

The Concept of Building a Sakinah Household in Long-distance Marriage in Bangkalan Madura: A Psychological Perspective Study

Jezeri

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: jezeriarmas01@gmail.com

Laela Royana

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: royanalaela@gmail.com

Herlina Nur Afida

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: afidaherlina@gmail.com

Abstract:

This study aims to describe long-distance marriage and its impact on family harmony. Researchers found a unique fact in the field, that there are several families who have similar backgrounds in undergoing long-distance marriages, but the success rate is different. There are couples who are harmonious and not seceitious, there are couples who must end in divorce. Therefore, long-distance marriage needs to be studied in depth how the concept of long-distance marriage must be known and applied in the family. This study uses qualitative methods that examine the phenomenology of long-distance marriage using interview techniques with three informants in the city of Bangkalan, Madura. The results of this study can be concluded that long-distance marriage has four potentials, both positive and negative. The positive potential of long-distance marriage is that the economy is affordable and more energy efficient without the need to return to a distant home, motivated by enthusiasm for work and generosity. While the negative impacts are not met biological needs, the existence of multiple roles for

husband or wife in the family, lack of affection for children and frequent infidelity. While efforts that can resolve or minimize the negative impact of long-distance marriage consist of six factors, namely marrying because of Allah SWT, loving each other, the openness of each partner, being wise and polite, strengthening communication and deliberation, patience and gratitude, forgiveness and tolerance.

Penelitian ini bertujuan untuk mendeskripsikan tentang perkawinan jarak jauh dan dampaknya terhadap keharmonisan keluarga. Peneliti menemukan fakta unik di lapangan, bahwa ada beberapa keluarga yang memiliki kesamaan latar belakang dalam menjalani perkawinan jarak jauh, namun tingkat keberhasilannya berbeda. Ada pasangan yang harmonis dan tidak sedikit pula ada pasangan harus berakhir dengan perceraian. Oleh karena itu, perkawinan jarak jauh perlu dikaji secara mendalam bagaimana konsep perkawinan jarak jauh yang harus diketahui dan diterapkan dalam keluarga. Penelitian ini menggunakan metode kualitatif yang mengkaji terhadap fenomenologi perkawinan jarak jauh dengan memakai teknik wawancara terhadap tiga informan di kota Bangkalan Madura. Adapun hasil penelitian ini dapat disimpulkan bahwa perkawinan jarak jauh memiliki empat potensi, baik positif dan negatif. Potensi positif dari perkawinan jarak jauh yaitu ekonomi terjangkau dan lebih hemat tenaga tanpa perlu pulang ke rumah yang jauh, termotivasi untuk semangat bekerja dan dermawan. Sedangkan dampak negatifnya yaitu tidak terpenuhinya kebutuhan biologis, adanya peran ganda bagi suami atau istri dalam keluarga, kurang memberikan kasih sayang pada anak dan sering terjadi perselingkuhan. Sedangkan upaya yang dapat menyelesaikan atau meminimalisir dampak negatif perkawinan jarak jauh terdiri dari enam faktor yaitu menikah karena Allah SWT, saling menyayangi, adanya keterterbukaan setiap pasangan, bersikap bijak dan santun, memperkuat komunikasi dan musyawarah, sabar dan syukur, pemaaf dan toleran.

Key words: *long distance; marriage; sakinah household; psychological.*

Introduction

Bangkalan City is one of the cities located in Bangkalan District, Bangkalan Regency, East Java Province, Indonesia. Based on administrative, the area of Bangkalan City has seven kelurahan and six villages, an area of 36.70 km², an altitude of 5 m above sea level. The boundaries of Bangkalan City from the north are Arosbaya District, east of Burneh District, south of Socah District, west of Madura Strait. In 2021, the population of Bangkalan city reached 87,989 people, 98% embraced Islam, 0.94% Christian, 0.57% Protestant, 0.37% Catholic, and

0.11% Buddhist.¹ In general, the economic activities of the people of Bangkalan city are agriculture, animal husbandry, and mining. While the socio-cultural characteristics and customs are more likely to uphold kinship ties and simplicity.²

The word wandering for Madurese people, especially the people of Bangkalan city, is ingrained. One of the reasons for the culture of leaving home is because of the encouragement of the individual soul and economic pressure to meet household needs.³

Having a harmonious and happy household is a desire for every couple.⁴ However, in living it requires strong and good goals and commitments, because there are often obstacles that come with various kinds of problems, such as economic problems, children, health and work.⁵ According to Rachmawati and Mastuti, household problems will become more complex for couples who decide to undergo long-distance marriages, because there are differences in distance and time and there is no direct physical contact.⁶

Long distance marriage is explained by Maines (1993) that separate marriages between husband and wife are based on premarital commitments due to career or work demands.⁷ Putri Sekar Wangi (2018) explained that long-distance marriage is a marriage bond that has different conditions from the state of marriage in general, because there is no direct physical contact within a certain period of time.⁸

Based on this understanding, it can be concluded that long-distance marriage is carried out based on the agreement of husband and wife not to live side by side under one roof, solely because of family interests, where the couple has a commitment to build a happy family even though separated by a certain distance and time.

Today, many people in Bangkalan city have professions as migrant workers,

¹<https://gis.dukcapil.kemendagri.go.id/peta/>

²Mohammad Hipni, Shofiyun Nahidloh, Budaya Tanean Lanjeng dalam Pernikahan Kerabat di Kalangan Keluarga Pondok Pesantren Bangkalan, *Jurnal Pamator: Jurnal Ilmiah Universitas Trunojoyo*, Vol. 8 No. 1 (2015), p. 57.

³Totok Rochana, *Orang Madura: Suatu Tinjauan Antropologis*, *Humanus* 11, No. 1 (18 Desember 2012), p. 46.

<https://doi.org/10.24036/jh.v11i1.622>.

⁴Rahmat Aziz, Retno Mangestuti, Building a Harmonious Family through Love and Spirituality in Married Couples in East Java Province, *Journal of Family and Consumer Sciences* Vol. 14 No. 2 (2021), p.129.

⁵Nabilah Falah, Fulfillment of Conjugal Rights and Obligations in Longdiance Marriage Couples, *Al-Ashlah: Journal of Family Law and Islamic Law*, Vol. 1 No. 2 (2022), p. 131.

⁶Inggit Supatmi, Mujab Masykur, *Ketika Berjauhan Adalah Sebuah Pilihan, Studi Fenomenologi Pengalaman Istri Pelaut Yang Menjalani Pernikahan Jarak Jauh (Long Distance Marriage)*, *Jurnal Empati*, Vol. 7 No. 1 (2018), p 289.

⁷Kristin Margiani, Stress, Family Support and Aggressiveness in Wives in Long-Distance Marriages, *Persona: Indonesian Journal of Psychology* Vol. 2, No. 3 (2013), p.191-98 <https://doi.org/10.30996/persona.v2i3.134>.

⁸Putri Sekar Wangi, dkk, Hubungan Antara Relation Savoring dengan Kepercayaan pada Pasangan Dewasa Awal yang Menjalani Pernikahan Jarak Jauh di Kota Banjarabru, *Jurnal Kognisia*, Vol. 1 No. 1 (2018), p.1.

teachers, judges, and even the TNI. The profession sometimes requires them to undergo long-distance marriages. The limited distance and time in undergoing marriage certainly affects their communication and interaction patterns, so that it will have an impact on the integrity of the household, both in terms of family harmony or resilience.

As the percentage of long distance marriage increases, researchers found a unique fact in the field, that there are several families who have the same background in long-distance marriage. But the consequences of each of these families are not the same.⁹ The consequences or impacts of long-distance marriage can be categorized into three, namely the first negative impact, marked the end of the household with divorce, the second positive and negative impact, marked to be able to realize a happy household but fail to educate children, the third positive impact is marked to be able to realize a happy household and successfully educate children. Based on these facts, researchers consider that the problem of long-distance marriage is an interesting issue to be investigated more deeply, to find out comprehensively the problems faced by each married couple and the solutions they take to solve them.

This research is included in the category of empirical research using qualitative methods that examine the phenomenology of long distance marriage in Pacentan Village, Tanah Merah District, Bangkalan Regency as a habit in solving family economic problems. This study aims to reveal more deeply the life portrait of a married couple who had a long-distance marriage with a sociological perspective and present the results of interviews from three informants who underwent long-distance marriage with their partners. While the systematics of the discussion begins with an explanation of the concept of sakinah family, categorization of sakinah families, marriages of different residences, management of running long-distance marriages, and closing.

Method

This research is included in the category of empirical research using qualitative methods that examine the phenomenology of long distance marriage in Pacentan Village, Tanah Merah District, Bangkalan Regency as a habit in solving family economic problems. This study aims to reveal more deeply the life portrait of a married couple who had a long-distance marriage with a sociological perspective and present the results of interviews from three informants who underwent long-distance marriage with their partners. Then the interview data obtained was examined from a sociological point of view. While the systematics of the discussion begins with an explanation of the concept of sakinah family, categorization of sakinah families, marriages of different residences, management of running long-

⁹Septi Handayani, The Problem of Long Distance Marriage on the Formation of the Sakinah Mawaddah Warahmah Family (Case Study in Setengkep Lingsar Village, Keruak, East Lombok Regency, *Thesis: UII*, (2022),

distance marriages, and closing.

Discussion

Sakinah Family Concept

Etymologically the word *sakinah* in Indonesian is peace, tranquility, tranquility, happiness. In Arabic, *سكن* means tranquility.¹⁰ In terminology, the word *sakinah* can be interpreted as a family condition that can create calm and tranquility for all family members.¹¹

In the Qur'an the word *sakinah* is mentioned six times, among others in Al-Baqarah: 228, surah At-Taubah: 26, Al-Fath: 4, 18, 26, Al-A'raf (7): 189.

The word *sakinah* in surah Al-A'raf (7): 189 is explained as follows:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

It means: "It was He who created you from the one self and from whom He created his wife, that he might be pleased with her. (QS. Al-A'raf(7): 189)"¹²

These verses are understood by commentators with different opinions. According to Imam Al-Maragi the word *sakinah* in the above verse is understood as the purpose of marriage, which is to realize happiness, peace, and family permanence. Meanwhile, the word *sakinah* according to Jawwadl Al-Maghniyyah is a marriage that is able to create a sense of compassion and fairness of a husband to every family member he leads. Then according to KH. Hussain Mohammad, the word *sakinah* in the above verse is an association of family members who are protected and protected from threats or criminal acts of others, so as to create a guarantee of security, peace.¹³

Based on the opinions of the interpreters above, it can be understood that *sakinah* can be interpreted as peace that arises in one's spirit after an attitude of responsibility and affection for each family member, either in material or psychological form.¹⁴

¹⁰Al-Munawwir's Dictionary, p. 646

¹¹Sofyan Basir, "Membangun Keluarga Sakinah" Vol.6 No. 2 (2019)
https://journal3.uin-alauddin.ac.id/index.php/Al-Irsyad_Al-Nafs/article/view/14544.

¹²Al-Quran dan Terjemahannya, Al-A'raf (7) : 189, (Lajnah Pentashihan Mushaf Al-Quran Badan Litbang dan Diklat Kementerian Agama RI, Edisi Penyempurna 2019).

¹³Kemenag RI, *Keluarga harmoni dalam perspektif berbagai komunitas agama di Indonesia*, cet. 1 (Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI, 2011), p.14.

¹⁴dapertemen Agama republik Indonesia, *membangun keluarga harmonis*, cet. 1 (jakarta: Aku Bisa, 2012), p. 65.

Categorization of the Sakinah Family

Everyone has their own opinion on the categories of sakinah families that may differ from each other. The existence of these differences is understandable because they are influenced by different knowledge and experience. In general, there are seven categories of sakinah families, namely::

1. Building a family with a strong foundation of trust

The basis of interaction for each family member is to always trust each other. Strong and strong trust is the first basis in forming a sakinah household. Thus, as a leader a husband must be able to educate his family (wife and children) to always increase faith in the heart so that it can be applied to every behavior.¹⁵

2. Building a family with the intention of worshipping

One of the common secrets of a person's success in building a household is carrying out his responsibilities with the intention of worship. When the worship is right and good, it will be embedded in his heart and mind, good qualities, so that on the basis of goodness will be able to solve problems that come well as well. So worship is an important element in home life that should not be ignored.¹⁶

3. Loving and affectionate attitude

Every household built on mutual love and affection will form an ideal family order according to the couple's abilities. In general, mutual love will have the effect of accepting the shortcomings of each partner and trying to complement any shortcomings found.

4. Culture gives the best to the couple

Prioritizing the interests of your partner is a commendable behavior in the household. This attitude must always be trained and accustomed at all times for married couples so that communication is maintained properly. One small example is when a wife feels thirsty, then without being asked the husband quickly takes a glass of water to serve to his wife.

5. Putting forward deliberation

A household consists of a small collection of people who have different backgrounds and thoughts. These differences are tied with marriage ropes to live together and help each other in achieving the desired goals together. This goal will be achieved when family members are able to communicate well and prioritize

¹⁵Direktur Bina KUA dan Keluarga Sakinah, "Fondasi Keluarga Sakinah Bacaan Mandiri calon Pengantin" (Jakarta, Subbdit Bina Keluarga Sakinah Direktorat Bina KUA Ditjen Bimas Islam Kemenag RI : 2017), p. 12-13

¹⁶Keluarga Sakinah Direktur Bina KUA, *Fondasi Keluarga Sakinah Bacaan Mandiri calon Pengantin* (Jakarta: Subbdit Bina Keluarga Sakinah Direktorat Bina KUA Ditjen Bimas Islam Kemenag RI , 2017), p.12-13.

The Concept of Building a Sakinah Household in Long-distance Marriage ...

Jezeri, Laela Royana & Herlina Nur Afida

DOI: 10.35673/al-bayyinah.v7i1.4052

deliberation when facing problems that come.¹⁷ The attitude that needs to be avoided is the behavior of feeling always the most right and not wanting to listen to the truth of the other party.¹⁸

6. Divide roles equitably

The division of roles is a real form of equal effort for couples in meeting every household need. The division is created so that the family continues to run well and balanced without either party feeling disadvantaged. Therefore, the division of roles must pay attention to many aspects according to individual abilities and is carried out by mutual agreement.¹⁹

7. Compact educating children

Educating children is the duty of parents. Children are God's trust that must be considered more than just the interests of work. Parents are required to love and educate children to grow well and strong. Setting a good example is one concrete example for married couples in supporting their children's emotional, spiritual and intellectual intelligence. With the hope that when he grows up he becomes a strong person and beneficial for himself, his family, and the general community.²⁰

Long distance marriage

Below are the results of the researcher's interview with three informants in Pacentan Village, Tanah Merah District, Bangkalan Regency who underwent a long distance marriage. The results of the interview include the following:

The first informant was a married couple with initials SH (husband), age 37 years, last education S2 and SM (wife), age 30 years, last education high school, they both came from Bangkalan Madura, Muslim, marriage age ten years, and they had 3 children. SH has a profession as a judge of the Religious Court while SM works as a housewife. Before the marriage bond, SH and SM had agreed when married they were willing not to live together if there was a mutation letter from the Supreme Court to move their duties to a distant region. With the agreement, they are better prepared to build households and the risks that will be faced in the future.

SH and SM are one of the couples who have decided to undergo a long-

¹⁷ Titin Samsudin, Siti anjarwati, The Strategy For Maintaining The Marriage Household with Long-Distance Relationship of State Civil Apparatus at the Regional Office of the Ministry of Religious Affairs of Gorontalo Province, *Jurnal Al-Bayyinah* Vol. 5 No. 2 (2021), p. 180.

¹⁸Siti Chadijah, Karakteristik Keluarga Sakinah Dalam Islam, *Jurnal Rausyan Fikir*, Vol.14 No.1 (2018), p. 121.

¹⁹Bayu Krisna Efendi, Upaya Pasangan BuruhBrambang dalam Mewujudkan Keluarga Sakinah Responsif Gender di Kabupaten Nganjuk, *Sakina: Journal Of FamilyStudies*, Vol. 4 No. 1 (2020), p. 20.

²⁰Nur Ika Fatmawati, Ahmad Solikin, Literasi Digital, Mendidik Anak di Era Digital Bagi Orang Tua Milenial, *Jurnal: Madani Politik dan Sosial Kemasyarakatan*, Vol. 11 No. 2 (2019), p. 124.

The Concept of Building a Sakinah Household in Long-distance Marriage ...

Jezeri, Laela Royana & Herlina Nur Afida

DOI: 10.35673/al-bayyinah.v7i1.4052

distance marriage. They decided this because of the demands of the husband's profession as a judge of the Religious Court which must be carried out in accordance with the mutation letter from the Supreme Court.

According to SH and SM, undergoing long-distance marriage has both positive and negative impacts. Both impacts are certainly in accordance with the efforts made by both. One of the positive impacts of long-distance marriage is that it can minimize transportation costs that must be incurred when commuting (PP), besides that it can rest faster when work is finished (go home). While the negative impact of long-distance marriage that is difficult to find a solution is related to biological needs and giving attention to children. As SH expressed:

“when I miss my wife, it feels dissatisfied just a video call through WA. Then my youngest son often gets angry unclearly, maybe because his life is not normal like other school friends who are often picked up by a father”.²¹

Undergoing long-distance marriage, there is a need for inner readiness between husband and wife. The existence of problems that come or needs that are not met as well as households in general must still be addressed reasonably so as not to aggravate the situation. As SM expressed:

“I have always been calm and careful in living this household, for me everything will be fine if faced with a cold mind and mutual understanding”.²²

The second informant is a married couple with the initials AF (husband), age 38 years, comes from the city of Bangkalan, Tanah Merah District, Bangkalan Regency, the last education is S2. Then the initials S (wife), age 28 years, she comes from Surabaya, the last education is S1. They are both Muslims, while their marriage age is 12 years and blessed with 4 children. Af has a profession as a judge of the Religious Court while S works as a teacher of MAN Bangkalan.

Before the marriage bond, AF and S had agreed when married they were willing not to live together if there was a mutation letter from the Supreme Court moving their duties to a certain area. With the agreement, they are better prepared to build households and the risks they will face in the future.

This second informant also shared his experience when undergoing a long-distance marriage with his partner. After the marriage reached three months, AF had to move cities because of a letter of mutation to move duties from the Supreme Court to Kalimantan.

According to AF and S, long-distance marriage is something that is natural

²¹SH (suami), Hakim Pengadilan Agama Sidoarjo, wawancara di Bangkalan, 28 Oktober 2022.

²²SM (istri), Ibu Rumah Tangga, Wawancara di Bangkalan, 28, Oktober 2022.

The Concept of Building a Sakinah Household in Long-distance Marriage ...

Jezeri, Laela Royana & Herlina Nur Afida

DOI: 10.35673/al-bayyinah.v7i1.4052

for the benefit of the family. The existence of distance and time that separates them does not mean complete separation. They believe that the household not only unites the body or body, but the household also unites the mind or soul of both parties. As revealed by AF:

“I married out of love for Allah and His Messenger. So if in the future I have to live in a different house it doesn't matter. Provided that commitment and trust are always maintained and fostered at all times, both with prayer and sufficient communication”.²³

For them, long-distance marriage also has positive and negative impacts. Every human being must have advantages and disadvantages. Such is his life, there must be something to be loved and hated. The negative impact of long-distance marriage is the difficulty of maintaining health for each individual partner. With different life decisions, there is certainly no direct attention, so they must be completely aware of the position and aware of the situation. In addition, there are multiple roles that must be carried out simultaneously. Such as taking care of the household and educating children without being accompanied by a father. This issue was expressed by S:

“My husband and I both have our own busy lives. Therefore, you have to spend more energy to take care of yourself and children. Moreover, we live in different cities that are limited by distance and time. But all this will feel light if many are grateful for the blessings of Allah SWT given to us”.²⁴

While the positive impact of long-distance marriage is the encouragement to work earnestly to meet household needs. With the hope that after returning home can give or realize the great wishes of the family that have not yet been realized. As revealed by AF:

“For some reason, when I am away from my family, I am always driven to work well, as I want to prove to them (children and wives) that I am a good father for children and reliable for my beloved wife”.

The third informant was a married couple with the initials M (husband), age 29 years, last education MA. Then SM (wife), age 27, last education MA. They were both Muslims, married for 4 years and blessed with a son. But they were forced to divorce for the benefit of the couple. M is a Malaysian migrant worker while SM works as a housewife. They both married at a young age and promised to be loyal to each other.

One year of marriage, they experienced family economic problems so they were forced to migrate to Malaysia to meet economic needs. During his three years in Malaysia, M experienced two difficult problems to solve. The two problems are

²³AF (suami), hakim Pengadilan Agama Bangli, wawancara di Bangkalan, 29 Oktober 2022.

²⁴S (istri), Guru MAN Bangkalan, wawancara di Bangkalan, 29 Oktober 2022.

The Concept of Building a Sakinah Household in Long-distance Marriage ...

Jezeri, Laela Royana & Herlina Nur Afida

DOI: 10.35673/al-bayyinah.v7i1.4052

difficult communication and unmet biological needs. As revealed by M:

“life in Malaysia is very hard, otherwise he doesn't eat, especially when he is away from his family, it doesn't feel at home living in this world. For communication is also very difficult probably because the signal is bad. In addition, the association is very free without the supervision of the wife, so for cheating it is natural, hehe”.²⁵

While the positive impact of long-distance marriage is being able to fulfill family support responsibilities and can support the lives of siblings. As revealed by SM:

“In the past, my husband's job earned only enough to eat, but when we worked in Malaysia we began to live well and the children could go to school.”²⁶

Based on the presentation and data obtained from the speakers above, it can be concluded that for married couples who undergo long-distance marriages have positive and negative impacts. Marriages limited by distance and time have their own potential. When it has been prepared with an agreement before or after marriage, it will provide more readiness for couples to solve every problem that comes such as economic problems, biological needs, communication problems and providing education and love for children.

The Concept of Running a Long Distance Marriage Sociological Perspective

Long-distance marriage is a unique condition taken by couples in interacting without direct physical contact. The existence of limited interaction in this sociological perspective certainly has its own impact on the marital situation.²⁷ Based on the findings that researchers found in the field that long-distance marriage has positive and negative impacts, including the following::

1. The positive impact of long-distance marriage: sociological perspective

The occurrence of forms of social behavior is certainly based on driving factors, so that social relationships can take place. As for the driving factors:

- a. The motivation of *Long Distance Marriage* (LDM) families to vacation together.
- b. There is more effort in establishing communication.
- c. There is a desire to replace lost time with family.
- d. There is a bond in the family between father and son.
- e. There is a desire to know the state of growth and development of children.

²⁵M (suami), TKI Malaysia, wawancara di Bangkalan, 30 Oktober 2022.

²⁶SM (istri), Ibu Rumah Tangga, wawancara di Bangkalan, 30 Oktober 2022.

²⁷ Amalia Friska Dyah Nugeraheni and poerwanti hadi Pratiwi, Long Distance Marriage In Urban Society (Study At Kalikotes Subdistric, Klaten Distric), Journal of Sociological Education, P. 14.

2. The negative impact of long-distance marriage: sociological perspective

The obstacles faced by long-distance marriage couples include the following::

- a. There is a sense of laziness and fatigue.
- b. The presence of excessive busyness.
- c. There are differences of opinion in the family that are difficult to avoid.
- d. Unilateral parenting.

The explanation described above can be understood for couples who choose to carry out long-distance marriages, of course, require management so that between husband and wife can know their rights and obligations clearly. Sakinah household management is a way of organizing, managing, and utilizing existing potential to create a happy family based on the commandments and prohibitions of Allah SWT, in order to create qualified, faithful and pious humans.²⁸

The concept of family in undergoing long-distance marriage actually has similarities with other household concepts. However, because it is based on different situations and conditions, namely housing issues, the way to organize and divide roles is not the same so it requires more intensive communication. Married couples who decide on long-distance marriage certainly have their own thoughts and ways. The concept of running a long-distance marriage is divided into six as follows:

1. Right intentions and strengthening relationship with God

One of the purposes of marriage is to channel biological needs (sex) properly and responsibly. Marriage is one of the dominions of Allah Almighty as explained in surah Al-Rûm (30):21.²⁹ In addition, marriage includes advice from Allah contained in surah An-Nur (24): 32.³⁰ Once a man and woman have decided to live together by marriage, they must both commit to obeying God's commandments by knowing their rights and performing their duties. Marriage aims to maintain human honor and dignity in order to control lust and channel biological needs appropriately.³¹

In addition to the right intentions, married couples are also encouraged to maintain a relationship with Allah the Almighty creator of the universe in order to

²⁸Ilyas Kahar, *Manajemen Strategi Keluarga Sakinah (Menuju Keluarga Bahagia* (Bandung: Mandar Maju, 1996), p. 1.

²⁹Quran Kemenag, Ar-Rum (30): 21, ((Lajnah Pentashihan Mushaf Al-Quran, Bayt Al-Quran Building & Istiqlal Museum, 2022).

³⁰Quran Kemenag, An-Nur (24): 32, ((Lajnah Pentashihan Mushaf Al-Quran, Bayt Al-Quran Building & Istiqlal Museum, 2022).

³¹Amalia Nur Hidayani, Kesejahteraan Psikologi Keluarga S dan H yang Menjalani Hidup Beberapa Kota Tempat Tinggal Terhadap Konsep Sakinah Dalam Rumah Tangga, *Jurnal Pendidikan dan Konseling*, Vol. 4 No. 6 (2022), p. 3582.

gain strength of heart, as explained in Sura Al-Ra'd (13): 28.³² This stability of heart can be found by approaching God, to always feel with God in every action. This taste is recommended to be trained and accustomed to everyday life. Therefore, even though the relationship between husband and wife is established with different residences, if they have the right intentions and a strong relationship with God, then long distance will not have a negative impact on the home.

2. Attitude of affection

According to Prof. Qurasih Shihab, the first educational institution for every individual is a family institution. Education is one of the foundations in applying love based on love for God, both between husband and wife and other family members. This method will strengthen family ties and maintain their brotherly relations.³³

However, what if it is associated with a married couple who decide not to live together for some reason. This question can be answered with the understanding that, giving affection is not only limited to the location of the place or geography, but can be done remotely both in moral and material aspects, namely by improving communication in accordance with certain situations and conditions and providing what is needed in physical growth for family members.

3. Thoughtful, courteous, and open

Wisdom is a commendable behavior that should be applied to every human being. Especially for married couples who decide not to live together for work reasons. A wise attitude plays an important role in solving every need and problem. In addition, polite and open attitudes between family members must always be practiced in every long-distance communication in order to bring calm and peace. Especially with regard to the interests of child growth, both parents must give their best with an example that is easy for children to understand.³⁴

4. Communication and deliberation

Communication becomes a very important and most effective thing to do in building a strong family, especially families that run long distance marriages. Communication is the initial gate for deliberation as evidence of a strong commitment in building a happy home through adequate communication tools.³⁵

³²Quran Kemenag, Al-Ra'du (13): 28, (Lajnah Pentashihan Mushaf Al-Quran, Bayt Al-Quran Building & Istiqlal Museum, 2022).

³³Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2002), hlm 255.

³⁴Rani Angraeni Dewi, *9 Jurus Menjadi Orang Tua Bijak*, (Bandung: Nuansa Cendekia, 2015), p.220.

³⁵Emy Ria Wahyu, dkk, Istri Karier dalam Mewujudkan Keluarga Sakinah, *Hikmatina: Jurnal Hukum Keluarga Islam*, Vol. 2 No. 3 (2020), p. 6.

5. Tolerant and forgiving attitude

The difference is fitrah. Men and women who are bound by marriage certainly have quite clear differences, both from physical background, economy, education, way of thinking in solving problems.³⁶ The existence of these differences is not to be contradicted, but complements each other so that each partner has duties and roles in the family. Every couple must admit strengths and weaknesses if not addressed with a tolerant attitude (*tasamuh*) can be a source of contention, so that each of the husband and wife must complement the strengths and weaknesses or disadvantages of their partners. Forgiving does not mean "letting" mistakes to continue, but forgiveness means working to provide improvement and improvement in family relationships. Tolerant attitude also requires forgiveness. This attitude includes 3 (three) levels. First, *al-'afwu* is to forgive people if they are asked. Second, *al-shafhu* is forgiving others even if not asked. Third, *al-maghfirah* is asking Allah for forgiveness for others.³⁷

6. Patience and gratitude

Patience is a very useful provision for married couples in running a long-distance household. This patience will create a sense of calm and introspection for couples in solving every new problem that comes, so that they can control emotions and prioritize common interests. This attitude is one of the efforts to avoid domestic violence. In addition, an attitude that is no less important is smart, grateful and grateful to your partner.³⁸ Efforts that are accompanied by conjugal goodwill need to be appreciated as a sign of sympathy and affection. This attitude of gratitude will create positive and active communication.³⁹

Conclusion

Based on the explanation above, it can be concluded that long-distance marriage is an agreement of married couples not to live together due to work demands, for the benefit of the family. Long-distance marriage has four positive impacts: affordable economy, more energy efficient without the need to go home far away, motivated to work enthusiastically, and generous. While the negative impact there are four factors, namely unmet biological needs, multiple roles in the family, lack of affection for children, frequent infidelity. Meanwhile, there are six

³⁶Abdul Jalil, Conflict Management in the Family Its Relevance in Forming the Sakinah Family, *Journal of Nusantara Islamic Law*, Vol. 4 No. 1 (2021), p. 55.

³⁷Siti Chadijah, Karakteristik Keluarga Sakinah dalam Islam, *Chadijah Rausyan Fikr : Jurnal Pemikiran dan Pencerahan*, p. 165 diakses 27 Januari (2023)

³⁸Endang Prastuti, *Gratitude is the Key to Happiness in the Family*, (Yogyakarta: CV Budi Utama, 2019), p. 8.

³⁹Ulya Uly Ubaid, *Sabar dan Syukur Gerbang Kebahagiaan Dunia dan Akhirat* (Jakarta: Amzah JI, (2012), p.111

efforts to realize sakinah households in long-distance marriages, namely, straightening intentions in building a household and obeying God, giving love and affection, openness between couples, being polite, and wise, strengthening communication and always deliberating, prioritizing tolerance and forgiveness, patience and gratitude.

References

- Abdul Jalil, Manajemen Konflik dalam Keluarga Relevansinya dalam Membentuk Keluarga Sakinah, *Jurnal Hukum Islam Nusantara*, Vol. 4 No. 1 (2021).
- Amalia Nur Hidayani, Kesejahteraan Psikologi Keluarga S dan H yang Menjalani Hidup Beberapa Kota Tempat Tinggal Terhadap Konsep Sakinah Dalam Rumah Tangga, *Jurnal Pendidikan dan Konseling*, Vol. 4 No. 6 (2022).
- Amalia Friska Dyah Nugraheni dan poerwanti hadi Pratiwi, Long Distance Marriage In Urban Society (Study At Kalikotes Subdistric, Klaten Distric), *Jurnal Pendidikan Sosiologi*.
- Al-Quran dan Terjemahannya, Al-A'raf (7): 189, (Lajnah Pentashihan Mushaf Al-Quran Badan Litbang dan Diklat Kementrian Agama RI, Edisi Penyempurna 2019).
- Bayu Krisna Efendi, Upaya Pasangan Buruh Brambang dalam Mewujudkan Keluarga Sakinah Responsif Gender di Kabupaten Nganjuk, *Sakina: Journal Of Family Studies*, Vol. 4 No. 1 (2020).
- Emy Ria Wahyu, dkk, Istri Karier dalam Mewujudkan Keluarga Sakinah, *Hikmatina: Jurnal Hukum Keluarga Islam*, Vol. 2 No. 3 (2020).
- Endang Prastuti, Rasa Syukur Kunci Kebahagiaan dalam Keluarga, (Yogyakarta: CV Budi Utama, 2019).
- Hasyim, Hasyim. "Implikasi Penetapan Usia Minimal Nikah Menurut Pasal 7 Undang-Undang No. 1 Tahun 1974 di Kabupaten Majene." *Al-Bayyinah* 3.1 (2019): 61-76.
- Latief, Hamzah. "Interkoneksi Konsep Walimah Perkawinan dalam Hukum Islam dan Hukum Adat Bugis Bone." *Al-Bayyinah* 3.1 (2019): 77-92.
- Basir, Sofyan. "Membangun Keluarga Sakinah" 6, no. 2 (2019). https://journal3.uin-alauddin.ac.id/index.php/Al-Irsyad_Al-Nafs/article/view/14544.
- Ilyas Kahar. *Manajemen Strategi Keluarga Sakinah (Menuju Keluarga Bahagia*. Bandung: Mandar Maju, 1996.
- Indonesia, departemen Agama republik. *membangun keluarga harmonis*. Cet. 1. jakarta: Aku Bisa, 2012.
- Keluarga Sakinah Direktur Bina KUA. *Fondasi Keluarga Sakinah Bacaan Mandiri calon Pengantin*. Jakarta: Subbdit Bina Keluarga Sakinah Direktorat Bina KUA Ditjen Bimas Islam Kemenag RI :, 2017.

The Concept of Building a Sakinah Household in Long-distance Marriage ...

Jezeri, Laela Royana & Herlina Nur Afida

DOI: 10.35673/al-bayyinah.v7i1.4052

Margiani, Kristin. "Stres, Dukungan Keluarga Dan Agresivitas Pada Istri Yang Menjalani Pernikahan Jarak Jauh." *Persona: Jurnal Psikologi Indonesia* 2, no. 3 (3 September 2013). <https://doi.org/10.30996/persona.v2i3.134>.

Quraish Shihab. *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan, 2002.

RI, Kemenag. *Keluarga harmoni dalam perspektif berbagai komunitas agama di Indonesia*. Cet. 1. Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI, 2011.

Rochana, Totok. "Orang Madura: Suatu Tinjauan Antropologis." *Humanus* 11, no. 1 (18 Desember 2012): 46. <https://doi.org/10.24036/jh.v11i1.622>.

Siti Chadijah. "Karakteristik Keluarga Sakinah Dalam Islam Chadijah Rausyan Fikr: *Jurnal Pemikiran dan Pencerahan*." Diakses 27 Januari 2023. <https://jurnal.umt.ac.id/index.php/RausyanFikr/article/view/676>.

<https://gis.dukcapil.kemendagri.go.id/peta/>

Kamus Al-Munawwir

Putri Sekar Wangi, dkk, Hubungan Antara Relation Savoring dengan Kepercayaan pada Pasangan Dewasa Awal yang Menjalani Pernikahan Jarak Jauh di Kota Banjarabru, *Jurnal Kognisia*, Vol. 1 No. 1 (2018).

Quran Kemenag, Al-Ra'du (13): 28, (Lajnah Pentashihan Mushaf Al-Quran, Gedung Bayt Al-Quran & Museum Istiqlal, 2022).

Rahmat Aziz, Retno Mangestuti, Membangun Keluarga Harmonis Melalui Cinta dan Spritualitas pada Pasangan Suami Istri di Provinsi Jawa Timur, *Jurnal Ilmu Keluarga dan Konsumen* Vol. 14 No. 2 (2021).

Rani Angraeni Dewi, *9 Jurus Menjadi Orang Tua Bijak*, (Bandung: Nuansa Cendekia, 2015).

Septi Handayani, Problematika Hubungan Jarak Jauh (Long Distance Marriage) Terhadap Pembentukan Keluarga Sakinah Mawaddah Warahmah (Studi Kasus di Desa Setengkep Lingsar, Keruak, Kabupaten Lombok Timur, *Skripsi: UII*, (2022).

Siti Chadijah, Karakteristik Keluarga Sakinah Dalam Islam, *Jurnal Rausyan Fikr*, Vol. 14 No. 1 (2018).

Titin Samsudin, Siti anjarwati, The Strategy For Maintaining The Marriage Household with Long-Distance Relationship of State Civil Apparatus at the Regional Office of the Ministry of Religious Affairs of Gorontalo Province, *Jurnal Al-Bayyinah* Vol. 5 No. 2 (2021).

Ulya Uly Ubaid, *Sabar dan Syukur Gerbang Kebahagiaan Dunia dan Akhirat* (Jakarta: Amzah JI, (2012).