



The Values of Islamic Education in Surah Ar-Rum Verse 21 and Its Implications Community Life The Bataraguru Village of Baubau City

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ABSTRACT

The purposes of this study are: (1) To find out the values of Islamic education in surah Ar-Rum verse 21 in the life of the Bataraguru sub-district, Baubau city; (2) To find out the implications of surah Ar-Rum verse 21 in the life of the Bataraguru village, Baubau city. The research approach used in this research is qualitative research. The technique of collecting data is carried out by observing, interviewing, and documenting. The procedure for collecting the data was by conducting research directly to the location that was used as the research target as well as collecting data by quoting the opinions of experts, then when the data was collected the writer carried out a qualitative descriptive analysis. Every research activity certainly has a population and sample. As for the population of this study were 95 people, while the sample was 10 people. The results of the study show that: (1) The people of the Bataraguru subdistrict, Baubau city, who are married already know and understand what is contained in surah Ar-Rum verse 21; (2) The implication is that the Bataraguru sub-district community, Baubau city, in general, has implemented what is contained in surah Ar-Rum verse 21. They already know and always try to apply what Sakinah family is, Mawaddah wa Rahmah.

Keywords: Islamic, Education, Community Life

1. Introduction

The ultimate goal of Islamic education is the influence of Islamic values on Islamic values and the influence of Islamic values can be seen in individual students with the concept of superior Islamic education. The Qur'an is an important book for Muslims because it is the word of Allah which was revealed

to the Prophet Muhammad by the angel Gabriel. It contains basic teachings that can be refined through *ijtihad* for the needs of all areas of life. The teachings of the Qur'an consist of two main principles, namely those relating to determination which are called *aqidah*, and those relating to charity which are called *sharia*.

Everything in this universe is made in pairs, and Allah Subhanahu Wata'ala created men and women in pairs to get to know each other, all of which are His absolute provisions. So they can complement each other, fulfill each other's needs and complement each other. It is surprising that a person does not need the help or energy of others to complete daily tasks. As Allah Subhanahu Wata'ala says in QS. Az-Zariyat [51] verse: 49 Translation: "And We created everything in pairs so that you may remember (the greatness of Allah)." (QS. Az-Zariyat [51] verse: 49).

The creation of pairs of these creatures gradually forms small communities of several people. To form a community or small society, there must be a formal relationship that is legalized by law and legalized by religion, so there must be a formal relationship, namely marriage. This marriage is also called marriage in Islam. So with marriage there is an interconnected human organization, an organization called society. Marriage is not just two hearts and does not apply to noble family units. Islam aims to marry to approach Muslims. Both will be happy in this world and in the next life. The sacred bond of marriage guarantees harmony, happiness and peace. Marriage is a worship that occupies a very important and sacred place in Islam. In the Qur'an it is called *mitzaqon ghalijan*, which means very strong or strong agreement. Therefore, it is not good to take divorce lightly and take it lightly in order to remarry and become Muslims together. The wives of the Prophet Muhammad *sallallahu alaihi wasallam* also joined him, following his example.

Islam is very close to its adherents and those who are physically and mentally able, but it is considered a violation of fasting, especially fasting, if you feel unable to worship. Pleasure can reduce a person's biological or sexual stress. Apart from fasting, prayer reduces lust. As Allah Subhanahu Wata'ala says in QS. Al-'Ankabut [29] verse: 45, Translation: "Read the Book (Al-Qur'an) which has been revealed to you (Muhammad) and perform prayer. Indeed, prayer prevents evil and evil (actions). And (know) remembering Allah (prayer) is greater (its priority over other acts of worship). Allah knows what you do." (QS. Al-'Ankabut [29] verse: 45).

Islam does not want its adherents to continue to fall into the sin of always following their own desires like the western lifestyle, but Islam offers a solution to marriage that is very noble, holy and noble. Marriage is a way to reproduce the human bloodline and is an important factor in maintaining the integrity and existence of humans on Earth. Furthermore, marriage incorporates the values of Islamic education contained in the QS. Ar-Rum [30] verse: 21, Translation: "And among His signs (of His greatness) is that He created mates for you from your own kind, so that you may be inclined and feel at ease with them, and He created among you a feeling of love and Darling. Indeed, in that there are truly signs (of Allah's greatness) for a people who think." (QS. Ar-Rum [30] verse: 21).

Allah Subhanahu Wata'ala says in the verse above that He describes humans in pairs to achieve peace and love. For those who can learn from it, it is a sign of the power and mercy of Allah Subhanahu Wa Ta'ala. Surah Ar-Rum

verse 21 contains about peace (sakinah), love (mawaddah), and compassion (rahmah). However, not everyone, especially Muslims, understands the contents of this verse and applies it by immediately getting married without having children first. Today's young generation also prefers to have relationships with the opposite sex, especially before marriage, to get to know each other better and get married faster. Sakina, mawada wa rahma is a prayer expected from a married and raised Muslim. Every married Muslim wants a family that is sakina mawadda wa rahma. The purpose of this marriage is a blessing from Allah Subhanahu Wagalla for those who can start a family. Like the Bataraguru village community, most of the community has a partner (married). In accordance with the content of surah Ar-Rum verse 21 which reads: Among the signs of His greatness is He created partners for you from your own kind, so that you tend to feel at peace with them.

2. Methods

The population in this study was 95 families in RT 03/RW 08, Bataraguru sub-district, Baubau city, and in this case the researcher took a sample of 10% of the total population, so the sample was 10 families in RT 03/RW 08, Bataraguru sub-district. Baubau city. In this research, researchers used the observation method of listing symptoms or events to be observed and interviews with people who were married. The following are data analysis techniques used by researchers:

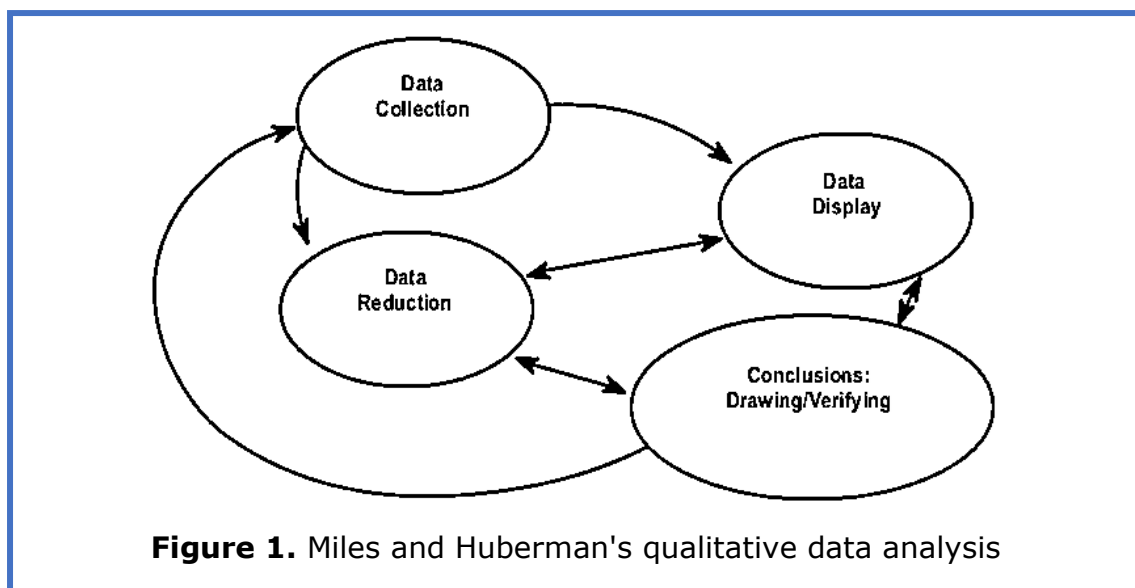


Figure 1. Miles and Huberman's qualitative data analysis

1. Data Reduction

Data reduction is separate from analysis. Data reduction is defined as the process of selecting and transforming field data from records with the main goals of experimentation, abstraction, and transformation.

2. Data Display

The next step is to display the data. Researchers develop structured descriptions of information for reasoning and observation. What is often used at this stage is data representation or data representation in the form of descriptive text.

3. Draw a conclusion

This level is the level of obtaining all information obtained from research. During data collection, the quality analyst begins to discover the meaning, description, results and motives of the article. Depending on the size of the field note collection, the storage and retrieval used, the final researcher, and the initial donor, a "conclusive" conclusion is reached.

3. Findings and Discussion

3.1 Findings

The value of Islamic knowledge is a set of beliefs or feelings of people who adhere to the norms of Islamic teachings to make camomile phosphate (a perfect person)

Every human being must find a life partner in order to obtain peace and humans must partner according to their nature

God has power in this life, and one of the signs of God's power is that He created men according to their own kind in pairs, and when they married, they felt the peace of life. Based on an interview with Mrs. Rosmawati, she said:

"It is important for us to first know the character of our future partner. I certainly want my children to have a good partner in terms of religion and morals so that they can strengthen the family relationship."

Based on the results of the interview above, it is known that it is important in finding a partner in the future to prioritize religious values.

Mr Hidayat also agreed with the previous statement, he said:

"Personally, of course, in terms of a couple's character, they prioritize their religion first because there are so many people out there whose household lives are destroyed because of a lack of good household harmony. With religious values, household relationships will definitely be better."

Based on the results of the interview above, it is known that character in choosing a partner is very important to pay attention to, in this case, of course, personality and maturity in managing the household.

Every prospective bride and groom must know the meaning of husband and wife so that they can respect each other and fulfill their respective obligations after marriage. And you can try to be a man or a woman according to the criteria for good men and women explained previously. Then ask your parents for advice about family life. Moreover, because both parents have experience in raising a family, both parents are parents who know their children well, so the advice given will focus on everything that happens to married children. This allows the couple to fulfill their responsibilities after marriage.

Peace in the form of love and affection must be cultivated and maintained in married life

Couples have noble obligations towards Sakinah, Mawada and Rahma which form the basis of the marriage structure. In this case, researchers conducted research directly in the field in order to find out the values of Islamic education in Surah Ar-Rum verse 21 in the lives of the people of Bataraguru sub-district, Baubau city.

Based on the interview the researcher conducted with Risna Dewi, she said:

"In building a household that implements the values of Islamic education, my husband and I try every day to follow what the religion recommends, for example, when making major decisions in the household, negotiations between husband and wife need to be carried out so that there are no problems. resulting in divisions in the household in the future."

Agreeing with the statement above, the couple Mrs. Munira and Mr. Rasidin also said:

"Domestic relationships can run well if the husband and wife understand and understand each other. When one partner unknowingly makes a mistake, we must advise him/her gently and lovingly as taught by religion."

Based on the results of the interview above, the values of Islamic education in Surah Ar-Rum verse 21, people who have married in Bataraguru sub-district, Baubau city have followed the teachings of the Islamic religion based on what is contained in Surah Ar-Rum verse 21. Where in daily life- The day between husband and wife must understand and understand each other. Building a Sakina family requires a balance between the rights and obligations of each wife and husband. The gift and livelihood of Rahmah, or family, is due to the perseverance, sacrifice, and spiritual strength of the couple in building the household. When partners do not submit to each other, there is no mercy. A woman is her husband's protector, a shelter after daily work, a place of mourning after toil and toil. A husband is looking for someone who will listen fully and attentively, with a loving, gentle heart, with sweet words to soothe his heart and ultimately lighten the burden on his shoulders.

As the results of an interview conducted by researchers with a father named La Sarihu, he said:

"In family life, my wife and I respect our rights and obligations. As a husband, we should listen to soft and sweet words that lighten the burden on our heads with affection and love for our wife. On the other hand, my wife is a good place to complain about my work."

Agreeing with Mr La Sarihu, Wa Sani also said:

"As for applying Islamic religious values in daily life, especially in the household, we usually perform the prayer service then continue with reciting the Al-Quran with our children in order to maintain harmonious family relationships."

Based on the interview above, it is known that in running a harmonious family it is necessary to apply Islamic values as basic guidelines. This of course aims to strengthen relationships in married life. Husband and wife are obliged to love each other, respect each other, be loyal and provide physical and spiritual assistance to each other.

The statement above is further strengthened by the results of the researcher's interview with Mr. Syahril who said:

"In this case, I told my wife about how Islam teaches how to dress. Before marriage, my wife had not worn the hijab, but thank God, after we got married, I as a husband taught my wife to cover her private parts, but the way I conveyed it was with full gentleness so that the wife could understand the value. -religious values why a woman should cover her private parts."

Based on the results of the interview above, it is known that a good husband must always guide his wife in good things, one of which is in terms of clothing. Of course, a husband needs to teach his wife how to dress properly in accordance with Islamic requirements. This aims to maintain household relations from unwanted external views.

In relation to the above, it can be concluded that the values of Islamic education in surah Ar-Rum verse 21 in Bataraguru sub-district, Baubau city, in general married people already know and understand what is contained in surah Ar-Rum verse 21, as the researcher look and observe.

Implications of Surah ArRum Verse 21 in the Life of the Community of Bataraguru Village, Baubau City

One of human nature is to live as a couple between a man and a woman. In verse 21 of Surah Rum it is explained that marriage is the culmination of everything between a man and a woman who strive to be a better husband than his wife and vice versa. Surah Ar-Rum verse 21 explains that in marriage there is the concept of Mawaddah wa Rahmah. The implication of surah Ar-Rum verse 21 in daily life is a form of a person's realization in implementing the values of married life in accordance with Islamic demands.

According to the Islamic law constitution, marriage is a very firm contract (mitsaqan golidzon), worship to obey and fulfill the commands of Allah SWT and to achieve a family life that is Sakina, Mawada and Warahmah Sakina mawadda wa rahma is the dream of every married husband and wife, however to find peace and calm in the household, there must be chaos beforehand. This problem shows that peace is a "dynamic peace". Of course, tensions and misunderstandings arise in every family, but when families fulfill their obligations to God, to themselves, to society, and to the environment, they are soon overcome and peace comes. Teachings of the Qur'an and As-Sunnah of the Prophet.

The following are the results of the researcher's interview with one of the residents of Bataraguru subdistrict named Mrs. Rini Guntuni, she said:

"Living in pairs is a gift from Allah Subhanahu Wata'ala to His creation, especially for humans, so that by living in pairs, humans can create decisions such as trying to become a Sakinah, Mawaddah wa Rahmah family, but to achieve this goal is not easy, it requires a process and time. long."

Based on the results of the interview above, it is known that Allah SWT has created humans in pairs of men and women. In uniting the two of them in a relationship of love, there needs to be a legal bond in accordance with the demands and Islamic law so that the goal of a life that is sakinah mawadah warohmah is achieved. Achieving mawaddah wa rahmah means taking care of each other, protecting and helping each other, including supporting people's lives and understanding each other's rights and obligations. each.

The following are the results of an interview the researcher conducted with a La Tata named, he said:

"As a husband, I have tried to carry out my obligations, every day I work to provide a living for my wife and children, and when I am at home I also often help my wife with the housework."

Agreeing with the statement above, La Iman also said:

"I always try to look after and protect my wife, such as taking her and accompanying her when shopping for daily necessities."

From the interview above, it is known that husband and wife couples in Bataraguru sub-district have tried to implement what is contained in surah Ar-Rum verse 21. Sakinah, Mawaddah wa Rahmah means that the life of husband and wife can be safe, peaceful and serene, so this is something that must be based on family life is that both (husband/wife) understand, love, care and trust each other. and perfect love. This can be seen from the presentation of the results of the interview that the researcher conducted with a mother named Wa Ode Isa, as follows:

"As a wife, I completely trust my husband, who happens to work outside the area. We usually communicate via cellphone to ask about each other's news and conditions."

Mr. Hartona, the husband of Wa Ode Isa, added that he also said:

"When there is a problem we solve it well, try to lower each other's egos, try to understand each other so that our family remains safe, peaceful and serene."

Based on the results of the interview above, it is known that in a household relationship, one must trust each other and in a household relationship, when facing a problem, it is necessary to resolve it well by expressing one another's feelings so that household harmony can be maintained. In this case, the implication of the surah is Ar-Rum verse 21 in the life of the people of Bataraguru subdistrict, Baubau city has generally been applied in accordance with what is contained therein. They already know and always try to implement what the Sakinah family, Mawaddah wa Rahmah, is.

From the description above, the author analyzes that the integrity of a relationship in a household is based on several factors, both in terms of the rights and obligations of husband and wife, especially in terms of living, moral education of children and love both vertically and horizontally. If the living, both physical and spiritual, is fulfilled, then a relationship will be realized. the sakinah.

3.2 Discussion

The author assumes that the interpretation of the meaning of sakinah in Surah Ar-Rum verse 21 according to M. Quraish Shihab contains legal content and is relevant to the purpose of marriage in the compilation of Islamic law, because it is to obtain sakinah (calmness, serenity and peace in the heart). Marriage has to face stresses that cause various difficulties, and this simplicity is reflected in the cleanliness of the face, along with the dignity and gentleness that comes from the combination of understanding and chastity. Partner's mind, clarity of vision and strong determination. If it is strong, it creates the desired harmony in the house. In marriage it must be as good as possible, because evil must be avoided and the obligations of men and women must be fulfilled physically and mentally.

4. Conclusion

Based on the results of the research that the author describes in the discussion regarding the values of Islamic education in surah Ar-Rum verse 21

and its implications in the lives of the people of Bataraguru sub-district, Baubau city, it can be concluded as follows: 1) Based on what was conveyed by the people of Bataraguru sub-district, Baubau city, that in general married people already know and understand what is contained in Surah Ar-Rum verse 21, as the researcher saw and observed, and 2) In terms of implications, the people of Bataraguru sub-district, Baubau city have generally applied what is contained in Surah Ar-Rum verse 21. They already know and always try to implement what the Sakinah, Mawaddah wa Rahmah family is.

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