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## Peaceful Families for Migrant Workers: A Book Perspective *Adabul Islam Fi Nidzomil Usroh*

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**Abstract:** *Forming a Sakinah Family in a family building is not easy, sometimes a new problem arises when we want to solve another problem. In this case, a head of the family who is a migrant worker, of course there are many obstacles faced in sailing the family ship, because a Sakinah family can be realized if it has a strong foundation, namely the head of the family as a leader in the family. So the head of the family has an obligation to guide his children and wife to be better. Then the relationship between parents and children is also important so that the family can be said to be an Islamic family. Good communication with children can provide a warm and harmonious atmosphere in the family. If the points above are met, then building an Islamic family, a family that has peace will be easier to realize.*

**Keywords :** *Sakinah family, migrant workers, sayyid Muhammad*

### Introduction

Essentially, the choice to become a migrant worker within a family poses a threat to family resilience due to several issues that will be faced in the future, such as: the risk of divorce and infidelity, an unbalanced and dysfunctional division of roles between husband and wife, neglect of family education related to the role of parents as educators of children, the shifting of the obligation to earn a living, and impacts on the relationship between husband and wife, and the rights and decision-making process (Jamilah & Adilla, 2013).

The KHI (Certain Islamic Law) outlines the rights and obligations of a

married couple. Husbands and wives bear the noble responsibility of upholding a harmonious, loving, and compassionate household, which is the foundation and structure of society. Husbands and wives also have an obligation to respect each other and to care for and educate their children (Mahkamah Agung RI, 2011).

According to Muhammad Yunus, marriage is a contract between a prospective man and woman to fulfill the desires of the same kind according to what has been regulated by Sharia.5 Article 29, paragraph (1) states that the State is based on the One Almighty God, then paragraph (2) states that the state guarantees freedom for every citizen to embrace their respective religions and to worship according to their religion

and beliefs (Mantu & Aisa, 2019). The formulation in Law No. 1 of 1974, in Article 1, is:

“Marriage is a spiritual and physical bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty Godhead” (Agung, 2021; Mahkamah Agung, 2021).

Article 3 clarifies that the purpose of marriage is to create a harmonious household life, namely a family that is peaceful, loving, and compassionate (Iskandar, 2021). To foster a family that is peaceful, loving, and compassionate, it is essential for the husband and wife, who play the primary roles in married life, to increase their knowledge in accordance with religious guidance and social life (Iskandar, 2021).

The family is the primary vehicle for the formation of national character. It also plays a crucial role in fostering noble behavior and character, integrity, a spirit of mutual cooperation, and respect for differences, starting within the family. The family should essentially be the most comfortable place for all its members to share love, care, nurture, and support one another. Therefore, the family needs an adequate religious, social, cultural, and economic foundation to optimally fulfill its role (Sumbulah, 2019).

In Islam, it is taught that having a family is a means for humans to maintain their honor and reject anything that undermines it, such as burying baby girls alive, giving them as gifts, or providing security for guests. In addition to abolishing these practices, Islam also strictly limits the maximum number of wives in polygamy, from an unlimited number to four, provided

the couple is fair and has a strong drive for monogamy (Hazarul Aswat, 2021).

A husband must be able to earn a living to meet his wife's physical needs and the needs of his family. Providing a living is a husband's responsibility to meet the basic needs of his household (Aswat & Rahman, 2021).

Sayyid Muhammad Bin Alawi argued that establishing a harmonious family requires an understanding of the Quran and Hadith, which regulate household affairs in changing situations and conditions. Therefore, Islam prioritizes family norms, prioritizing them as the primary aspect, linking them to the principles of faith (aqidah) as the foundation, and the laws of Islamic jurisprudence as the foundation. According to Sayyid Muhammad, an Islamic household is the foundation of a good society. Therefore, it is imperative to pay full attention to it, maintaining the validity of Islamic contracts and avoiding those who manipulate them in order to achieve the noble goal of loving relationships and peace of mind. All of these principles originate from Allah, the Almighty, demonstrating the perfection of His power.

In interpreting verses related to the harmonious family, Buya Hamka links them to the hadiths of the Prophet Muhammad (peace be upon him). He also relates them to the thoughts of other commentators. Buya Hamka emphasized that in building a peaceful family, one must always continuously cultivate faith in Allah SWT (Rita, 2021).

## Research Method

This research is an empirical legal research. According to Soerjono Soekanto and Sri Mamudji, empirical legal research is

an approach conducted in the field by observing and documenting what happens in the field, the implementation of these regulations in practice in society (Nasution, 2004). Legal research is seen as a norm or *das sollen*, because its approach refers to applicable laws and regulations (L.J Moleong, 2022).

Empirical analysis, on the other hand, is used to analyze law, not merely as a normative regulation, but as a social behavior that is prevalent and patterns social life. Sharing discoveries within society will serve as the primary source for addressing a problem in greater depth, adhering to normative law (Arikunto, 2013).

The research approach used is a sociological juridical approach. The sociological juridical approach is the identification and conceptualization of law as a real and functional social institution within the real-life system. The sociological juridical approach emphasizes research with the aim of obtaining empirical legal knowledge by going directly into the field to understand how migrant worker families form harmonious families.

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understand how migrant worker families form harmonious families (Marzuki, 2002).

### **Migrant Worker Families' Efforts to Fulfill Their Rights and Obligations as Husband and Wife to Build a Harmonious Family**

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Article 80, paragraph 1 of the Indonesian Compilation of Islamic Law (KHI) explains:

"The husband is the guide for his wife and household. Important household matters shall be decided jointly by the husband and wife."

Therefore, the husband has an obligation to guide his wife in the household. When important matters arise, they must be resolved together. While the husband's absence from home may allow for resolving issues over the phone, this is not as effective as living under one roof. Mr. Ali, the Hamlet Head, also added the factors that motivate the residents of Tlogogede Hamlet to work in Malaysia, Singapore, Hong Kong, and even Qatar:

"So, the factors that drive the people of Tlogogede to work in Malaysia, Singapore, Hong Kong, and even Qatar are limited job opportunities in

Indonesia, low incomes in agricultural areas, especially in Lamongan, and the perceived opportunity to change their fate abroad because they perceive the value of their work as higher than in their hometown."

One factor that drives the people of Tlogogede Hamlet to become migrant workers is economic factors. By working as migrant workers, heads of families can fulfill their obligation to earn a living. This aligns with Article 80, paragraph 4 of the Indonesian Compilation of Islamic Law (KHI), which emphasizes that the head of the family's duty is to provide for the family and provide for the education of their children (Gunawan, 2015).

Being in a long-distance relationship certainly has a significant impact on a household. Ibu Ana also responded to this, explaining the impacts she experienced as a migrant worker's wife. She said:

"The impact of this long-distance relationship is being far from family, bro, of course. Sometimes there are people who can't handle long-distance relationships, bro, but thank God I am strong with my husband, so thank God. Also, my husband misses his wife and children because he can't return to Indonesia. But if he was told to stay in Indonesia, he wouldn't be able to, bro, because he's already used to the culture there, so after only being in Indonesia for 2 years, he wants to go back again."

Migrant workers experience numerous impacts, including long-distance relationships. This situation often prevents them from living together, making it impossible to meet regularly and limiting

their time with family. In her explanation, Mr. Sohibin, a migrant worker in Malaysia who is returning home, confirmed this. He said:

"The biggest impact of a long-distance relationship is missing someone, missing your family, missing your children and wife, but you have to do it or not, because this work is for whom else if not your children and wife."

Married life can be achieved in two ways: long-distance or living together in the same house. However, for various reasons, particularly economic, career, or educational reasons, couples decide to pursue long-distance marriages.

Given the reality of married life in society, many economic demands require one partner to work far from the family, such as working as a migrant worker or working outside the city, making it impossible to see each other regularly.

Long-distance relationships are also prone to conflict and problems due to limited time apart. This can be caused by poor communication, leading to misunderstandings. Disharmony often arises in migrant worker families. However, this can be overcome by ensuring that both husband and wife make the effort to maintain family relationships. Ana, regarding resolving problems during long-distance relationships, said:

"When my husband works abroad, we always solve problems by phone, especially now that we can do it via video call. It's easy, for example, if I want to build a house and want to choose the color of the tiles, I just call."

In dealing with the situation of migrant workers, there are several indicators for creating a harmonious household to realize an Islamic family. According to Dadang Hawari, there are six (6) aspects as a guide for a happy marital relationship, namely: 44 a) establishing a religious life in the household, because religion becomes moral and ethical values; b) having time with family by providing free time; c) having good communication between family members. Communication allows someone to express their views and opinions, so that they can be easily understood by others because without communication, there is a high possibility of many misunderstandings that create conflict; d) mutual respect among family members; e) low quality and quantity of conflict; f) the existence of close relationships or bonds within the family. Therefore, by implementing most of these indicators, a family will succeed in realizing a harmonious and Islamic family according to sharia.

This was also added by Mr. Sohibi, a migrant worker who is on vacation at home, he said:

"When you're in a long-distance relationship, there are bound to be a lot of problems. Even people in the same house sometimes have arguments, but the way to solve problems in a long-distance relationship is by phone. Nowadays, people can do anything directly by phone or video call. But if it can't be resolved by phone, then I just go home. After all, I work to support my wife and children, and I'll definitely go back to my wife and children."

As for efforts to create a harmonious family even though you are living long distance, namely:

**Mutual understanding:** Husband and wife should understand and comprehend each other's physical and mental circumstances. Each husband and wife has their own strengths and weaknesses;

**Mutual acceptance:** Husband and wife should recognize that marriage, sustenance, and death are God's will, and we must strive to fulfill them at all times;

**Mutual adjustments** should be made to complement each other's shortcomings. This adjustment will have a positive impact on both family and community development;

**Cultivating love:** Every married couple desires a happy and prosperous life filled with love. To foster family happiness, husband and wife should continually strive to cultivate love and affection, as well as mutual respect and appreciation;

**Consultation:** Regarding every problem or situation in the household, a husband and wife should consult each other on every decision to avoid misunderstandings.

It is undeniable that establishing a harmonious family with the goal of peace, love, and mercy is the dream of every migrant worker husband and wife. Although achieving such a family is not easy, seriousness is needed to pursue this dream. Therefore, a well-thought-out strategy and family preparedness are essential.

As the author's interviews with migrant worker families regarding efforts to form Islamic families reveal, a strong commitment among family members and mutual trust are essential for mutual understanding, understanding, and respect. Given that the head of the family, who serves as the family leader, cannot always be present, one way to achieve harmony and peace within the family is by intensifying regular communication via mobile phone

with family back home and scheduling a return trip within a specific timeframe as agreed upon. Mutual trust is also key to a more harmonious family life. This occurs because when someone tries to distrust and harbor negative thoughts about their partner, their life will be overshadowed by their own negative thoughts about their partner. Furthermore, the rights and obligations of husband and wife must still be respected, such as maintaining each other's honor and caring for and educating children.

**Perspektif kitab *Adabul Islam Fi Nidzomil Usroh* tentang Pembentukan Keluarga Sakinah bagi Pekerja Migran**

A harmonious family is a family formed through a legal marriage, capable of fulfilling spiritual and material needs appropriately and in balance, adorned with affection between family members, and harmoniously practicing and deepening the values of faith, piety, and morality.

Generally, marriage is the union of two hearts in a lifelong relationship, lasting for a considerable period of time, and entailing rights and obligations between husband and wife. However, in some circumstances, families maintain long-distance relationships due to the husband's work obligations due to a lack of employment opportunities in his area, leading him to become a migrant worker abroad. These relationships, including the role of a father in providing an understanding of Islam, are limited.

An example is the families of migrant workers, particularly in Lamongan Regency. Ibu Ana, a migrant worker's wife, explained the importance of teaching Islam to her children.

"The way to provide an understanding of Islam is by

reminding them during prayer times, "Have you prayed yet?" like that, sir. Another way is to send them to a TPA (Religious Education Center), sir, so my child gets an understanding of religion from there. I just remind them about prayer and reciting the Koran."

This was also confirmed by Mimi, the child of a migrant worker and also the child of Mrs. Ana, the wife of Mr. Heri (a migrant worker):

"Yes, that's right, my father often reminds me about prayer and studying the Koran."

Ahmad Dzikrullah, the son of a migrant worker family, also shared his opinion regarding the religious understanding imparted by his father, Sohibin (a migrant worker). He said:

"My father has been living in Malaysia since I was born. Although we only communicate by phone, thank God, he has a strong religious understanding. My father and I often have discussions, especially when he's at home. We often talk about religion."

Judging from the way they provide religious education to their children, it appears to be well-executed. This approach demonstrates that migrant worker families continue to fulfill their obligations to uphold the norms that shape a harmonious family, particularly for the father/husband, who reminds them of their religion, even though they are far away.

The second aspect that migrant worker families need to consider in building a harmonious family, according to Sayyid

Muhammad, is strengthening the family foundation. This role falls on the head of the household, who is responsible for directing, deciding matters, and providing for them, as Allah says in Surah An-Nisa: 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ  
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالصَّالِحَاتُ قَنِينَاتٌ  
حَفِظْنَ لِنَفْسِهِنَّ بِمَا حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ  
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا  
عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: "Men are leaders for women, because Allah has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. Therefore, pious women are those who obey Allah and take care of themselves when their husbands are not around, because Allah has taken care of them." (RI, 2012).

Therefore, men are responsible for leadership within the household because they possess more power than women. Regarding this, Mrs. Rohmawati, the wife of a migrant worker, offered her opinion:

"I am very grateful to have a responsible husband, even though he is a migrant worker, has a long-distance relationship, and is separated for long periods. He never neglects his duties in providing for his family and meeting the household's needs. Although it's difficult, I already knew before we married that my husband was working in Malaysia."

Maintenance means providing for one's needs, including food, clothing, shelter,

domestic help, and medical care. This is also explained in the words of Allah in Surah At-Talaq, verse (6):

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا  
تُضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولِي حَمْلٍ فَأَنْفِقُوا  
عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ  
أُجُورَهُنَّ ۚ وَأَمْرًا بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُم فَسَرِّضُوا لَلَّهِ  
أُخْرَى

Meaning: "Place them (the wives) where you live according to your ability and do not make it difficult for them to narrow their hearts. And if they (the wives who have been divorced) are pregnant, then give them their living until they give birth, then if they breastfeed your (children), then give them a reward; and discuss between you (everything) well; and if you encounter difficulties, then other women may breastfeed (the child) for him (RI, 2012).

This was also directly addressed by a local religious figure, as follows:

"To build a harmonious, peaceful family, several aspects are needed, especially if the husband is a migrant worker living in Malaysia, for example. The first aspect is sustenance. The sustenance I'm referring to here is divided into two: physical sustenance and spiritual sustenance. Physical sustenance includes owning a car, being able to build a livable, even luxurious, house. Even more important than that are spiritual relationships, the spiritual needs that must be met. These spiritual needs, such as providing guidance to the children

and wife, and giving advice, are, in my opinion, spiritual needs."

Judging from his explanation, providing a living doesn't only come from material things or things that can be held, such as money, cars, jewelry, and so on. According to him, this is indeed important, because basically, husbands work and exhaust themselves to provide for their wives and children. However, that is not the only need for a woman. Living a life as a wife must be given satisfaction in spiritual relationships, such as longing to see her husband, or receiving advice and guidance from him. There is the most important need in the life of a husband and wife, namely biological needs. Mr. Yitno also added that:

"There's another equally important need: biological needs. As a married couple, we can't escape sexual intercourse, because that's natural, so every married couple definitely needs it."

This biological need is inseparable from the needs of husband and wife, so it must be fulfilled. One of the functions of marriage is to preserve offspring, so sexual intercourse is a perfectly natural activity, and it is also a natural human desire.

Mr. Yitno added:

"The second aspect is communication. This communication is crucial because it can revitalize the family spirit. Therefore, relationships require intense communication. While it's nice to be able to meet if the relationship isn't long-distance, for heads of families who are migrant workers in other countries, it can be

very difficult to maintain direct contact."

Communication is the cornerstone of any relationship. According to Mr. Yitno, a good relationship requires intense communication. Without communication, there is no soul, and no warmth within the family. As children, the family is their first home, so if communication isn't practiced, the child may feel alienated from their own family. One way to educate children is through communication, teaching them how to speak. Benjamin S. Bloom, a professor of education at the University of Chicago, once stated that intellectual development begins at conception, reaching 50 percent by the age of four. By the age of eight, it reaches 80 percent, and by the age of eighteen, it reaches 100 percent (Istiyanto, 2007).

The third aspect of Sayyid Muhammad's approach to establishing a Sakinah family is the relationship between husband and wife. The book "Adabul Islam Fi Nidhomil Usroh" (The Principles of Islamic Guidance) also outlines sound concepts within family relationships, serving as a model for realizing a Sakinah family. As for some of the etiquette of socializing between husband and wife, as a husband should have an open-hearted attitude in dealing with a wife's hurtful behavior because a man like that is a noble character, then a husband should invite his wife to joke because with such communication, it will foster a happy attitude and create comfort and pleasure. However, if we look at the condition of migrant worker families who only communicate by phone without direct interaction, it is an impact of their lack of fulfilling the third aspect explained by Sayyid Muhammad. Therefore, in this case, Mr. Salekan, as a community leader, is of the opinion that:

"I just hope that migrant families, once they have enough money, will return to their hometowns to find work domestically or become farmers. This way, the rights and obligations of husband and wife can be fulfilled according to their nature. Each husband and wife can meet and provide for each other's physical and spiritual needs."

Creating an Islamic family with the goal of peace and harmony (*sakinah*), love and mercy (*mawadah warahmah*) will be easier if the husband and wife do not work far away, because face-to-face communication is more meaningful than long-distance communication.

A family consists of a father, a mother, and children. In migrant worker families, not only is the relationship between husband/father and mother/wife important, but the relationship between father and child is also crucial. To understand this, the author also interviewed children of migrant workers in Tlogogede Hamlet, one of whom, Mimi, a migrant worker, shared several opinions, including:

As a child from a migrant worker family, being far from my father, even seeing him so rarely, is truly not enough to make me happy. However, on the other hand, I'm also very grateful that my father often cares for me through WhatsApp, video calls, and phone calls, and that I have a strong mother who has always raised me well."

In an interview, Mr. Sohibin, a migrant worker, responded to this by saying:

"The task of protecting and guiding the family and educating the children is inevitably left to the wife. Therefore, only one parent works from home. So, there's still one parent

who fulfills their duties and responsibilities to the fullest."

Islam also regulates how parents and children should relate, particularly between children and fathers. According to Sayyid Muhammad, in his book "Adabul Islam Fii Nidhomil Usroh," the relationship between fathers and children is explained as follows:

1. Helping children to obey their parents

Parents should help their children to be devoted to them by interacting with them. Parents should also be wise in guiding their children and giving them instructions according to their abilities (*Adabul Islam Fi Nidhomil Usroh | PDF*, n.d.). Considering the conditions of migrant worker families, parents have tried to help their children obey their parents, although this understanding is mostly done directly by the mother and by the father via phone. However, this situation can still be overcome, although it differs from that of most families.

2. Parents provide affection, attention, and protection to their children.

Migrant worker families, in terms of protecting their children, are less effective than families in general. However, their affection is evident in their ability to send their children to college and graduate. This is one indicator of successful parenting, despite the long distance and prolonged inactivity (*Adabul Islam Fi Nidhomil Usroh | PDF*, n.d.).

3. Parents should instruct their children when they reach 7 years old.

When a child reaches 7 years old, parents are instructed to teach their children to perform the prayer. At the age of 10, when a child does not perform prayers, Allah orders the parents to beat their child *أَدَبُ الْإِسْلَامِ فِي نِظَامِ الْأُسْرَةِ*

(Adabul Islam Fi Nizham Al-Usrah) - Bintangpusnas Edu, n.d.). However, after conducting interviews with migrant workers, on average, the children had been abandoned at birth by their fathers, so they were fully reminded of this during telephone communication; then, only the mother reminded them directly.

4. Teach manners and educate their children as best as possible. Allah says in Q.S. At-Tahrim: 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا  
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا  
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means: "O you who believe, protect yourselves and your families from the Fire whose fuel is men and stones; over which are angels, stern, stern, and do not disobey Allah in what He commands them, and always do what they are commanded (Ministry of Religious Affairs of the Republic of Indonesia, 2013) .

Interviews with migrant worker families to implement this principle revealed that they strive to achieve this by funding the highest possible schooling to foster such qualities, and also by sending their children to Religious Education Centers.

5. Spread love and affection among their children.

Being fair to children is important to prevent jealousy from arising among them. This is evident in the family of the Prophet Yusuf (peace be upon him) (Adabul Islam Fi Nizham Al-Usrah) - Bintangpusnas Edu, n.d.). They show

affection, kisses, and compassion to their children.

In the case of migrant worker families, because they cannot meet in person, this is done over the phone, sometimes by paying attention and asking about each other's progress. However, it would be better to do this frequently to foster an Islamic family with the goal of *sakinah mawaddah warahamah*. Based on the interview results, it can be seen that migrant worker families have attempted several methods outlined by Sayyid Muhammad to realize a *Sakinah Family* with the goal of *sakinah mawadah warahmah* during long-distance relationships, so that in Sayyid Muhammad's perspective on the formation of an Islamic family, a strong foundation is needed in the form of a head of the family who is the leader in the family. If in a migrant worker family who is known to be in a long-distance relationship, then the aspect of protection by the head of the family is still under the control of the husband, but through virtual communication such as video calls. The relationship between parents and children must continue even though it is done virtually, such as helping children to have obedience to their parents.

## Conclusion

The rights and obligations of married couples in migrant worker families have been fulfilled from an Islamic Family Law (IFL) perspective. The husband's rights and obligations to provide for and educate children are also met, albeit less effectively, as this is only done through video calls. However, since educating children is also the wife's responsibility, migrant worker wives must educate their children even

when their husbands are not at home. Building a harmonious family within migrant worker families requires a strong commitment among family members and mutual trust, fostering mutual understanding and respect. The head of the family, who serves as the family leader, cannot always be present. Therefore, one way to achieve harmony and peace within the family is to intensify communication via mobile phone and regularly with family back home, and schedule a return trip within a specific timeframe as agreed upon.

Sayyid Muhammad's perspective on establishing an Islamic family requires a strong foundation in the form of a head of the family who is the leader of the family. In migrant worker families, who are typically in long-distance relationships, the husband remains in charge of the family's care, but through virtual communication methods such as video calls. From the four aspects of forming a Sakinah family, according to Sayyid Muhammad's perspective presented in this study, migrant worker families fulfill all four aspects mentioned. However, the relationship between husband and wife cannot be maximized due to the inability to meet in person. Consequently, the wife's spiritual needs cannot be fully met. Meanwhile, his rights and obligations as a husband, such as providing a place to live and supporting his wife and children, are fulfilled.

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