

Building the eternaly family

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Building the Eternal Family Edificando la Familia Eterna

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ABSTRACT

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The real objective of a marriage is to worship the God, by materializing the peacefulness and the happiness (skinah, mawdah warrahmah) in a family. The fact today is that many families do not get the happiness in their marriage so some of them cannot maintain the wholeness of their marriage life and then end with a divorce. The number of divorced families is increasing from year to year in terms of sued and talak divorces. Among the impacts of the unharmonious or divorced families is that there is an increase of the deviated behaviours of adolescent and juvenile in the society. An interesting thing is that in the difficult situation in maintaining the unity of the marriage, there are still couples who are successful in realizing the happiness and the peacefulness in their families.

Keywords: marriage, eternal family.

RESUMEN

El objetivo real de un matrimonio es adorar a Dios, materializando la paz y la felicidad (skinah, mawdah warrahmah) en una familia. El hecho hoy es que muchas familias no obtienen la felicidad en su matrimonio, por lo que algunas de ellas no pueden mantener la integridad de su vida matrimonial y luego terminan con un divorcio. El número de familias divorciadas aumenta de año en año en términos de divorcios demandados y talak. Entre los impactos de las familias divorciadas o discordantes está el aumento de los comportamientos desviados de adolescentes y jóvenes en la sociedad. Algo interesante es que en la difícil situación de mantener la unidad del matrimonio, todavía hay parejas que logran alcanzar la felicidad y la tranquilidad en sus familias.

Palabras clave: matrimonio, familia eterna.

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INTRODUCTION

BUILDING THE ETERNAL FAMILY

A. The Eternal Family

Family is a strong union based on marriage between two adults of different sexes who live together or a single man or a single woman or without any own and adopted child and live together in a house (Suwarno, 1994). The family is a unit that consists of several people whom each of them has particular roles based on the norms. The family is fully developed by a couple of human being as partnership in a marriage with strong commitment to live together in loyalty to each other based on the trust which is formalized by the marriage based on love, affection and protection to each other and aimed at the best blessing of Allah in this world and in the dayafter (Soelaeman, 1994).

The happiness in a family would be materialized if they obey comprehensively all aspects of their family life. Among the functions of a family are: (1) religious function, (2) biology function, (3) educational function, (4) social function, (5) emotion and affection function, (6) economic function, (7) recreation function, (8) security and protection function (Suwarno, 1994). The more these functions are performed in a family, the bigger the opportunity of that family to get the happiness in life. In contrast, the less the functions of a family are performed, the less the happiness they get.

The aim of a marriage is to make a man and a woman to be husband and wife who can feel the happiness in their family. In Al Quran, that kind of happiness is called *sakinah*, which can be translated as peace and comfortable. Based on Al Asfahaniy, the word "*sakinah*" means something that stays constant after it moves. It is usually used to refer to remain constant'. For instance, 'Mr. Fullan remains constant, or "stays" (Al Asfahaniy). Remain here refers to a condition where a family can feel peace and comfort in a condition that they obtain from living together in a marriage (as found in QS. 20:31).

The Quranic verse above indicates that the most primitive needs of human being are the peace obtained by human from coupling (literally: marriage). Ibnu Katsir explains the meaning of the sentence "*li taskunu ilaha*" in the Al Quranic verse above is the way to integrate between the husband and wife spiritually, mentally and emotionally, so they can be peaceful and calm through their partnership in marriage (Ibnu Katsir). The other Qur'anic verses give additional explanations that it makes all men incline and feel comfort with their own wives (al Nasafiy). In this context the happiness as found in family life, Allah says that happiness is to make the human being to be religious and improve their religious senses to continuously remember and being closer to the Almighty of Allah (Q.S Al Dzariyat, 49; Q.S. Al Nur, 32). In another Qur'anic verses, it is explained that in the peace, Allah creates the love and affection between a husband and a wife (Q.S. al Rum, 21). While, the word "*mawaddah*" derived from the word "*al waddu*" (literal translation is love) or to love something (Asfahany).

As quoted from the Iman Al Qurtubi, a family will experience a process to obtain the love (*mawaddah*) and merciful (*rahmah*) when the family is fulfilled with the peace, and welfare in the way of Allah (al Qurthubi, tt: juz 14: 20). Ahsin Sakha Muhammad interprets that the words "*rahmah*" and "*mawaddah*" both are same to refer to love or affection, but basically there is some different in both of them. Firstly, to the word "*mawaddah*" means to love physically that is the peace in creating biological relationship. While, the word "*rahmah*" refers to love spiritually or psychological or spiritually, that is to create the peace and calamity in both sides. Both principles must be realized in a concrete action and they should be performed to be more real in term of mutual giving, helping, understanding, and mutual cooperating in performing the tasks and responsibilities to Allah, family, and society.

B. Strategies to Establish the Eternal Family

The eternal family is one of the greatest wishes of everybody in the marriage, however, it needs hard working to realize it. Despite there are a lot of theory found in Al Qur'an and Hadith as the source to be the guidelines on how to build the harmony in a family, as well as the ideas suggested by the experts of various fields to reach this objective. In addition, there will be some insights for those who need as useful inputs to realize the harmonious family.

1. Choosing the Spouse Based on Prophet's Guidance

Choosing a spouse in life based on the prophet's guidance cannot be avoided, because in the context of Islamic teachings, the process of education has been started since the preconception period, that is the period of the family formation. Wrong decision in choosing a life-partner will affect the harmony of a family as well as children's education later on. Choosing a life-partner is similar to selecting the best quality materials to construct the foundation of a building. If the materials chosen are not so good, so the quality of the foundation is not strong enough to bear the building so that it will break so easily. Similarly, the building of family in a marriage should need qualified materials. When both (a husband and a wife) are qualified that meet certain criteria, so the marriage will not be easily broken.

The criteria in choosing a wife given by prophet Muhammad SAW can be divided into six categories: a) the religion, b) the fertile, c) the virginity, d) the descendant, e) not a close family, f) sekufu (Halim, 2001). The category of religion here is meant to obey the teaching of Islamic religion. The religion category is the most important part of Islam views because religion is the pillars of Islam and as a guidance for the family (Kisyik, 2003).

The Prophet SAW says: "Truly a man married with a woman because of something of her such as; property, descendant, beauty, and religion. Because of that, you must choose a woman who is loyal to her religion, so that you will be lucky" (H.R. al Turmudzi, tt: Jld.3:263).

The indications of righteous (saleha) woman can be observed from the followings: (1) her ability to serve her husband and keep her beloved husband well, (2) her respect, (3) her loyalty, (4) her acceptance to her husband as he is, (5) her ability to keep the honor of her husband and her household (Hawari, 2006). This is supported by Sayyid Sabiq who explains that there are four aspects of a good woman, namely: (a) obeys the teachings of Islam, (b) be venerable and glorious woman, (c) cares for the rights of her husband, (d) look after all her children well (Sabiq).

All people should be expected to choose a fertile woman as a wife to establish a healthy generation. As indicated that a fertile woman can be observed from several aspects namely: (1) the medical record of woman, particularly of the reproductive organ (Batoebara, 1988), (2) the genetic factors whether productive or not, (3) habit, such as smoking, drunkard, hardworking and other habitual activities which influences her fertile, (4) physical factors, it can be seen from the medical researches that a woman who is too fat or too thin has a problem in getting a baby, (5) age factors.

The virginity should be considered in choosing a spouse, because it will give positive impact to the happiness of a family. As a preliminary understanding, there is an important message from Imam Al Ghazali related to the purity of woman to be a future wife. He explains that there are three essential aspects obtained by a family if a man chooses a virgin woman to be a wife, such as: (1) the love of the wife to the husband is big and the harmony among husband and wife are more real, (2) the loved of a husband to his virgin wife is

more perfect, because commonly if a wife used had been used by other man, the husband would feel unease, (3) a virgin woman does not have memories with her ex-husband whom she is longing for of which the first love is always remembered by a woman even it has happened long ago (Al Ghazali, 1994).

The virgin woman is a woman who has never had any sexual intercourse with a man, either in or beyond a formal marriage. Despite of the virginity can be inspected through medical check to view the torn of the membrane hymen which is caused by several factors out of sexual relationship such as falling down, physical traumatic conditions.

Another factor is a good descendant which is also important in choosing a spouse in a marriage. It is important because the personality of a person is formed by his/her environment. If the future wife comes from a good family, it is natural that she will have good attitude like her parents, family, or grandparents. In contrast, if a future wife comes from a bad family, it is likely that she will also have a bad attitude too.

The word of sekufu, in Arabic kafa'ah, is an Islamic concept about the equality between husband and wife, while in English, the word "Sekufu" means "equivalence" or "equality". In order a family runs harmoniously, the concept of equality in choosing a spouse can be based on five factors, namely: (a) the equality in religion, (b) the equality in faith and moral, (c) the equality in education. It is recommended that the level of husband's education is higher than or the same with that of the wife. If the level of wife's education is higher, it is usually caused a lot of problems, (d) the equality in origin, (e) the equality in ages, as indicated by the marriages laws as found in the 1st verse chapter 7 that the marriage will be permitted if the male is 19 years old and the female is 16 years old. The rage of ages as mentioned above can be understood as equal in a marriage (drafting team).

2. Having Marriage in the Way of Islam

Relating to the Islamic teachings that must be performed by the followers, the objectives of a marriage in is more on achieving the Islamic values. Those objectives are:

- a) To do the tradition of the prophet Muhammad's saw, that there is a strong command and an obligation for everybody to marry as reflected his personal life. One day a group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah). As if they considered the prophet's worship is insufficient compared to theirs, because they have done the maximum worship and ignored the sexual intercourses with their wives. Then they asked the position of their worship compared to the prophet's. When the prophet come and said "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)." (al Bukhairi, Muslim, Malik).
- b) To fulfill a human's biological needs in lines with the norms and regulations, the declaration (akad) expressed in a marriage process is a way to achieve the fulfillments of this sexual needs legally and honorably.
- c) To protect ourselves from shameful deeds such as committing adultery, having free sex, homosexual, lesbians, and others immoral sexual activities, and the marriage practices during disordered pre-Islamic era.
- d) To uphold the Islamic family, by applying Islamic laws in a family.
- e) To develop the worship to the God, according to the Islamic teachings, our full life time is to worship the Allah. Based on this point of view, the household life is like a fertile land for performing religious service and others religious activities.
- f) To maintain the good generation.

Another idea proposed by Al Ghazali, in lhy' Ulum al Din that the importance of marriage

by human being is basically related to five objectives, they are: firstly, to eternalize the survival of mankind in the world; secondly, to facilitate the sexual desire and to keep the sexual organs. In this cases, Al Ghazali refer to the Hadith that "Person who get married will be kept his half religion by God, so let him obeys the regulation from God and keep his half religion again". This hadith narrated by Ibn al Azwi, but in another narrative, there is a slightly difference where it says "for those who are blessed a virtuous wife, truly, he has been helped his half religion by God so let him obeys the regulation from God and keep his half religion again. What the religion means here is more on the implication of morality. Therefore, the marriage is not perceived as to facilitate the sexual desire but also to maintain the health of the sexual organs as well as to use it properly.

Achieving the Islamic values is one of the Islamic family characteristics. Viewed from this perspective, the family cannot be free from the aspects of *ubuddiyyah*. Having marriage means that a Moslem has done some parts of the religious obligation besides the compulsory ones that must be performed. Or in other words that entering into a marriage makes people near to the God as the nature of the Islamic faiths. Therefore, apart from several objectives as mentioned above, here we can elaborate that further objectives of a marriage are to practice the Islamic teaching, to spread Islamic teaching to the public, to strengthen good friendships as well as any others objectives in lines with the spirit of Islamic values (Halim).

3. Getting legal Married Based on Islam

Sayyid Sabiq in his book of *Figqh* said that the marriage is one of the prophet Muhammad's *Sunnahs* in the context of the creation of the living creatures and the events that happen in the universe where God creates the entire things in universe as couples to complete to each other. Different from other creatures of which their reproduction process is regulated by God through a means of natural process, yet the marriage of human beings is regulated by God through certain process so the relationship between a male and female is honorable and venerable. Muhammad Abu Zahra defines a marriage as "the ceremony performed by a man and a woman in the present of imam that legalizes the right of having sexual intercourse between them, their mutual helping to each other create their rights and obligation in line with the teaching of Islam as regulated by Allah and the Apostle of Allah's Messenger (Dahlan, 1996).

A legal marriage according to Islam is a marriage which is performed based on the terms and conditions determined by the Islamic regulations. Among the regulations that must be met are: The first is the availability of a bride. The second is the availability of a bridegroom. The third is the presence of two witnesses. The fourth is that the marriage is performed by the representative of the bridegrooms. The fifth is the words of commitment (*ijab* and *qabul*) between the representative of the bridegrooms and the bride. In addition, there must be some other requirements that must be fulfilled (Syarifuddin, 2009). The results of researches show that the legal marriage which is completed with a permit from the parents and big families of both sides will bring the new couple to get the happiness in their marriage.

4. Fulfilling the Couple's Biological Needs

In Islam, a marriage is not only to fulfil the sexual desire, but also how to fulfil it in accordance with the Islam teaching of which it is a healthy practice based on medical and psychologically reasons and following the ethics. Health based on medic and psychology means that Islam forbids the marriage of the same bloodlines (Q.S. *al-Nisa'*, 22-23). The marriages forbidden by Islam as explained by this verse are the marriage like *jahilia* tradi-

tions which is wild and unhonorable; the marriage between the same bloodlines like a child and a mother, father and daughters, sibling brothers and sisters, father's sisters, mother's sister, brother's daughters, sister's daughters, milk-mothers, sisters of the same milk-sister, mother of wife, step daughters, daughter of son, two sibling sisters. These Al-Quranic forbidden regulation is accommodated in the compilation of Islamic regulation on the marriage regulation in Indonesia with a slightly different redaction, but the content does not change. Forbidden marriage does not only break the rules, but it also has a potential risk for the baby to get a born defect in the form of mental disorder (Dadang Hawari, 2006). Islam forbids the marriage of the same sexes (homosexual and lesbian) and free sex. The ethic is that a marriage must be based on Islamic regulations so that the sexual intercourse between a husband and a wife is legal.

In addition to the above, there are some conditions that must be considered in having a sexual intercourse (Ramayulis, 2001). Among other things are: firstly, rising up the wife's sexual desire; covering all over body with a blanket during the intercourse; not facing toward the direction of Qiblah, doing it affectionately, washing the whole body with running water, and praying before sexual intercourse and at achieving the orgasm. The forbidden things in having sexual intercourse are: It may not be done during the wife's having menstruations and childbirth time (nifas), It may not be done with the same sexes or with opposite sexes beyond marriage. The sexual intercourse must to be done legally. In Al Qurthubi's interpretation, the explanation about the meanings of "Litasyukunu" while explaining the Q.S al Rum, 21 in the context of husband and wife sexual relationship, it is the effect of a specific relation that they performed that means a qualified sexual intercourse (Al Qurthubi).

5. Fulfilling the Couple's Psychological Needs

The psychological needs between husband and wife are realized in the forms of the need for protection, respect, appreciation, love and affection, helping each other, reception as he/she is. The pride of a wife must be well maintained by a husband and vice versa; the nobility of spouse must be kept well to avoid him/her from bad issues. The weakness of a wife must be accepted and vice versa; the couple's weaknesses may not be exposed externally, and both sides must try to improve the weakness of his/her couple. Closing the disgrace of the couple is a must, because wife is the "cloth" for husband, and husband is the "cloth" for wife (Q.S. al-Baqarah, 187).

To live together and to do a husband and wife activity in a good manner is something that gives positive contributions in realizing a good family. Prophet has given good examples in family life, therefore, everybody is also recommended to be the best for his/her family. Prophet said (al-Turmudzi, 12: 399)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي.
(رواه الترمذی)

It means that: "The best one among you all is the one who serves his family best, and I am the one who has served my family best." (H.R Turmizi).

When explaining the Q.S Al. Nissah: 19, Ibn Katsir described several aspects which make the prophet Muhammad be a model for human beings all over the world. According to him among the good conducts of the prophet are: to have romantic sexual intercourses with his wives; to always show his bright face to his wives; to serve his wives graciously and softly; to provide all necessities for his family; and to create joy and happiness for his wife (Katsir, juz 1:67).

The love and affection possessed by the husband and wife in the early marriage time is like a flower in the garden which must be watered regularly every day to make it alive and fertile forever. In the same case, the longer the marriage age is, the more it needs care in terms of love and affection. A long-time love relation before the marriage does not guarantee that the marriage will last forever if it is not continuously maintained and cared for. Therefore, the love of each must be maintained and developed by having the following attitudes: The first is to help each other; the second is to respect each other; the third is to care for each other; and the fourth is to show mutual love and affection both verbally and nonverbally.

6. Providing the Economic Needs for the family

Family is an economic institution that functions to earn the financial support, to plan the budget; and to use or spend the budget. The husband has the responsibility to earn the financial support for the whole family and the wife has duties to manage finance as considerable as possible based on the family income. As the smallest organization in a society, a family must be supported with enough finance. Lewis and Spanier (quoted from Bee and Mitchell, 1984) "Greater socioeconomic adequacy" (Bee, 1984). Economic aspect has an important role to build the family life up as indicated by Sucipatwati's research that the economic factors is as the second aspect after the communication that triggers the external love affair that can cause a family broken at the end.

As a leader of the family, the husband must guarantee the physical needs of the wife and the family. He has the burden to finance his wife so his wife feels safe in her life (Q.S al Nisah: 34). To create peace and affection in family, a husband must earn the basic necessities for the family legally and be transparent to the wife. Not to mention, there must be continuous efforts of the husband and wife to develop a simple, economical, and planned life. The wife should accept what her husband can provide and thanks her husband, and the wife may not ask for more than her husband's ability to earn. And the wife must be really honest and open in managing the family finance, appreciate the husband and be economic (Halim, 2000).

7. Solving the Family Conflict

Conflicts can happen naturally in a marriage, they may be caused by internal and external factors of the husband and the wife or the children. To anticipate such conflicts due to different ways in perceiving a problem, an attempt to understand and adjust with a couple is obviously needed. The happiness in marriage is not only originated from the affectionate love and the fulfilment of the biology needs, but it is determined by the ability of a husband and a wife to communicate and interact with each to combine two different personalities (Hawari, 2006). An important thing that must be realized by husband and wife is that they come from different families that have different background so that they have different characters, attitudes, and habits. Therefore, what they should do is to find out their similarities not to strengthen their differences so as to avoid the internal conflict of the family. The loyalty to the couple can also realize the harmony in the family. The results of research have indicated many divorces happened because the husband and wife are not loyal to each other, whereas the loyalty is a requirement for the survival of a marriage (Hawari, 2006). It is unrealized that the loyalty to the couple can give the model to the children as the next generations that will have their marriage too. In contrast, the external love affairs will really hurt the couple and the children, so that the children will find some difficulties in choosing their future partners because they do not learn something good from the characters of their parents.

To develop good communication and openness in the family will also give a significant contribution to achieve the eternal family, because bad or good communication will influence the relationship in a family. The obligation to build good communication and openness is explained by Al Hadith and Qur'anic verses as follows:

"Those who have faith in God and the day after, he/she may not hurt his/her neighbor and always advice the woman with a good manner, because woman was created from the rib of a man. The most bended part of the rib is in its upper part. If you try to make it straight with force you will break it. If you let it just as it is, it will keep in the same shape. Therefore, you should advice a woman with a good manner" (Bukhari and Muslim).

"And associate and consort with your wives in a goodly manner; then if you dislike them, you should be patient, because you might be dislike something, yet God might make a source of abundant goodness of it" (Surah An-Nisaa', 19).

The message from the Qur'anic verses and Hadith above is a recommendation to do good and open communication in the family. If a husband has a problem with his wife, then he used bad and rough communication, it will obviously hurt his wife. This, consequently, will not solve the problems, but it will cause a more complicated problem. Moreover, the women are more sensitive, so it is not good to speak to her using bad and vulgar language. The problem may not be let unsolved, so it must be solved as soon as possible. Therefore, Good and open communication must be maintained and developed in a family.

Muhammad Ibn al Husain, and Al Thabrari say that the meaning of the sentence of "asy-iruhuma bi al ma;ruf" in the Quranic verse above is "and consort with your wives in a goodly manner". It means that union should make the wife feels peace and safe near her husband or feels like a friend (al Thabrani, juz: 646). A friend is identical with a warm person to whom one can talk and express her feeling and happiness. An eternal family will be realized if a husband feels that his wife is not only a queen in the house but also, a partner, and a warm friend who creates the peace. And the same should also be felt by the wife to her husband.

The religion plays an important role to establish the eternal family. The couple who has a strong commitment to their religion will certainly able to solve the problems wisely. If a family has good religious commitment, the God will bless the family with peaceful and safety life. The researches show that the non-religious family, or without having religious commitment at all will risk as much as four times not to get the happiness, and potential to have external love affairs, addicted to drug and alcohol, and even divorce at the end (Hawari, 2006).

8. Applying the Islamic Educational System in the Family

Realizing the educational function in the family is the responsibility of the parents. As one the three educational centers, family is the first educational environment and the most important for the children. The living climate of the family, the attitude and the habit of the family, the variety in the family, will give big contributions in the formation of children's mentality later on. Zakiah Darajat describes the role of the family as the main media of education in forming the character and the mentality of the children as follows:

"Family is the first and main media for the growth and the development of children. If the atmosphere in the family is good and comfortable, the children will grow and develop well. If not the growth of the children will be hindered. The growth of faith in a child has been started since the formation of the family. Therefore, only the good religious parents will facilitate the religious faith of the children. The development of children's religious faith,

brightness, mentality, sense of beauty, and social development at the same time in balance. The habit in applying the religious values in a family will have great influence in the formation of children's personality (Darajat, 1994).

The responsibility of parents to their children is explained clearly in following Hadith (al-Bukhari, juz 5: 143; Muslim, 12: 127).

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"Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" (H.R. Bukhari)

Children personality disorder is caused by the parents' disability to educate the children with the religious teaching and Islamic values. It is also caused by applying the authoritative education to the child. Therefore, establishing the Islamic personality to the children can be done through providing the guidance for faith, prayer, and moral as early as possible in line with the children psychological development by applying some approaches and methods. In the context of Islamic teachings, some approaches that can be applied are habitual approach, exemplification approach, educative approach, and persuasive approach as constructed by God, Allah, and the prophet Muhammad to educate the human beings.

Islamic values and teachings can be applied to the children through the habitual approach. Since it plays important role as proposed by Mortimer J. Adler that education is a process to whole of human's abilities is made perfect trough good habitual formation through artistic method made and used by anybody to help others and himself to reach its purpose, that is the good habit (Adler, 1962). Therefore, it is necessary to do the prayer together in a house, to read Al Qur'an, to discuss religions values, to do fasting well, to give the charity, to help each other, and to do other good religious values.

The exemplification approach is also effective to be applied to establish the human personality, as indicated by the prophet to his followers. In developing the faith for example, the most important thing is to give the understandings and the examples of its practices in order the children get the guidance and model of what to do. The exemplification should also be indicated in speaking, in fashion, in society so as to be imitated by children that can build their character later on. Parent who has good habit will be respected and adored more by their children. The exemplification is needed in order to build the perfect personality. Parent is the best teacher who delivers religious teachings, cultural values, and knowledge; and who is able to implement them in the real life (Arifin, 1987).

Implementing the religious faith to the children persuasively should be done as early as possible in line with their development. The education has event been commenced since the baby was still his mother's womb. As we know that a baby has responded to the stimulus from outside of which the mother sometimes does not recognize that she has given an education to her child when stimulating her child (Baihaqi, 1996). Baihaqi further explains some methods to educate faith to the baby. Firstly, if a husband understands the moral values; so he should teach his pregnant wife about these values. Secondly, if she can read books of moral, she has to read it aloud for her baby in her womb. Thirdly, if both them cannot read and have no knowledge about moral values, it is better for them to invite teacher to teach them (Baihaqi, 1996). According to Abdullah Nashih Ulwan, through the Islamic education, the children can anticipate themselves from bad conduct and improve the wrong practices in their life. Without having faith, peace and morality will not be realized (Arifin, 1987).

9. Building a Good Relationship in the Big Families

A theory proposed by Grunebaum from the result his research, called as a theory of bonding quoted by Dadang Hawari that, there are five factors that ties a husband and a wife to maintain their marriage: 1) They have mutual love and affection; 2) They are venture in partnership, not competitors to each other; 3) They serve each other to fulfil their biology needs based on religious values; 4) They have mutual commitment to take decision together; 5) Both of them maintain social relationships with the big families from both sides (Hawari, 2006).

The fact in the society shows that divorce happened not only caused by husband and wife, but also by the third party like the big family of both sides. While in the other hand, a marriage that has been in critical conflict can be saved by the wise involvement of the big family, so the couple is protected from divorce. Therefore, the support from the big family is very important to sustain the eternity of a marriage. The support from the big family includes:

- a. The supports from both parent and parent in law.
- b. The supports from brothers and sisters, brothers and sisters in law and other relatives.

The blessing of both parents from the beginning of the marriage cannot be ignored. This will affect the happiness of the couple in undergoing their marriage life, as indicated by prophet Muhammad as follows:

The best blessing of Allah is taken on the blessing of your parents, and the anger of Allah is also taken on your parent's anger (al Tamimi, juz 2: 172)

In addition, both husband and wife play **important role in the formation of the** good image of his/ her big family to his/her couple. It means that the harmonious relationship with the big family is greatly determined by the ability of the couple to play his/her role in placing his/her couple in the big family as an important person, not only as a complement.

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Ulfatmi: is a lecturer of Imam Bonjol State Islamic Institute of Padang (IAIN Padang). She was born in Padang, west Sumatera, June 27, 1963. She is the oldest daughter of Prof. Dr. H. Amirsyahrudin, M.A and Mrs. Hj. Syarifah Tahar. She graduated from Elementary School (SD) in 1975, from Islamic Junior High School (MTsN) Gunung Pangilun, Padang in 1979, Islamic Senior High School (MAN) Padang in 1982, and she continued her study to Imam Bonjol State Islamic Institute of Padang. She married Firdaus Anwar, S.E in 1984. Having family, she often took leave from her study while she was pregnant to take care for her babies, and she got her bachelor degree in 1994. She continued her study to undergraduate degree at Imam Bonjol State Islamic Institute of Padang in 1992. She graduated in 1994. In 2000 then she continued her study to Islamic studies for Education Department of the Postgraduate degree of Imam Bonjol State Islamic Institute of Padang (IAIN Padang), and she graduated in 2004. A year later, she continued her study to doctoral degree in Islamic studies in the same Department. Now she has had three children

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