

# JURNAL AL-QADĀU

PERADILAN dan HUKUM KELUARGA ISLAM

*Building a Sakinah Family through the Rahmat Pura Wedding Tradition*

*Membangun Keluarga Sakinah melalui Tradisi Pernikahan Rahmat Pura*

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<b>Info Artikel</b>	<b>Abstract</b>
<p><b>Received*</b> September 30, 2022</p> <p><b>1st Revision*</b> November 25, 2022</p> <p><b>2nd Revision*</b> Desember 10, 2022</p> <p><b>Approved*</b> Desember 17, 2022</p>	<p><i>Realizing a sakinah family is the dream of every married couple. A family is full of love and affection. The occurrence of mutual understanding and good understanding and ability to overcome any conflicts in the family. It takes a lot of effort and many factors influence it. In the Islamic Boarding School, the Source of Mental Education in the Religion of Allah, there is a tradition of mass marriages called Rahmat Pura. This marriage has interesting stages because it has values and goals to create a sakinah family. This study uses a phenomenological approach, examining the consciousness experience of each individual by identifying the essential qualities of the consciousness experience by conducting in-depth research on the mass marriage of Rahmat Pura. As a result, families who marry through the stages of the Rahmat Pura mass marriage are able to realize a sakinah family thanks to following the stages in the Rahmat Pura mass marriage.</i></p> <p><i>Keyword: Family, Rahmat Pura Wedding, Sakinah</i></p> <p><i>Mewujudkan keluarga sakinah adalah impian dari setiap pasangan yang telah menjalani pernikahan. Keluarga yang penuh cinta dan kasih sayang. Terjadinya saling pengertian dan pemahaman yang baik dan mampu mengatasi setiap terjadi konflik dalam keluarga. Dibutuhkan usaha yang keras dan banyak faktor yang mempengaruhinya. Di pondok pesantren Sumber Pendidikan Mental Agama Allah ada sebuah tradisi pernikahan masal yang dinamakan Rahmat pura. Pernikahan ini mempunyai tahapan yang menarik karena mempunyai nilai dan tujuan guna mewujudkan keluarga sakinah. Penelitian ini menggunakan pendekatan fenomenologi, meneliti pengalaman kesadaran setiap individu lewat identifikasi kualitas esensial dari pengalaman kesadaran dengan cara melakukan penelitian yang mendalam tentang pernikahan masal Rahmat Pura. Hasilnya para keluarga yang menikah melalui tahapan pernikahan masal Rahmat Pura mampu mewujudkan keluarga sakinah berkat mengikuti tahapan dalam pernikahan masal Rahmat Pura.</i></p> <p><i>Kata Kunci: Keluarga, Pernikahan Rahmat Pura, Sakinah</i></p>

## **A. INTRODUCTION**

Marriage is the first step for men and women who want to build a family. After becoming a family or even before, a desire arises to bring happiness to it. That is, the orientation of every couple living in the household is to seek happiness in life. Each couple has its way of running the ark of their household in navigating the vast ocean of life. Living a marriage is not so difficult, but creating a happy atmosphere in it is certainly not easy.

Marriage as one of the joints in social life cannot be separated from traditions that have been adapted to remain by the teachings of the religion adhered to, either before or after the marriage is carried out. The implementation of marriage in a society is usually followed by various sequences of events that have become traditions in that society.<sup>1</sup> In Islam, it has been comprehensively regulated regarding the ins and outs of marriage. Starting from the criteria for choosing a partner to tips on building a *sakinah* family.

At Allah's Religious Mental Education Resource Foundation (SPMAA) located in Turi Village, Turi District, Lamongan Regency, there is a unique and interesting wedding tradition, the wedding tradition is named Rahmat Pura Ma'had SPMAA. This wedding tradition has been going on since the 1970s, when K.H. Muhammad Abdullah Muchtar, caretaker and founder of the Islamic boarding school, saw the phenomenon of the transmigration of people from Java to other islands in Indonesia. His concern for a spiritual companion to fortify the faith of the transmigrants on the island to be visited inspired him to send his students to accompany the transmigrants. Before leaving, the student will be married first.<sup>2</sup>

Couples who have participated in Rahmat Pura's mass wedding have a *sakinah* household atmosphere, they interpret *sakinah* in the family in very simple terms. *Sakinah* in the household is not measured by the amount of material or popularity let alone rank, but by the belief in a vision of happiness in the afterlife which is always taught and exemplified by the administrators of the Islamic boarding school. This takes root in their hearts that family happiness can be achieved if they both have one vision of struggle in the way of Allah.

Researchers see the unique and interesting traditions and rituals of Rahmat Pura's mass wedding to be studied, as well as being curious about the stages and ways they interpret and realize a *sakinah* family.

## **B. RESEARCH METHODS**

This type of research is qualitative using a phenomenological approach, namely an attempt to find visible reality by involving careful and thorough examination of human consciousness and experience. The data processing technique uses the Stevick-Colaizzi Keen analysis model, which systematically compiles data obtained from observations, field notes, interviews, and documentation studies, by organizing data into categories, describing them into units, synthesizing, compiling into patterns, choosing what is important and what will be learned, and make conclusions so that it is easy to understand.<sup>3</sup>

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<sup>1</sup> Hilman Hadikusuma, *Hukum Perkawinan di Indonesia Menurut Pandangan Hukum Adat dan Agama* (Bandung; Mandar Maju, 1990), 97.

<sup>2</sup> Interview with Gus Ashabun Na'im on January 30, 2021.

<sup>3</sup> Amir Hamzah, *Metode Penelitian Fenoenologi Kaijan Filsafat dan Ilmu Pengetahuan*, (Batu: Literasi Nusantara, 2020), 52.

## **C. DISCUSSION**

### **Description of Islamic Boarding Schools of Allah's Religion Mental Education (SPMAA).**

Islamic boarding school Source of Mental Education Religion of Allah - hereinafter written SPMAA, was established on October 27, 1961, in Turi Village, Turi District, Lamongan Regency, East Java. SPMAA Islamic Boarding School was born out of the concern of the founder of the Islamic boarding school, Mr. Guru Muhammad Abdullah Muchtar, for the living conditions of people in underdeveloped areas which still dominate the social system of society. The lack of non-governmental organizations willing to lend a hand to help them present solutions to problems and facilitate the needs of the community at that time.

Apart from using a service approach based on a spirit of love, the SPMAA Islamic boarding school since 1978 has also provided guidance to micro-entrepreneurs, farmers, and fishermen by providing a touch of handling to their collective institutions so that they are able to access various resources needed by the community.<sup>4</sup>

In carrying out their daily activities, Islamic boarding schools always adhere to the basic values of Islamic boarding schools which are called the "Three Big Projects" of humanity, namely getting to know God intimately and fundamentally, training oneself to know the supernatural origins of Satan, and instilling belief in the world and the hereafter.<sup>5</sup>

Three things are always a reference in spending productive life at the SPMAA Islamic boarding school. These three things include studying, work, and prayer. All three are considered important components that will guide life in an orderly, measurable, and structured manner.<sup>6</sup>

SPMAA Islamic Boarding School has a high concern in three areas, namely social, educational, and environmental. High concern in these three matters is evidenced by the SODIKLIN (Social, educational and environmental) program, each of which has its unit of activity.

### **Rahmat Pura Mass Wedding**

The wedding tradition is held by the SPMAA Islamic Boarding School specifically for SSPMAA Islamic Boarding School students who are ready to marry and ready to take on the mission of fighting for da'wah.<sup>7</sup> Rahmat Pura's mass wedding departs from the thesis that the majority of the Prophets married using arranged marriages, starting from the matchmaking of Prophet Adam to Mother Hawa, the sons and daughters of Prophet Adam - in the marriage of Prophet Adam's sons and daughters, the first bloodshed tragedy in the history of mankind occurred, he was killed Habil by Qabil, this event was motivated by the refusal of Qabil to betrothed to Labuda whom he considered less beautiful when Qabil wanted to choose a mate with his own will instead there was the first slander in the course of human history-, then an arranged marriage between Prophet Musa and the daughter of Prophet Shu'aib, to the Prophet Muhammad Saw, his sons, and daughters and most of his companions.

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<sup>4</sup> <https://www.spmaa.or.id/profil/sejarah-yayasan-spmaa> accessed on March 21, 2021 at 09.06.

<sup>5</sup> <https://www.spmaa.or.id/profil/nilai-dasar> accessed on March 21, 2021 at 09.54

<sup>6</sup> <https://www.spmaa.or.id/profil/prinsip> accessed on March 21, 2021 at 09.55

<sup>7</sup> Interview with Gus Ashabun Naim, Deputy of the SPMAA Islamic Boarding School Program.

The name "Rahmat Pura" was taken for several reasons including: entering the temple (gate) which was originally forbidden to become halal; towards the gate full of grace, because in marriage there is a contract called *mitsaqan ghalidza*, the great agreement. When passing the Rahmat Pura, there must have a strong commitment to carrying out the mission of being a servant of the people, marriage is not just about sex, more than that carrying out the mission to have a partner.<sup>8</sup>

a. History of Rahmat Pura's Mass Wedding

Rahmat Pura's mass wedding is an attempt to preserve the tradition of obedience to parents and teachers. A long time ago, the founder of the SPMAA Islamic boarding school, Mr. Muhammad Abdullah Muchtar, also married using an arranged marriage. Initially, he was going to marry a girl of Arab descent from Tuban but was forbidden by Habib, even so, he remained adamant about his intention. In the end, he made *istikharah*, in his *istikharah* he received a hint that he should not marry the girl of his choice. Finally, he lowered his intention to get married.

Mr. Muhammad Abdullah Muchtar is a student from K.H. Aly Maksun Krapyak and K.H. Hamid Pasuruan. Besides having recited the Koran with the two great Kiai, he has also attended several Islamic boarding schools. Long story short, after some time studying at K.H Hamid Pasuruan he was advised to return to face his parents asking to be married. Out of obedience to the teacher, he rushed home and then turned to his parents asking to find a mate. After some time looking for a mate, he was told who the woman would be his wife, but he felt that the candidate his parents had chosen did not meet his criteria. However, because of his obedience to his parents and teacher, he finally continued to carry out the marriage. So Rahmat Pura's mass wedding is a tradition of obeying parents and teachers, even though he has the capacity and capability to choose his mate.<sup>9</sup>

Marriage at the SPMAA Islamic Boarding School has been around in practice for a long time, but the name Rahmat Pura mass wedding was known for the first time in 2013. Since 2013 until now the wedding tradition is called the Rahmat Pura SPMAA mass wedding.

b. Stages and Processions of the Rahmat Pura Mass Wedding

The procedure for participating in Rahmat Pura's mass wedding is that one must complete education at the senior high school in an Islamic boarding school and complete two years of community service. After these conditions are met, the student will be given three options, namely; return home, continue the service, or be offered marriage if the age is sufficient to marry.

There is also another route, namely if there is someone who wants to get married in a Rahmat Pura manner, but that person is not an SPMAA student and has never received formal and informal Islamic boarding school education. This person may take part in Rahmat Pura's mass wedding with the condition that the management will also choose a mate and take part in training for compassionate people (TPU)<sup>10</sup>, This TPU

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<sup>8</sup> Interview with Gus Glory Islami. Trustees of the SPMAA Foundation.

<sup>9</sup> Interview with Gus Hafidh S.K.P Monday, April 19, 2021

<sup>10</sup> A forum for training students who are "ready to use" especially taking sides in assisting "ardzalun" such as: vulnerable mothers, children, and the elderly, victims of injustice, forest farmer groups, poor fishermen communities, isolated tribes, transmigrant communities, urban urbanites marginalized and so on. Through the assistance of TPU cadres, it is hoped that religious people will grow who are *qoulan wa' practice*, not a generation that only says a lot without practice.

training is usually reserved for students who have graduated from Islamic senior high school. After attending the TPU training, there will be an agreement that they must devote themselves to marriage for two years.<sup>11</sup>

Students who have stated that they are ready to take part in the Rahmat Pura mass wedding will be summoned by the management and asked about their wishes and commitments in the Rahmat Pura mass wedding. The questions that will be asked by the management later are to test his mentality and commitment to participating in Rahmat Pura's mass wedding. The purpose of these questions is so that the students who will take part in Rahmat Pura's mass wedding are truly ready in any way.

When the student who will attend the Rahmat Pura has passed the questions raised by the administrators, the administrators will contact the guardian and ask about the offer of marriage for the son or daughter. If the parents do not agree, then the process will not be continued, it will stop there because the parents' blessing is a key consideration for the administrators. When agreed, the process will continue

When the parents agree that their child is to be married off, they will proceed to the application process. The Islamic boarding school will teach how to apply as well as accompany the students who will take part in Rahmat Pura's mass wedding. During the *ta'aruf* process with the prospective wife's guardian, the guardian will provide basic knowledge about daughters, that daughters have these characteristics, such morals, and so on to the students who apply for them.

After going through the application process, then the guardians of the students who will be married are notified of the date of Rahmat Pura's mass wedding. Within the deadline until the wedding day, the guardians of students and students who are about to get married are given the opportunity and freedom to cancel or continue, as well as to solidify their choices. This is also to avoid unwanted things on the day of the wedding, such as students who suddenly cancel the wedding on the wedding day or run away when the ceremony is about to take place.

Two weeks before the wedding, the Islamic boarding school held a pre-wedding course for students who would attend Rahmat Pura's mass wedding. In this pre-marital training, participants are given the knowledge that after marriage they will become partners in a mission not a lover in passion, partners in missions not only passionate love, and also materials ranging from family economics, family philosophy, parenting, household, taken from past stories, best practices from seniors, Gus, and also stories from Mrs. Hj. Masyrifah while accompanying Mr. Guru Mukhtar.

The pre-marital courses are not only equipped with advice but also technical instructions on family management, managing finances so that even if a mediocre economy is still sufficient, children's education, the principles of husband and wife responsibilities, all of that is the crystallization of what they have learned in the Islamic boarding school. In essence, in this pre-marital course, the participants are invited to emulate the level of the Prophet's family, the *Khulafaurrasyidin*, to the present level where it requires a patron to understand what is good and bad, the patron is taken from the example of the family of Mr. Guru Mukhtar and the Gus.

During the pre-marital training, students can meet their partners accompanied by the administrators, but the meeting is only by voice. Furthermore, during the week before the contract, questions that are mentally testing in nature will be asked more and more

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<sup>11</sup> Interview with Mr. Zainuri

often, this is done because the management wants those who participate in Rahmat Pura's mass wedding to be serious and steady.

About two or three days before the wedding day, there will be dress measurements as well as rehearsals for Rahmat Pura's mass wedding ceremony. As the wedding day drew near, the students who were about to get married were only shown a few leaks about their partner's "physics" through a photo.

After going through the various processes above, it was time for the day of Rahmat Pura's mass wedding ceremony to be held. Before entering the Rahmat Pura mass wedding ceremony, like weddings in general, the host will read out the agenda from start to finish, starting from the opening, reciting the holy verses of the Koran, singing the national anthem Indonesia Raya and Mars SPMAA, carrying out the marriage ceremony of Rahmat's procession Temple, greetings, marriage sermon, and closing with prayer.

At Rahmat Pura's wedding ceremony 4 processions will be carried out, the first is the procession of delivery by the juniors, then received by the seniors using the symbol of the gate (Pura, gapura), followed by the procession of the marriage ceremony, then ends with the reading of the tasks so far both son and daughter brides.

After the event, it will be continued with the hospitality of each family of the bride and groom in the place provided by the Islamic boarding school, as well as a photo session with the families of the bride and groom. For the *walimahi* event, the administrators invite the bride and groom to hold it at their respective homes, but for the contract, it must be held at the Islamic boarding school.

c. Post-family life following Rahmat Pura's mass wedding

So far, hundreds of couples have attended Rahmat Pura's mass wedding. Just like couples in general, they also work as usual, some become teachers, traders, farmers, entrepreneurs, and others. What distinguishes them from couples, in general, is that they are in command, if at any time they are sent to preach somewhere they will always be ready. They think that marriage is not only about building a household but also building a da'wah team.

In Rahmat Pura's mass wedding, each couple has a mission to carry out. Each pair has a different mission depending on their skills, inclinations, capacities, and capabilities. For example, if there is a partner who has abilities in the humanitarian field, then they will be given missions related to humanity, such as the Islamic boarding school's disaster response student program (SANTANA)<sup>12</sup>. Some get a mission to serve on a desert island. Some were placed at the SPMAA Lamongan Headquarters (Mabes) because they could move the students. Some get the mission of leading the Islamic boarding school branch. Some are assigned to take care of agriculture. And what is certain is that the mission from the internal side is to become a family that is *sakinah*, *mawadah*, and *warahmah*.

In carrying out the mission, the standard of success is by the specifications of each mission, the specifications of the partner, geographical conditions, and the socio-economic community. One of the most important things in carrying out the mission is that the family must be fulfilled first, by the economic standards of the Prophet Muhammad Saw.

In terms of the economy, the work done by the families who attended Rahmat Pura's mass wedding is work that is liberating, not bound. This is done because if one

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<sup>12</sup> An activity unit formed with the aim of responding to extraordinary events or disasters that hit Indonesia and the world

time is assigned to a mission, work that is binding in nature cannot be abandoned. They follow the economic concept of Rasulullah Saw., that eat to live not live to eat, this is very influential on family economic management. What is legally cultivated by husband and wife if they have sufficient needs for clothing, food, and boards according to the standards of the Prophet, then they agree to take the rest to the afterlife. A very *sakinah* family, because there is no jealousy of neighbors. You feel enough when you have something to eat, the rest is for the afterlife. One of the things that the caretakers warn couples about is not to make da'wah as a source of income to maintain the purity of intentions in preaching.

In managing the household, the families who attended Rahmat Pura's mass wedding were based on the same vision in looking at life. They see success not when they have luxurious things, a nice house, or a lot of wealth. They see success as when they can enjoy it no matter how hard the struggle, they also see their family and the more people they can invite in one vision of da'wah.

Participating in Rahmat Pura's mass wedding gives great meaning to the couple's household life, namely a sense of responsibility for the afterlife. Not only how to build a family, but also how to prioritize taking care of students and boarding schools and even the people above personal interests. The administrators always monitor the spouses who are assigned to carry out the mission, while at the same time providing assistance regarding the household, economy, place of assignment, and complaints in carrying out the da'wah. Through Rahmat Pura's mass wedding, the couples who attended felt the pleasure of faith, which might not be achieved if married outside of Rahmat Pura's mass wedding. Also, feeling that they have a 'brake' on their lust, as well as a container for their desires.

In the following, the researcher writes down some interesting stories from couples who took part in Rahmat Pura's mass wedding about their reasons for wanting to participate, stories from carrying out their mission, and the meaning of Rahmat Pura's mass wedding for them.

- a. Royyan, one of the participants in Rahmat Pura's mass wedding in 2017. He first entered the Islamic boarding school in 2005 and graduated from Islamic senior high school formal education in 2011, then after graduating from formal education served a two-year service period. After serving two years, he was offered to marry by the caretaker, but because he felt he was too young to marry, he said he was not ready for the caretaker.

The grace of the temple for the informant is a marriage that is full of grace, a marriage that does not depart from lust, but obedience to administrators who have more capacity to choose a mate. Rahmat Pura's mass wedding was even more memorable when on the wedding day the administrators and seniors fasted and prayed to become a *sakinah* family in the afterlife. Because before that they didn't know each other at all, in a couple who got married through Rahmat Pura's mass wedding, a feeling of affection grows from the start, while walking together carrying out mission responsibilities, and that affection will be fertile, and getting bigger.<sup>13</sup>

- b. Zainuri, one of the students who was married through the Rahmat Pura mass wedding in 2009, the informant was the only student who did not attend formal education at the SPMAA boarding school. He first entered the Islamic boarding school in 2007,

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<sup>13</sup> Interview with Royyan, a participant in the 2017 Rahmat Pura mass wedding

after graduating from MAN 3 Kediri and studying at several Islamic boarding schools. After graduating from school he took an English course in Pare, during the course in Pare he met Gus Khosyi'in (the current caretaker of the SPMAA boarding school), then he was invited to join the SPMAA boarding school. Because of his interest in Gus Khosyi'in, he was willing to join him.

For informants, Rahmat Pura's mass wedding is a missionary marriage, a mission to always be ready to practice what we have learned while studying at the Islamic boarding school, in which there is a responsibility for the afterlife, both to the family and also to the people. Rahmat Pura's mass wedding is a stage to rise to a more difficult level of struggle because, in addition to fostering a household, he also participates in fostering students and dedication to the boarding school and the community.<sup>14</sup>

- c. Khoirul Anam, one of the students who married Rahmat Pura in 2009. He is one of the senior students at the SPMAA boarding school because his house is close to the boarding school starting in 1985 he has taken part in reciting the Koran, then in 1996, he started participating in service activities.

Rahmat Pura's mass wedding has a special meaning in the hearts of the informants because at the time of his marriage it was witnessed by the entire *ndalem* family. Through this marriage, he gets the enjoyment of faith that maybe if he joined an outside marriage he would not get it.<sup>15</sup>

### **Sakinah Family Concept**

The purpose of marriage is to perpetuate offspring, regardless of good or bad offspring. Al-Nawawi said: if the purpose of marriage is only for obedience, such as imitating the sunnah of the Prophet, producing offspring, or maintaining honor and sight, then this is included in the afterlife charity and will be rewarded with goodness.<sup>16</sup> Marriage is one way to form a family.

#### **a. Sakinah Definition**

*Sakinah* is a word consisting of three letters, *sin*, *kaf*, and *nun*, which means "silent". "Calm after the previous shock".<sup>17</sup> Berkar comes from the word *sakana* which comes from *sakinah* and has the meaning of serenity.<sup>18</sup> The use of word *sakinah* is taken from the Qur'an letter 30:21, *litaskunu ilaiha*, that Allah created matchmaking so that husbands and wives feel calm with each other. The term *sakinah* contains the meaning of calm, respectable, full of affection, safe, steady, and has a defense.<sup>19</sup>

The meaning of *sakinah* in the family is peace and tranquility that every individual in the family gets. common interests will take precedence over personal ego. With faith and piety to Allah SWT. No matter how big the problem comes, it doesn't make its members afraid to face it, let alone scatter it.<sup>20</sup>

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<sup>14</sup> Interview with Zainuri, a participant in Rahmat Pura's 2009 mass wedding.

<sup>15</sup> Interview with Khoirul Anam, a participant in Rahmat Pura's 2009 mass wedding.

<sup>16</sup> Hadratus Syaikh Hasyim Asy'ari, *Dhau' al-Misbah*, (tt:tp,ttt), 1.

<sup>17</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, (Jakarta: Lentera Hati, 2002), vol 11, 35.

<sup>18</sup> Nazwar Syamsu, *Kamus Al-Quran*, (Jakarta: Ghalia Indonesia, 1977), 146.

<sup>19</sup> Achmad Mubarak, *Psikologi Keluarga*, (Jakarta: Wahana Aksara Prima, 2009), 149.

<sup>20</sup> Moh. Makmun, *Sakinah Family, Family of Non-violence* .... 128.



b. *Sakinah* Family Criteria

A *sakinah* family cannot be realized without the efforts of husband and wife. It doesn't happen instantly, it takes a struggle it is not easy to build it into a sturdy and beautiful building. There are several criteria for a family to be called a *sakinah* family, namely:

- 1) The *sakinah* family begins with the selection of the right candidate for husband or wife.
- 2) A family that is built on a solid foundation of faith and piety to Allah SWT.
- 3) Families who can manage the balance between rights and obligations according to their position in the family
- 4) Families who can resolve conflicts  
No family is free from problems, problems often come and go as part of family dynamics. Even so, the most important thing is how to find solutions to any existing problems so as not to disturb family harmony.
- 5) Families that are free from violence, both in terms of economic, physical, psychological, or sexual. Keluarga yang dibangun atas pondasi keimanan dan ketakwaan yang kokoh kepada Allah SWT.
- 6) Families that are protected from criminal acts in the family. these actions include moral crisis, lack of responsibility, physical and mental violence, or punishment in prison.<sup>21</sup>

c. Rahmat Pura's mass wedding as a means of forming a *sakinah* family

Starting from the process of selecting a mate to post-marriage life, the Rahmat Pura mass wedding tradition conducted by the SPMAA Islamic boarding school has unique and interesting characteristics. Building a *sakinah* family starts not after the contract is made, but during the process of selecting candidates who will become spouses who will become partners in building *sakinah*.

Married life, is like a building, if you want the building to stand firm against all kinds of disasters, then it must be built from a solid foundation and quality building materials and adhesive that is impermeable. This foundation is none other than religious teachings, also accompanied by the readiness of each prospective father and mother, both mentally and physically. For those who have not been advised to maintain their purity so as not to fall into the mire of humiliation.<sup>22</sup>

For students who are of sufficient age to marry, of course, they have fulfilled the requirements of the Islamic boarding school such as the cash service for 2 years, will be offered marriage by the Islamic boarding school administrators. when they accept the offer, they will be completely obedient to any woman who will be chosen to be their future wife. They are more adequate in capacity and capability in finding good women to be used as life companions.

The administrators choosing a mate are also not arbitrary, many considerations will be made by the administrators before choosing the right mate for their students, besides that, they also do *istikharah* before and after choosing a mate so that the endeavor to choose a mate gets the blessing of Allah SWT. Prophet Muhammad SAW. Providing an

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<sup>21</sup> Moh. Makmun, *Sakinah Family, Family of Non-violence* ..... 131-132.

<sup>22</sup> Quraish Shihab, *Membumikan Al-Quran*, (Bandung: Mizan, 2009), 397.

overview of the criteria for women to marry, and of the four criteria, the Prophet stressed that the criteria of religion be the main consideration. The words of the Prophet Muhammad Saw.:

تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَوَلِدِينِهَا، فَاطْفَرْ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ<sup>23</sup>

Meaning: "Women are married for 4 things: wealth, lineage, beauty, and religion. Choose those who have religion, then you will be lucky."

The administrators are considered the people who know best which woman has the best religion. Therefore, they believe that the woman chosen by the management is the best to be a life partner. choosing the right partner based on obedience to Allah SWT. is the first step in building a *sakinah* family.<sup>24</sup>

After being satisfied with the choice of the management, it will be followed by *ta'aruf* and *khitbah*. They will meet the female guardian who will become his wife and express his intention to marry his daughter. The guardian will provide an overview of the character and condition of his daughter.

Some students have an unusual way when *ta'aruf* and *khitbah* they can see their prospective partner, in the *ta'aruf* process some male students who are about to get married will only meet the guardian of their prospective partner. They saw the woman who would become his wife for the first time only after the marriage ceremony was held. This was done because of his obedience and belief in participating in Rahmat Pura's mass wedding which would later continue to be under the command of the Islamic boarding school.<sup>25</sup> Based on obedience to the administrators and then knowing the real physical, morals, weaknesses, and strengths of the prospective partner will add to the belief that the partner chosen is the best to become a partner in building a *sakinah* family.

A few days before the wedding, the prospective bride and groom will be provided with knowledge about marriage by the management through pre-marital courses held by Islamic boarding schools. The material provided ranges from family economics, and family jurisprudence, to how to deal with problems if there is conflict in the family. This is of course very influential in building a *sakinah* family. According to Thoha Musawar, the purpose of pre-marital guidance is to provide orientation in every movement made, because, without a clear orientation, the movements will be in vain. In pre-wedding, there are two orientations, namely: Helping prospective partners prevent problems related to marriage and helping someone prevent problems related to the household.<sup>26</sup>

After that, in running the household husband and wife have their respective rights and obligations that must be carried out. Both must carry out their rights and obligations in a *ma'ruf* manner. Some of the husband's obligations include; doing good to the wife; guide and teaching his wife in matters of worship to Allah. While the wife's obligations to her husband include; being obligated to obey the husband except in matters prohibited

<sup>23</sup> Muhammad bin Ismail, *Shahih Bukhari*, Juz V, (tt, t, 1958), 175.

<sup>24</sup> Moh. Makmun, *Sakinah Family, Family of Non-violence*, 73.

<sup>25</sup> Interview with Gus Adhim, Director of SPMAA

<sup>26</sup> Tohari Musnawar, *Dasar-dasar Konseptual Bimbingan dan Konseling Islami*, (Yogyakarta: UII Press, 1992), 6-7.

by the *Shari'a*.<sup>27</sup> The attitude practiced by married couples through Rahmat Pura's mass marriage is a reflection of the implementation of rights and obligations in a *ma'ruf* manner. Understanding each other's position is the key to building a *sakinah* family.

If there is a conflict in the family, the spouses have guidelines for resolving the conflict so that it doesn't lead to divisions in the family, the guidelines are in the basic values of the Islamic boarding school. one way is by giving in to each other, because in the event of a conflict both parties will feel mutually right, therefore there must be a party that gives in or both parties give in to each other.

The attitude of giving in to each other is able to reduce anger which can cause rifts in household relations, the worst effect is in the form of domestic violence (domestic violence) which can lead to divorce, the last resort when there is no way to maintain household integrity.<sup>28</sup> The goal of realizing a *sakinah*, *mawaddah*, and *warahmah* household has vanished.<sup>29</sup> With a strong religious foundation and intensive guidance from the caretakers, these things can be suppressed to their lowest point, the ego feels right when a conflict occurs in the family, and it is treated modestly, namely by giving in to each other for the sake of family unity.

In the absence of physical and spiritual violence in the household, for example, domestic violence in the household automatically negates criminal acts that can lead to prison sentences, families who have participated in the Rahmat Pura mass marriage ritual and its consequences, be it logical or practical, have met the last requirements of the *sakinah* family criteria.

## **D. CLOSING**

### **Conculations**

Rahmat Pura's mass wedding was a wedding held by the SPMAA Islamic boarding school and the participants were specifically SPMAA students who were ready to carry out the mission of fighting for the people through the Islamic boarding school. The stages include willingness and readiness to choose a mate by the management, *khitbah*, pre-marital courses, Rahmat Pura procession, then *walimah*, and readiness to devote oneself to the people through the SPMAA Islamic boarding school. The stages in Rahmat Pura's mass marriage played an important role in building a *sakinah* family. Starting from the selection of the right partner by the management, the foundation of marriage is based on piety to Allah SWT and obedience to teachers, carrying out mutual rights and obligations in the household, and if there is conflict in the family being able to resolve it through an attitude of giving in to each other based on the basic values taught by boarding school.

### **Suggestion**

Rahmat Pura's marriage is not only a concept owned by Islamic boarding schools but has also become a real practice in efforts to build a *sakinah* family. It's good that the SPAMAA boarding school records and has a documentary archive on the concepts and

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<sup>27</sup> Hadratussyaikh hasyim Asy'ari, *Dhau' al-Mishbah fi Bayan Ahkam al-Nikah*, Terj. Rosidin, *Fiqh Munakahat* (Malang: Litera Ulul Albab, 2013), 59-65.

<sup>28</sup> Muhammad Shahrur, *Nahw Usul jadidah li al-Fiqh al-Islamiy*, Terj. Sahiron Syamsudin, *Metodologi Studi Islam Kontemporer*, (Yogyakarta: eLSAQ Press, 2004).

<sup>29</sup> Kompilasi Hukum Islam (KHI) pasal 3.

data of students who have participated in Rahmat Pura's mass wedding. This in addition to supporting the more complete data that can be accessed in research also expands the benefits that can be accessed by the community through Rahmat Pura's mass marriage.

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