalam ajaran Islam. Oleh karena itu, paper ini menjelaskan aspek-aspek spiritual keluarga dan perannya sebagai basik pembentukan masyarakat beradab. Penelitian bersifat deskriptif kualitatif dengan pendekatan normatif filosofis. Hasil kajian menunjukkan bahwa pernikahan sebagai awal terbentuknya keluarga merupakan salah satu hal yang dapat mempengaruhi bangunan keluarga yang sesuai dengan syari'at Islam. Pernikahan dalam Islam berlandaskan nilai-nilai ilahiyah tauhidiyah. Sehingga keluarga yang dibangun bernilai ibadah. Aspek spiritualitas menjiwai seluruh aktifitas anggota keluarga baik sebagai suami, isteri, maupun anak-anak. Tatanan keluarga dibangun secara terencana meliputi aspek spiritual, material, maupun psikologis. Terlaksananya fungsi-fungsi keluarga dengan baik menjadi faktor penentu terbangunnya masyarakat yang beradab. Keluarga sebagai tempat awal Pendidikan menentukan bangunan masyarakat yang berpendidikan sehingga mampu melakukan inovasi sesuai kebutuhan masyarakat. Faktor Pendidikan berpengaruh terhadap kemampuan material masyarakat sehingga kemajuan dapat tercapai. Peradaban masyarakat yang maju ditentukan oleh kemampuan keluarga dalam memenuhi kebutuhan hidup keluarga sesuai dengan perkembangan teknologi. Terpenuhinya kebutuhan primer keluarga seperti sandang, pangan, dan papan dengan berlandaskan nilai-nilai ketuhanan merupakan pondasi terbentuknya masyarakat yang beradab.

Kata kunci : Beradab; Keluarga; masyarakat; spiritual

Introduction

Based on the 2023 Indonesian Statistics report, divorce cases in Indonesia reached 516,334 in 2022, showing a 15% increase from 447,743 cases in 2021. This is the highest divorce rate in the last six years. Lawsuit cases are most prevalent in 2022 where divorce lawsuits are filed by the wife, also in 2023. One example is the Ponorogo Religious Court where there were 230 divorce lawsuit cases and only 37 actual divorce decisions.¹ This data shows divorce decisions were only 16% while 84% were just

¹ "Data Perceraian Di PA Ponorogo Juli 2023.Pdf," n.d.

lawsuits filed by women. Of course this affects social life since family is the core of society, so family integrity can indicate a nation's welfare level. The high divorce rate greatly impacts children, as research shows divorce affects adolescents' psychological and physical health.² Other results illustrate divorce detrimentally impacts Indonesia's social fabric. On a large scale, this results in consequences for national development and progress, and impacts societal peace and prosperity. The high divorce rate among Muslim society is very contrary to the noble purpose of marriage, which is to create a happy and prosperous family (sakinah mawaddah wa rahmah as mentioned in the Quran surah al-Rum verse 21 which means:

وَمِنْ عَآيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لِآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21}

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

The Ministry of Religion divides Sakinah family groups into several levels: 1). Pre-Sakinah Family, 2). Sakinah I Family, 3). Sakinah II Family, 4). Sakinah III Family and 5). Sakinah III Plus Family, which is a Family that has been able to fully meet all needs of faith, piety and noble morals, psychosocial needs and their development, and can be an example for their environment.³ The Sakinah III Plus Family Category is certainly the hope and desire of everyone where all family needs are met.

The efforts of the Ministry of Religion to establish the Sakinah Family Movement which aims to reduce the rate of marital disputes and divorce seem not to have succeeded because the divorce rate continues to increase. This condition demands efforts to increase public understanding of the nature of marriage as part of worship according to the main purpose of human creation on earth

Therefore, a study of the Spiritual Aspects and Position of the Family in Islam and its role as the Forming of Civilized Society needs to be done as an effort to increase public literacy about the family. The method used in this research is a literature review with a normative philosophical approach. References refer to primary sources in the form of books, papers both printed and electronic containing a study of marriage law in Islam and the maqashid al-sharia of marriage

² Putri Erika Ramadhani and Hetty Krisnani, "Analisis Dampak Perceraian Orang Tua Terhadap Anak Remaja," *Focus: Jurnal Pekerjaan Sosial* 2, no. 1 (2019): 109.

³ Syamsuddin AB & Hasma Arianti, "Jurnal Berita Sosial," *Jurnal Berita Sosial* 9, no. 2 (2019): 16–36.

Methods

The research is descriptive qualitative with a normative philosophical approach. Data were collected by interviewed and analysis the problem. Focus of this research is spiritual aspects of the family from an islamic perspective and its role in shaping a civilised society.

Discussion

Spiritual Values of the Islamic Family

1. Means of Maintaining Creed

In the Islamic perspective, every human being has made a primordial covenant with Allah Subhanahu wata'ala when they were in the spiritual realm as explained in the Quran surah al-A'raf verse 172 that humans acknowledge Allah as their God. Human testimony in the spiritual realm makes humans inherently possess divine values (Tauhid) since they are eternal until they are born. Therefore, the basics of divinity that the child has brought since birth must be maintained by their parents. Parents are the initial determinants of the resilience of human creed or belief in divine unity. If the parents have tauhid creed, then the child will follow their parents, but if the parents are not monotheistic then the child will be led by their non-monotheistic parents. The Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَإِنَّمَا يُهَوِّدُهُنَّا، أَوْ يُنَصِّرُهُنَّا، أَوْ يُجْسِدُهُنَّا، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةَ هَلْ نَرَى فِيهَا حَدْعَاءً» رواه البخاري

"No baby is born except born in his nature. Both his parents make him Jewish, Christian or Magian. Just as an animal is born intact. Do you see the animal whose ear is cut off?"

The hadith above explains that every human being is born in a state of nature carrying the values of monotheism (affirming the oneness of Allah).⁴ As explained in the Qur'an surah al-Rum verse 30 that nature means religious and acknowledging

⁴ Miftahul F. Yacob;Julianto Jannah, "RENTANG KEHIDUPAN MANUSIA (LIFE SPAN DEVELOPMENT) DALAM ISLAM" 3, no. 1 (2017): 97-114.

the Oneness of Allah.⁵ So every parent determines the religion of a child. Parents have a responsibility to maintain the child's Aqeedah from birth. Thus educating children is part of the parents' obligation and includes worship to do so. If parents are negligent in educating children, they sin. Because children are a trust from Allah subhanahu wata'ala to parents to be cared for, educated, nurtured, guided and raised with full affection. Allah bestows daughters and sons to whoever He wills (QS al-Syura verses 49-50). All children are a Trust from Allah to their parents.

Parents who are able to educate children well so that pious children are formed, then the child's prayer becomes a deed that will continue to flow even though the parents have passed away. It is stated in a hadith narrated by Muslim which originated from Abu Hurairah ra.

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ: إِلَّا مِنْ صَدَقَةٍ بَجَارِيَّةٍ،
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه مسلم)

From Abu Hurairah ra, he said: The Prophet (peace and blessings of Allah be upon him) said: "When a human being dies, his deeds are cut off except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." (Narrated by Muslim)

That is, children are an investment for parents in the world and the hereafter. The obligation to protect and maintain the religiousness of children and all family members is explained in Surah al-Tahrim verse 6 of the Qur'an which means: "O believers! Save yourselves and your families from a Fire whose fuel is people and stones."

Referring to surah al-Tahrim verse 6, the family is the first and foremost place for the preservation of a child's faith or creed. The family is tasked with guiding the child from birth by chanting the call to prayer and iqamat as an inculcation of monotheism and accustoming children to worship. The habituation of worship with discipline and character building in the family can shape children into individuals who have faith and realize a religious society.

To strengthen the child's creed so that it remains in faith, Allah provides guidance for humans in choosing a partner so that they have the same creed. That is,

⁵ Suriadi Samsuri, "Hakikat Fitrah Manusia Dalam Islam," *AL-ISHLAH: Jurnal Pendidikan Islam* 18, no. 1 (2020): 85–100.

every believer must prepare for marriage by choosing a partner who is kufu (equal) in religion and belief. In surah al-Baqarah verse 221 Allah forbids believing men from marrying mushrik women, and Muslim women are forbidden to marry mushrik men. Ibn Umar said, "I do not know of greater shirk than a woman who claims Isa as her Lord."⁶ While Umar bin Khathhab forbade Muslim men from marrying the People of the Book so that people would not abandon Muslim women. ⁶ Abdullah bin Umar's opinion is the same as the content of surah al-Baqarah verse 221. As for Umar bin Khathhab's view, it shows part of Umar's ijtihad which is in the form of sadd al-dharia (blocking the means). The prohibition of marrying mushrik women is very clear in verse 221 in al-Baqarah. As for the prohibition of marrying the People of the Book, it can be seen as Umar bin Kathhab's ijtihad by paying attention to the benefit for the family in maintaining faith. For illustration, if a man marries a woman from the People of the Book then tells his child to pray, then the child says he wants to follow his mother, it will certainly become a dilemma for the husband as the father of the child. Likewise, if the mother is a mushrik woman, it is very difficult to educate the child in carrying out religious laws if the mother is a mushrik.

Nurhidayati's research concluded that Religious Education at home greatly influences children's religious character. Similar research results were presented by Mariana and Thamrin Fathoni that the effect of parents' level of Islamic religious education on students' religious character was 97.2%.⁷ Meanwhile, Anggit Prayogo et al said that the role of parents contributed 88% in influencing the character of students⁸. Some of these research results reinforce that parents have an important role in fostering children's religious character. Thus, the family is an effective tool in fostering children's religiosity.

2. The Family as an Institution of Muslim Worship

Based on the maqashid al-shariah approach, the main position of the family is the institution of worship for every Muslim. Because all taklifs imposed on humans essentially maintain the Aqeedah and belief of a Muslim. In addition, the main task of humans is to worship (QS. al-Dzariyat verse 56). The family as a means and

⁶ Abdullah bin Muhammad bin Abdurahman bin Ishaq Al Sheikh, "Tafsir Ibnu Katsir 1 c.Pdf," 2013., p.427

⁷ Mariana and T Fathoni, "Pengaruh Tingkat Pendidikan Agama Islam Orang Tua Terhadap Karakter Religius Peserta Didik," *Jurnal Mentari* 1, no. 1 (2021): 9–16, <https://jurnal.lppmstkipponorogo.ac.id/index.php/Mentari/article/view/42%0Ahttps://jurnal.lppmstkipponorogo.ac.id/index.php/Mentari/article/download/42/48>.

⁸ Anggit Prayogo, Ahwy Oktradiksa, and Norma Dewi Shalikhah, "Peran Orang Tua Terhadap Pembentukan Karakter Peserta Didik Di MI Muhammadiyah Danurejo," *Borobudur Islamic Education Review* 1, no. 1 (2021): 1–9.

institution of worship is based on the words of the Prophet Muhammad with a sahih sanad from Anas which reads as follows:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ اللَّهُ عَلَى شَطَرٍ دِينِهِ فَلَيْقَ اللَّهُ فِي الشَّطَرِ الْبَاقِي (رَوَاهُ الطَّبَرَانِيُّ)
فِي الْأَوْسَطِ وَالْحَاكِمِ (

"The Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever Allah grants him a righteous wife, then Allah has helped him with half of his religion. So let him fear Allah regarding the remaining half." (Narrated by al-Tabarani in al-Awsat and al-Hakim)

In addition there is a narration from al-Baihaqi as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ أَسْتَكْمَلَ نَصْفُ الدِّينِ فَلَيْقَ اللَّهُ فِي النَّصْفِ الْبَاقِي

The Prophet said: "When a slave marries, he has completed half of his religion, so let him fear Allah to complete the other half" (HR al-Baihaqi).

Referring to the two hadiths above, the family is a means for every Muslim to get closer to Allah in his role as a servant. Various activities in the family are of worship value. So that the family as the first institution to instill worship for every human being. In relation to this function, the family is the main madrasa for the implementation of a Muslim's worship. The family functions as an institution of introduction and at the same time accompanies the child in carrying out various activities based on the values of worship.

Worship as the main task of man includes worship mahdhah and worship ghair mahdhah.⁹. Mahdhah worship includes mahdhah worship is worship whose commands and prohibitions are clear in the zhahir and do not require addition or subtraction. Ghairu mahdhah worship is worship whose method of implementation can be engineered by humans, meaning that its form can vary and follow the situation and conditions, but the substance of worship is maintained.¹⁰ One of the activities of ghair mahdhah worship is educating and teaching religion to children in the family.

⁹ Hepy Kusuma Astuti, "PENANAMAN NILAI-NILAI IBADAH DI MADRASAH IBTIDAIYAH DALAM MEMBENTUK KARAKTER RELIGIUS," *MUMTAZ* 1, no. 2 (2022): 61–70.

¹⁰ Moch Yasyakur, "STRATEGI GURU PENDIDIKAN AGAMA ISLAM DALAM MENANAMKAN KEDISIPLINAN BERIBADAH SHOLAT LIMA WAKTU," *Edukasi Islami Jurnal Pendidikan Islam* 05 (2016): 1185–1230.

Parents act as the first and main teacher for children in the family. The role of parents in children's education has a very big influence in shaping noble morals for children. The results of Mukniah's research show that the influence of the role of parents on children's education reaches 60%, while the influence of the social environment (play) is 20%, and the school environment is also 20%.¹¹ The data reinforces the importance of the role of parents. Another study conducted by Rizky Setiadi et al stated that parenting skills have a major influence on the formation of disciplinary character in children.¹² The results of this study reinforce the importance of the role of parents in educating and shaping children's character, especially during the growth and development of children. The role and duty of parents in educating children is one of the obligations in religion.

The Prophet's guidance on the role of the family as a means of worship can be seen in the hadith about the order to instruct children to pray in Sunan Abu Dawud Juz I p 133 which reads:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِنْنَيْنِ، وَاضْرِبُوهُمْ عَنْيَهَا، وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ» رواه ابو داود

"Order your children to perform prayers at the age of seven years, and beat them (for abandoning prayer) when they are ten years old and separate their beds." (Narrated by Abu Dawud)

The hadith above provides guidance for parents to tell their children to perform prayers. In developmental psychology, if parents teach prayer to children by practicing at the age of 7, it is more effective than providing theoretical instruction. The order to beat if the child neglects prayer is essentially providing guidance to parents to act decisively in telling children when they are 10 years old. The age of 10 years is a period when children have known ethics and skills and learned to become independent individuals¹³ Therefore, prayer education should be enforced when children reach emotional maturity and recognize their surroundings. They have

¹¹ Mukni'ah, "Parenting Skills Sebagai Upaya Meningkatkan Akhlak Mulia Bagi Anak Pada Masa Pendidikan Dasar," *Jurnal Mukniyah* (2014).

¹² Setiadi; Andi Lis Arming Gandini;Umi Kalsum Lis, "Parenting Skill Meningkatkan Pengetahuan Orangtua Tentang Pembentukan Karakter Disiplin Anak Prasekolah," *Poltekita: Jurnal Ilmu Kesehatan* 14, no. 1 (2020): 312–323.

¹³ Abdullah Jawawi, "Hadits Perintah Shalat Pada Anak Usia 7 - 10 Tahun Dalam Perspektif Psikologi Perkembangan" 13, no. 1 (2020): 777–784.

learned to socialize and form play groups. Such a period of development should not be left unattended, so parents should instill good worship to their children. The firmness and attention of parents who are serious in guiding their children's worship will be the basis and example for children in following the example of their parents.

3. Family as a Means of Achieving Happiness in this World and the Hereafter

For every Muslim, a family built through marriage is a means of fulfilling various human needs. Marriage is a law that unites two people with different family backgrounds and is built on love (QS. al-Ruum: 21). Marriage in Islamic law is a very strong contract or mitsaqan gholidhan to obey Allah's commands and carrying it out is an act of worship which aims to create a household life that is sakinah, mawaddah, and rahmah. Therefore, mature preparation is needed in forming a family.

The family is a means of happiness in the world because the family is a means of fulfilling the biological needs of married couples in a halal manner. The affection between husband and wife gives birth to offspring who become the next generation of humans. Therefore, one of the goals of marriage is to obtain offspring as the next generation. Parents are ordered to educate, maintain and raise their children. In addition, parents are also commanded to fulfill the needs of family members both spiritually and materially. The fulfillment of all family needs and the realization of a sakinah family requires in-depth knowledge from the married couple so that there is no dispute that results in divorce.¹⁴ What is no less important is the ability of the spouse, especially the husband, to meet the material needs of the family because economic factors are one of the things that cause divorce.¹⁵ It is known that earning a living by working for a Muslim is an obligation that is part of worship.

Family formation cannot be separated from the material aspect where dowry is one of the things that is mandatory in marriage. This shows that Islam provides instructions to its people so that marriage is well prepared, including the fulfillment of material needs in addition to maturity and other things needed for the realization of a sakinah family. In this case, providing knowledge through education for prospective brides is very important so that married couples understand their respective roles so that there is no imbalance in roles and family harmony is realized.

¹⁴ Elimartati, "Building a Sakinah Mawaddah Warahmah Family (a Family With Tranquility , Love , and Mercy)," *International Conference on Humanity, Law and Sharia* (2018): 31–36.

¹⁵ Mansur Azis, "Pengaruh Ekonomi Terhadap Perceraian Di Kabupaten Pacitan |," *Journal of Islamic Philanthropy and Disaster* 1, no. 1 (2021): 1–26.

Through marriage a person builds a family with their partner. So, when their children are born, the needs of the family increase, starting from the needs of baby food, clothing, and others that become the necessities of life for children to grow up to adulthood. The fulfillment of the needs of a family life filled with love is one of the things that can produce happiness in the world for both spouses and their children. Family happiness based on spiritual values in this world is a provision for achieving happiness in the hereafter. They will gather in the afterlife (QS.al-Thur: 21). Thus, a good family is a means of bringing happiness in this world and the hereafter. A good family will be able to provide protection for each family member. Children can gather with their families when they return from outside the home. For this reason, maintaining a safe and comfortable family atmosphere for each family member is very important. The role of the father and mother to maintain the peace of the house is very important so that the house becomes a place for children to grow up well.

Every parent is obliged to foster and guide their children and develop their abilities in mental, normative, intellectual and professional aspects.¹⁶ For this reason, Islam reminds its people, especially fathers as the head of the family who are accompanied by mothers, to educate children as best they can. Harmaini et al in their research explained that the success of a child in the future is more determined by the strength of affectionate support and father's parenting support. Affection and nurturing support from the father's point of view is more about psychological care, forming the character of the child. For this reason, the role of fathers is very important in the formation of children's character and their education in the future.

Home is the place where all family members gather and pour out joy in it. The family is a place to unwind for all family members after doing activities outside the home. This situation shows that the family has a recreational function which is described by the realization of a family atmosphere that is pleasant, reassuring, and makes every family member feel at home. The atmosphere of the house is peaceful, harmonious, full of love, there is no noise in it so that it is likened to "my house is my heaven". The indicator of a happy home is that every family feels calm and comfortable and there are no things that cause noise that leads to quarrels and quarrels between family members. Therefore, the success of fathers and mothers in

¹⁶ Ch. Mufidah, *Psikologi Keluarga Islam Bermawasan Gender*. UIN Maliki Press. 2014

creating a calm and comfortable home atmosphere so that children grow and develop well is happiness in the world which can become happiness in the hereafter.

4. Family as Builder of Civilized Society

In the social order, the family is the main basis for the formation of a society and nation. The family is the only social institution entrusted with the responsibility to transform biological organisms into human beings. Because only the family becomes an institution that gives birth to the next generation of humans which begins with the marriage ceremony. Thus marriage is a means of realizing the family as well as an arena for the occurrence of human regeneration and the continuity of a nation's identity.

Marriage becomes the main means of forming a multifunctional family. The family is not just limited as a means of fulfilling the social and physical needs of the two people who make a marriage bond and other family members, but has a broader function. According to Rogers et.al. quoted by Supriyono et al that the family has several functions, namely (1) reproductive function, (2) sexual relationship function, (3) economic function, (4) social status function, (5) socialization function (education), and (6) psychological function (emotional support).¹⁷ In addition to the above functions, the family has a spiritual function and is a determining factor for success in this world and the hereafter. Research results show that spirituality affects quality of life¹⁸. Another study mentions that happiness will come when someone achieves inner satisfaction, is close to God, always does good, and is smart in responding to life and always solving problems guided by the Qur'an and Hadith¹⁹. From this study, it is known that the spiritual aspect is very important in improving the quality of human life. Thus, strengthening the spirituality of the family is important for strengthening society. In other words, to create a happy society is highly dependent on the spirituality of the family.

Other factors that also support the achievement of family happiness as the core of society are the fulfillment of other family functions, both reproductive, economic, social, educational and other functions. Based on the maqashid sharia

¹⁷ Supriyono, Haris Iskandar, and Gutama, *Pendidikan Keluarga Dalam Pembentukan Karakter Bangsa*, 2015, <http://repositori.kemdikbud.go.id/6173/1/PKPKB OK PRINT.pdf>.

¹⁸ Elke Amanda Indrika, "Pengaruh Spiritualitas Terhadap Peningkatan Quality of Life Pasien Stroke: A Literatur Review," *Jurnal Keperawatan* 14 (2022): 1011–1018.

¹⁹ Ernita Dewi, "Konstruksi Kebahagiaan Dalam Bingkai Kecerdasan Spiritual," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 19 (2017): 133–148, <https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/2881>.

perspective, the indicators of a civilized society are a high level of religiousity, good education, healthy generations, good welfare of the population in financial terms, and conducive security with little crime. In other words, the indicators of a civilized society are the preservation of religion and belief, the preservation of reason so as to be able to think, the preservation of the soul so that crimes such as murder do not occur, strong generations and the preservation of property (finance).²⁰ Therefore, family resilience includes five things: spiritual, physical, mental, economic and family sustainability. To realize a prosperous family, both spiritually and materially, good preparation is needed. For this reason, Islam provides guidance in terms of marriage preparation. For example, financial and spiritual maturity. A hadith of the Prophet states:"

يَا مَعْشَرَ الشَّبَابِ مَنْ أَسْتَطَعَ مِنْكُمُ الْبَاهَةَ فَلْيَتَرْوَجْ فَإِنَّهُ أَعَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفُرْجِ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ ». أَحْرَجَهُ الْبُحَارِيُّ وَمُسْلِمٌ فِي الصَّحِيفَ مِنْ حَدِيثِ الْأَعْمَشِ²¹

"Abdullah Ibn Mas'ud Radliyallaahu 'anhu said: The Messenger of Allah Shallallaahu 'alaihi wa Sallam said to us: "O young people, whoever among you is able to get married should get married, because it can lower the gaze and guard the private parts. Whoever is not able should fast, because it can restrain you." Muttafaq Alaihi

The hadith above is one of the guidelines that marriage requires material and spiritual readiness. Because the family is built to realize a Sakinah mawadah marahmah family. It is in the framework of realizing the Sakinah family that the government launched the sakinhah family movement so that there is an increase in the quality of human resources so that a civil society with high morals, full of faith, piety, and noble character is realized²². Thus, a civilized nation is determined by the quality of the families that make up a nation. High civilization depends on the welfare of the families of the nation's citizens.

Based on the findings and data analysis, the conclusions can be formulated as follows: Marriage as the door to the formation of a family must be in accordance

²⁰ Oneng Nurul Bariyah ; Lukmanul hakim; Endang Zakaria, *MAQASHID AL-SYARIAH DALAM PROGRAM PEMBANGUNAN BERKELANJUTAN (SDGs)*, 2021.

²¹ Ibnu Hajar al-Asqalani, *Bulugh al-Marâm min adillat al-ahkâm*, Juz I, hlm 375

²² Kementerian Agama, *Petunjuk Teknis Pembinaan Gerakan Keluarga Sakinah*, (Direktorat Urusan Agama Islam dan Pembinaan Syariah, 2011), hlm iii

with the provisions of Islamic marriage law based on divine values. Family as an institution for instilling Aqidah and the first and main means of worship education. The aspect of spirituality that animates all activities of family members determines the happiness of the family which at the same time builds a civilized society. The civilization of society is determined by the family's ability to meet the needs of life which include clothing, food, and shelter based on spiritual values. Family harmony is the main pillar in building a civilized society.

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