

# The Meaning of the Sakinah Family in Couples with HIV/AIDS and Its Relevance to Islamic Family Counseling Guidance

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## Article

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## Abstract

**Purpose** - This study aims to determine the meaning of the sakinah family in couples with HIV/AIDS at the Jepara Plus Foundation and its relevance to Islamic family counseling guidance.

**Method** - The type of research used is qualitative with a grounded theory approach. This research uses interview, observation, and documentation research methods.

**Result** - Thus, the meaning of the sakinah family for couples with HIV/AIDS at the Jepara Plus Foundation is a family that is as it is, harmonious, always together, principled, happy, calm, peaceful, and a role model. The meaning of the sakinah family is by the concept of the sakinah family that it has values that are following the QS. Although the verse does not clearly explain in detail what the sakinah family itself is, other verses provide instructions in realizing this goal. The meaning of the sakinah family in couples with HIV/AIDS can also be used as the first step in the process of forming a sakinah family for couples at the Jepara Plus Foundation through Islamic family guidance and counseling. In detail, the relevance between the meaning of the sakinah family in couples with HIV/AIDS at the Jepara Plus Foundation and Islamic family guidance and counseling lies in the essence, principles, goals, and functions of Islamic family guidance and counseling.

**Implications** - This study the impact on the development of Islamic family guidance and counseling services at the Jepara Plus Foundation in creating a sakinah family for its members.

**Originilaty** - This study focuses on finding a theory about the meaning of the sakinah family in couples with HIV/AIDS at the Jepara Plus Foundation.



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**Kata kunci:**

Keluarga sakinah, HIV/AIDS, bimbingan konseling keluarga Islami.

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**Abstrak**

**Tujuan** - Penelitian ini bertujuan untuk mengetahui makna keluarga sakinah pada pasangan dengan HIV/AIDS di Yayasan Jepara Plus dan relevansinya dengan bimbingan konseling keluarga Islam.

**Metode** - Jenis penelitian yang digunakan adalah kualitatif dengan pendekatan grounded theory. Penelitian ini menggunakan metode penelitian wawancara, observasi, dan dokumentasi.

**Hasil** - Dengan demikian, makna keluarga sakinah bagi pasangan dengan HIV/AIDS di Yayasan Jepara Plus adalah keluarga yang apa adanya, harmonis, selalu bersama, berprinsip, bahagia, tenang, tentram, dan menjadi panutan. Makna keluarga sakinah yang dimaksud adalah dengan konsep keluarga sakinah yang memiliki nilai-nilai yang sesuai dengan QS. Ar-Rum ayat 21. Meskipun ayat tersebut tidak secara jelas menjelaskan secara rinci apa itu keluarga sakinah itu sendiri, namun ayat-ayat lain memberikan petunjuk dalam mewujudkan tujuan tersebut. Pemaknaan keluarga sakinah pada pasangan dengan HIV/AIDS juga dapat dijadikan sebagai langkah awal dalam proses pembentukan keluarga sakinah pada pasangan di Yayasan Jepara Plus melalui bimbingan dan konseling keluarga Islami. Secara rinci, relevansi antara pemaknaan keluarga sakinah pada pasangan dengan HIV/AIDS di Yayasan Jepara Plus dengan bimbingan dan konseling keluarga Islam terletak pada hakikat, asas, tujuan, dan fungsi bimbingan dan konseling keluarga Islam.

**Implikasi** - Penelitian ini memberikan dampak terhadap pengembangan layanan bimbingan dan konseling keluarga Islami di Yayasan Jepara Plus dalam menciptakan keluarga sakinah bagi para anggotanya.

**Orisinalitas** - Penelitian ini berfokus pada penemuan teori tentang makna keluarga sakinah pada pasangan dengan HIV/AIDS di Yayasan Jepara Plus.

## **Introduction**

HIV/AIDS is a serious discussion both among medical workers and among the general public. HIV or "*Human Immunodeficiency Virus*" which is one type of virus that will attack the human immune system, while AIDS or "*Acquired Immune Deficiency Syndrome*" will appear when the body has been attacked by HIV for approximately five to ten years or more than that. During that time the immune system will become weak, and at least the body will develop an infection or even develop other diseases. This happens because the immune system is impaired so that some types of diseases can turn out to be more serious in severity than expected. (Murni et al., 2016, p. 7)..

According to data from the Ministry of Health of the Republic of Indonesia, Directorate General of Disease Prevention and Control in 2020, the number of Indonesians infected with this virus was 543,075. The latest information for 2021 from January to March, as announced by the Directorate General of P2P, Ministry of Health of the Republic of Indonesia, dated May 25, 2021, the number of HIV/AIDS cases in Indonesia is 558,618. In the five regions that detail the largest number of HIV/AIDS cases from January to March 2021, to be precise: Central Java with 1,432 (1,125 HIV and 307 AIDS); West Java with 1,224 (1,115 HIV and 109 AIDS); East Java with 1,104 (941 HIV and 163 AIDS); DKI Jakarta with 1,015 (964 HIV and 51 AIDS); and North Sumatra with 695 (479 HIV and 216 AIDS). Central Java Province is the region with the highest number of cases (Syaiful W. Harahap, 2021). This shows an increase in numbers when compared to 2020 and Central Java contributes a lot to HIV / AIDS cases. Especially in the Jepara area, based on data from the Jepara District Health Office (DKK) for the October 2021 period, there were 60 PLWHA recorded. (Faqih Mansur Hidayat, 2021).

As it is known that people with serious illnesses, not only cause suffering, real (physical) incapacity for the victim, and death, but also a long and expensive therapeutic process (Kartika et al., 2015, pp. 51-52).. Joerban (in Astuti & Budiyan, n.d., p. 171). stated that almost 90% of PLWHA experience tremendous pressure. In addition, based on the results of his research, it has also been proven that some patients with HIV / AIDS who are diagnosed with severe depression, where when they find out that they have AIDS, many of them cannot accept their condition of being infected with HIV / AIDS, causing sadness, depression and have a tendency to self-destruct such as committing suicide.

With this psychological pressure, social support is needed, especially from partners and family. This needs attention because considering the factors that influence the perception or bad name of HIV and AIDS, especially HIV and AIDS, is that this disease is a dangerous disease so that individuals are afraid of contracting HIV, the disease is associated with despicable behavior, PLWHA must be considered as the source of blame when someone is affected too, morality/religion makes people believe that HIV and AIDS are the result of moral violations in society. Most PLHIV then leave their livelihoods and are separated from their families. (Didi et al., 2020, p. 11)..

Families with different communities will have different problems, as well as those experienced by families with HIV/AIDS. Spouses of people living with HIV are likely to suffer from depressive symptoms, so they complain of physical disorders by 12.7%. The emergence of these symptoms is accompanied by feeling sad which results in always wanting to cry, contemplating about what is considered a form of punishment from God, always thinking about the worst possibilities, reduced joy, feeling more sensitive and the emergence of self-destructive desires / suicide may occur. Not

only experiencing psychological stress, there are some physical complaints felt such as dizziness that lasts for a long time, and reduced desire to have sexual intercourse with a partner. (Salahudin et al., 2018, p. 136)..

JID | 424 The complexity of the problems faced in marriage, especially when a partner is infected with HIV/AIDS, is certainly not an easy thing to save. Moreover, the worst possibility caused by someone infected with HIV/AIDS, namely death, will make him, his partner, and his family feel fear and worry about it. As everyone must desire to have a harmonious family above all the shortcomings that exist. If a couple cannot accept such a condition then there could be a rift in the marriage. The inability to create a happy marriage can be caused by the married couple's life not being adjusted to the guidelines that Allah has set and the Prophet Muhammad exemplified.

In Islam, the purpose of marriage itself is to form a coveted family, namely a *sakinah* family. In connection with the Word of Allah SWT which encourages a Muslim to form a healthy family, Allah says in QS. Ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*Meaning:* "And among the signs of His greatness is that He has created for you mates of your own kind, that you may be attracted to them and feel at ease, and that He may create in you love and affection. Indeed, in such there are signs (of Allah's greatness) for those who think." (Agama, 2007, p. 572).

Allah has made humans in pairs (husband and wife) so that both feel calm and serene. However, in realizing a happy family, there must be obstacles faced. Problems often arise, be it health problems, sexual problems, economic problems, employment problems, and educational problems. The reality that occurs in families of HIV/AIDS sufferers presents that one of the causes of disharmony in the household is the family function that does not run optimally due to the impact of being infected with HIV/AIDS. When the family can adjust and create a happiness and achieve prosperity then this can be said to be a *sakinah* family. Although in reality many of them eventually died or were divorced by their partners due to the virus, but not a few of them still maintain their households.

According to data submitted to the Jepara Plus Foundation, 150 people are still in marriage, while 2 people have experienced divorce as a result of not being able to accept the positive HIV/AIDS status experienced by their spouses (Mr. Syafi'i, interview, March 1, 2022). When viewed broadly, based on divorce data at the Jepara Religious Court in 2021, the number of divorces was 1143, consisting of 527 due to economic factors, 514 due to dispute and quarrel factors, 83 due to the factor of leaving one of the parties, 13 due to the factors of drunkenness, gambling and addicts, 2 due to forced marriage factors and 4 due to apostasy factors. This data shows that the things that are considered to always cause a rift in a couple are in fact the cases where they choose to maintain their household.

The discussion of the *sakinah* family is important as it is known that society consists of families, which is the smallest unit in society. So, if the smallest unit is good then the order in society will also be good. This is in line with H. Ahmad Bahruni as the Head of the Kapuas Regional Office of the

Ministry of Religious Affairs who said that "the sakinah family is an important point in the realization of a prosperous society because the family is the forerunner of the source of inspiration and the foundation of civilization." (Regional Office of the Ministry of Religious Affairs of North Kalimantan, 2018).. Coupled with the efforts to foster the sakinah family movement carried out by the government, which essentially aims to realize a sakinah family so that it will improve the quality of all human resources in an integrated manner in order to accelerate the overcoming of the crisis situation that has hit the Indonesian state, namely to realize a civil society that is pious, moral, faithful, and noble. As such, sakinah families are the main pillar in forming a civil society. (Rakhman, 2021, p. 6).

The interpretation of a sakinah family has great urgency because it can help realize important goals in family life, such as building a harmonious relationship between husband and wife, nurturing and educating children well, and maintaining family integrity. With the right interpretation of the concept of a sakinah mawadah warahmah family, it is hoped that people can understand the importance of building a harmonious and supportive family. This can help create a prosperous and harmonious society, because the family is a strong foundation in forming quality individuals and a good society.

In an effort to understand the concept of sakinah, mawaddah, warahmah, the author focuses on the meaning of a sakinah family from the perspective of couples who are both HIV/AIDS positive and discordant in building a sakinah family. So that's where the meaning of the sakinah family is associated with Islamic family counseling guidance. That way, the meaning is more applicable as a guiding approach in order to realize a sakinah family which is a wish for everyone, especially for families who experience similar conditions. Therefore, the author wants to be an important part in exploring the best formulation of the meaning of a sakinah family as one of the steps in forming a sakinah family. That way, the results obtained will add to the treasure of knowledge, especially in the scientific field of Islamic family guidance and counseling.

Meaning according to the Big Indonesian Dictionary (KBBI) means "meaning" or "the meaning of words" (National, 2008, p. 973).. The definition of meaning according to Saussure is the understanding or concept that is owned or contained in a linguistic sign. (Amilia & Anggraeni, 2017, p. 21).. Meanwhile, a sakinah family is "a family that is built on a legal marriage, is able to fulfill spiritual and material needs properly and in balance, is filled with an atmosphere of affection between family members and their environment in harmony, harmony and is able to practice, live and deepen the values of faith, piety and noble morals in social life." (Director General of Islamic Public Guidance, 2013). In the context of a sakinah family, the meaning refers to the meaning or concept associated with fostering a family that has harmony and harmony between family members and is able to fulfill spiritual and material needs in a balanced and appropriate manner. In addition, a sakinah family also has a loving environment and is able to practice the values of faith, piety, and noble character in social life. Therefore, the conclusion that can be drawn is that a sakinah family is a family concept that prioritizes harmony, balance, and exemplary in faith and morals, and is able to provide a loving environment for all family members.

Broadly speaking, Islamic family (marriage) counseling guidance consists of guidance and counseling. The definition of Islamic marriage guidance is a process of providing direction to individuals so that in living married and family life in accordance with the rules and instructions of

Allah SWT, so that happiness can be achieved in this world and in the hereafter. Then the meaning of Islamic marriage counseling is a process of providing assistance to individuals to re-understand their reality as creatures of Allah SWT. who must complete marriage in accordance with His teachings and instructions, so that they can achieve happiness in life in the world and in the hereafter. So guidance activities are preventive (preventive), while counseling activities emphasize the repair function (curative), especially the function of solving problems and providing solutions. (Zaini, 2015, pp. 94-95). It can be concluded that Islamic family (marriage) counseling guidance is a series of processes in the form of providing direction and help which includes providing guidance to humans so that they understand their existence as creatures of Allah SWT and can go through and defeat all problems in household life so that a *sakinah*, *mawaddah*, and *warahmah* family is formed.

In fostering a household relationship is not easy, of course there will be differences of opinion, differences of thought and various problems that will approach the life of a family. Therefore, preparation and understanding are needed in dealing with this. Family guidance and counseling is present in helping to understand the meaning of the *sakinah* family. Ontologically, the existence of guidance and counseling disciplines occupies a certain area of human relationships in terms of relationships that need each other and help (*helping relationships*). (Riyadi & Adinugraha, 2021, p. 15).. This is in line with Gladding's opinion, which is based on research conducted by Doherty and Simmons (1996), Gurman and Kniskern (1981), Haber (1983), Pinsof and Wynne (1995), and Wohlman and Stricker (1983) who suggest that there are a number of findings that indicate the importance of marriage and family counseling, including:

1. The intervention of family counseling has a good and effective effect. With the intervention of individual counseling, most of the counselees have complaints about the resilience in building a family in the face of major changes that are clearly happening in their lives.
2. Of the various problems faced by clients, of course, there are various types, family counseling according to the problem and the client (for example, for people with substance abuse), the use of strategic-structural family therapy has proven to be more effective in helping overcome client problems.
3. The success rate of the marriage counseling process will be higher when both partners participate in the counseling process which will help in the effectiveness of the marriage counseling. The same applies to family counseling. When both parents are united in participating in family counseling, especially for fathers who do not complain much, it will greatly help increase the success of family counseling.
4. In the process of marriage counseling intervention, the provision of counseling services must be carried out in a structured manner that supports the success rate of counseling. If not, it will adversely affect the increase of the problem.
5. Overall, the intervention of using marriage and family counseling is very good and effective in helping to solve family problems. It is proven that more than 97% of users of this counseling service feel high satisfaction from the services provided by the counselor. (Sakdiah, 2016, p. 109).

From the explanation above, it proves that there is true effectiveness of marriage counseling family counseling in helping to foster a serene and harmonious household atmosphere, assisting in understanding oneself, spouse, family and the surrounding environment, and assisting in providing solutions to various problems that befall in household life. In this way, marriage/marriage counseling plays an important role in helping married couples in solving daily life, providing answers to family problems, helping to get yourself, your partner, family and climate, and following the circumstances and conditions of the family to stay in harmony. (Sakdiah, 2016, p. 110).

When the functions and structures in a family run well and in accordance, then the family can achieve harmony. In achieving harmony, it starts with the struggle against all forms of problems and all changes that occur through the process of adjustment (adaptation), which is followed by *goal attainment* or realignment with the goals to be achieved when first deciding to build a real family. By looking back at the goals to be achieved in the family, then within the scope of the family, each member in it is required to consequently work together or unite in order to realize these goals while still upholding the norms and values that have been mutually agreed upon before (*latency*). (Hidayanti, 2019, p. 14).

In line with the above, with the condition of HIV/AIDS-infected couples (PLWHA) when able to make adjustments to all kinds of conflicts that occur which then create harmony in the family, then such conditions can be categorized as a family that is *sakinah, mawaddah, warahmah*. With the complexity of the problems that come when a family is hit by a condition that was never wanted before, especially conditions that make couples become infected with HIV/AIDS, then of course a normalization is needed. This normalization is done by the couple in maintaining their family. One of them when wanting a *sakinah* family needs to harmonize household conditions in such a way that a *sakinah mawaddah warahmah* family can be formed. That's where the meaning of a *sakinah* family becomes important. By exploring the meaning of a *sakinah* family, it is not only useful as just an understood meaning but from this meaning it will be used as the main guideline in running and realizing a *sakinah* family. By looking at the meaning of a *sakinah* family from couples with HIV/AIDS, it can be drawn into the concept of Islamic family guidance and counseling.

The meaning of a *sakinah* family has an important relevance to Islamic family counseling guidance for couples with HIV. As couples living with HIV, they can experience many challenges in living a harmonious and happy family life. This condition can lead to stress and anxiety that impact the relationship between the couple. Through Islamic family counseling guidance that refers to the concept of a *sakinah* family, couples can gain an understanding of the importance of harmony and harmony in the family, as well as the values of faith and morals that must be practiced in everyday life. In this case, the counselor can provide direction on how to build good communication between couples, as well as facilitate couples to explore and solve problems that arise in the family.

In addition, Islamic family counseling can also help couples with HIV to balance their spiritual and material needs in a proper and balanced manner. Counselors can provide guidance to maintain the physical and mental health of couples, as well as provide direction on how to live a healthy and safe life for the family. Thus, the understanding and practice of *sakinah* family in Islamic family counseling guidance can help couples with HIV to gain happiness and well-being in family life, and encourage them to continue trying to strengthen harmonious and healthy family relationships.

## Research Methods

JID | 428 This research is qualitative research, which is a type of research that is descriptive so that it can produce data in the form of written or spoken words from people or behaviors that can be observed. (Lexy J. Moleong, 2006, p. 4). In obtaining in-depth data or data that contains a meaning, this qualitative method is used. In addition, this research also uses a *grounded theory* approach, which is research that raises general explanations (theories) about processes, actions, or interactions formed by the views of a large number of participants. *Grounded theory* views must be based on field data. Therefore, *grounded theory* exists to generate theories about actions, interactions, or processes by linking categories of information based on data from informants. (Creswell, 2014, pp. 115-116).. Through this research, the researcher tries to solve the current problem based on the data obtained, so that with this research design the researcher can describe more in depth by using data collection techniques, namely observation, in-depth interviews, and documentation.

## Results and Discussion

This section explains the results of research conducted at the Jepara Plus Foundation on the meaning of a *sakinah* family for couples with HIV/AIDS at the Jepara Plus Foundation and its relevance to Islamic family counseling guidance. Jepara Plus Foundation is one of the foundations engaged in providing direct support to people affected by HIV and AIDS. The foundation was originally a Peer Support Group (KDS) which is a forum for people with HIV and AIDS (PLWHA) and people living with HIV and AIDS (OHIDHA) in Jepara district who provide mutual strengthening, understanding and support to PLWHA, OHIDHA and the wider community. This study took 6 couples with HIV/AIDS both discordant and both positive as research subjects namely Mr. MK and Mrs. S, Mr. S and Mrs. NC, Mr. MM and Mrs. TE, Mr. S and Mrs. N, Mr. AA and Mrs. NA, and Mr. AS and Mrs. NH.

### *The Meaning of Sakinah Family for Couples with HIV/AIDS at Jepara Plus Foundation*

Building a *sakinah* family is also an ideal which is in line with one of the goals of marriage in Islam, which is to become a *sakinah* family. Unlike turning the palm of the hand, to be able to become a *sakinah* family is not automatically obtained when a man and a woman are legally married. For couples with HIV/AIDS, to build a *sakinah* family is much more difficult in addition to the stigma and discrimination that inevitably must be borne by both of them, there are also other things related to having to accept the status owned by the partner making many of the family couples who experience a multitude of problems that must be faced. When you are able to make peace with these conditions and can get through it, of course, you will form a family that is desired, such as a peaceful and happy family.

As according to Quraysh Shihab, there are things that need to be underlined that when you want to have a *sakinah* family in which there is *mawadah* and grace, it is not obtained just like that. When you want to reach that level, it must be balanced with effort and sacrifice. (Shihab, 2010, p. 141). A *sakinah* family does not mean a family that is free from problems, but a family that is able to go through all the phases included in it, namely being able to solve problems. This is in line with what happened to the six couples with HIV / AIDS, where while undergoing households there must be problems that occur in their families as expressed by Mrs. TE "*There is no problem mba, maybe at the beginning it was just the rest of the most trivial problems*" (Mrs. TE, interview, June 7, 2022)



and the same thing was also conveyed by Mrs. NC "Yes, that's because I went home, the hardest thing was when I first found out that I was HIV positive, I was quiet for a long time" (Mrs. NC, interview, June 7, 2022). Although there were no major problems, problems still came in the household like families in general except for the problem when hearing the news that the partner was infected with HIV. That was the most severe problem experienced by the six couples with HIV/AIDS. However, these problems can be overcome and passed well.

"Then the family also doesn't know, the parents have all died, there is only one younger brother of my husband, but also doesn't know, if the neighbors know some know some don't, those who know sometimes stay away but yes over time it becomes normal not like before. Indeed, I have resigned myself to accepting what is, especially since there is already a cure, it is sincere *lilahita'ala*. The spirit of living life and raising the only child." (Mrs. S, interview, June 7, 2022).

This is in line with Quraysh Shihab's opinion that in every household there is a time when turmoil occurs, but when this phase can be handled immediately, *sakinah* will be born in the family. It is overcome when religion, namely its guidance is impregnated and lived by family members. By accepting and living their household as it is indicates that both of them believe wholeheartedly in Allah's gift that their partner is the best for them and their family. So that with whatever conditions or whatever is in the partner he accepts it. Reflecting on the concept of family that the Prophet has exemplified such as always clinging to Allah, decorating the family with an atmosphere of harmony, always striving to meet household needs properly, advising and advising each other, and making a marriage an act of worship. As explained in QS. Al-Anfal: 27-28:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عَظِيمٌ عِنْدَهُ أَجْرٌ

*Meaning: "O you who believe, betray not Allah and the Messenger (Muhammad), nor betray the trusts entrusted to you, while you know. And know that your wealth and your children are but a trial, and a great reward is with Allah" (QS. Al-Anfal: 27-28). (Agama, 2007, p. 268).*

In the meaning of the second *sakinah* family of the couple Mr. S and Mrs. NC is a family that gets along well, this is reflected in the following interview results:

"I want the children to go to high school, the family to be healthy and able to provide for the family, the **family to get along and not fight anymore**" (Mr. S, interview, 7 June 2022).

A harmonious family is one of the characteristics of a *sakinah* family. If the family environment is filled with harmony among each family, it is the fruit of love and affection, mutual tolerance, mutual respect and mutual reinforcement of each other that has been created before. As this is in line with the opinion of Quraysh Shihab that *sakinah* will be formed when it has been fought for and sourced from within the heart. From this, it will radiate in the form of activities (Shihab, 2010, p. 158). Thus, when arguments can be suppressed, the family will get along well and *sakinah* will be formed.

*“The hope is to be better, to be able to organize a better life, to continue together”  
(Mrs. TE, interview, June 7, 2022).*

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With this meaning, it means that a family will go through everything together, both sorrow and grief. Although it does not directly define a sakinah family as a happy, peaceful or calm family, this meaning is included in the meaning of a sakinah family. This is because when a family is always decorated with the warmth of togetherness, it will certainly give birth to a sense of comfort, peace and happiness. So that meaning is included in the meaning of a sakinah family. In addition, a close relationship is also needed between each family member. This closeness can be formed by spending time with the family. By doing activities together with the family, it will form a good communication pattern so that if a problem comes, it will be easy to solve it. This happens because the beginning of a problem is triggered by poor communication that occurs.

*“... So the principle is that marriage is not for a child production machine, but I want to marry when there is a problem, there is someone I can chat with, someone I am teasing, I am joking. So we live the family in a way that ... Self remains healthy, then for the family, the family can be healthy and always be given happiness, calm, even if there is a conflict, it can be resolved quickly which is not protracted, can lead children to success, and take care of parents” (Mrs. N, interview, June 7, 2022).*

In the meaning of a principled family, this is reflected in the beginning of the marriage where both have decided to agree on all commitments made together such as instilling gender equality, marriage is not just for a child production machine but in marriage both can be a friend, friend, and family to their partner, and have the principle that when there is an argument, they must stay in the same bed and as much as possible to immediately resolve it. This is certainly different from one couple to another who certainly have different principles depending on what they understand and also what they experience. The existence of a commitment is an agreement that must be accounted for by each party between husband and wife, by maintaining commitment it is the same as trying to take care of the love and affection that Allah has breathed into the heart, and peace will be felt. However, if two people ignore this holy commitment, it means that they have wasted the gift they have been given, which results in the opposite of the previous one, namely never getting peace. In addition, this meaning also has a correlation with QS. Al-Anfal verses 27-28 which are actualized as a warning for couples to anticipate and be careful with the destruction of marriage that can be caused from within the family itself, namely property and children.

The next meaning is a happy family. This meaning agrees with the opinion of Quraish Shihab which notes that sakinah is not only what is seen from the outside. However, sakinah will be seen in the brightness of the faces of those who feel it accompanied by spaciousness of the chest, refined language, because it is all born from inner calmness (Shihab, 2010, p. 154). (Shihab, 2010, p. 154). The criteria in this happy family include being able to create a comfortable, pleasant family atmosphere, entertaining members in the family, respecting, appreciating each other, and *building support* so as to create harmonious, peaceful and loving relationships.

The next meaning is a family that is adem ayem. As according to the KBBI, adem ayem means calm, serene, and cool. This meaning is included in the meaning of a sakinah family. If one understands that a sakinah family is the goal of marriage that many people desire, then actually that

is the same as what Allah has determined regarding the purpose of creating husband and wife. It is because mutual love, belonging, trust, care and respect lie in the heart, which is where tranquility resides.

*“If my wife is wrong, I am obliged to tell her, to correct her, sometimes I also reprimand her. Alhamdulillah, I have never played with my hands, but I have argued a little. The most comforting thing is to take her to the market and give her money to buy clothes or something to make **our household peaceful** again as before”* (Mr. AA, interview, June 7, 2022).

A peaceful family is also in accordance with the concept of a sakinah family according to Quraish Shihab. Peace is coveted by the husband at all times, including when he leaves the house and his wife's children, and is also needed by the wife, especially when her husband leaves the house. Similar peace is also needed by children, not only when they are in the middle of the family, but also needed at all times. Peace will be obtained if all forms of suspicion, or distrust are eliminated because if such things appear in the midst of the family then the sakinah family will fail to materialize. One of the manifestations of a sakinah family is the presence of peace in it, which comes from the individual. Why there needs to be peace in the family because it is a sign that a family is free from all problems so that there is only harmony in the family even though disagreements in the family are difficult to avoid. In addition, a person will feel sakinah when the elements of spiritual and material needs are fulfilled properly and in balance because if these needs are not met it will create anxiety, disappointment and unrest.

*“The hope is that I can educate my children well, and my children can humanize humans, not forget about the people around them and be useful to others and not discriminate against people without frills. If you want to work as anything, don't be picky and don't show favoritism, yes hopefully **our family will also be a role model for other similar couples**”* (Mr. AR, interview, June 7, 2022).

As *role models* in general, when a family will be used as a role model for other families, it will certainly make all of its behaviors to be imitated. The meaning of a *role model* here is a person or individual whose behavior will be emulated, imitated, and followed by others who think that it is good for him. Someone who is used as a *role model* can be from everyone, relatives or friends, or even parents. However, some people who become *role models* have a strong influence and can change other people's lives. On the other hand, *role models* also have a function as mentors, both during the process of behavior formation and after **behavior** formation. (Rifayanti et al., 2019, p. 13).. So in it, family members, especially parents, will be a good example for children and other families. That way when a couple is used as a *role model*, it means that all forms of behavior have followed good standards according to many people. Especially in the scope of Islam, the Prophet has provided a good example of how to build a sakinah family. Reflecting on this, of course, families who become *role models* will imitate what the Prophet has taught and are expected to be an example for other families, especially for parents who provide good role models for their children as described in QS. Al-Luqman verse 17:

يُبَيِّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ

*Meaning: O my son! Perform the prayer and enjoin what is right and forbid what is evil and be patient with what befalls you; indeed, such is one of the most important matters. (QS. Al-Luqman: 17) (Agama, 2007, p. 655).*

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The verse implies that one of the actions that can cause happiness in the family is parents who are role models in their families who call for prayer to all family members and amar ma'ruf nahi mungkar. By applying and familiarizing these actions in everyday family life, happiness will be created because it always follows the commands of Allah SWT. However, it should still be noted that in applying this must always be based on patience and gentleness, especially it must be carried out first by parents who will model it to their children. Evidence that these actions will create happiness in the family is contained in QS. Ali Imron verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

*Meaning: And let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. And they are the lucky ones. (QS. Ali Imron: 104) (Agama, 2007, p. 93).*

From the meanings of the *sakinah* family that have been mentioned, it is in accordance with the meaning of the real *sakinah* family. In addition, there are also several indicators that can measure marital happiness from Quraysh Shihab that are in line with what is done by the six couples with HIV/AIDS, including:

1. Sincerity and faithfulness are the core of the relationship between husband and wife.
2. The ultimate goal is to live forever with your partner under the auspices of *divine blessings*.
3. Include yourself with your partner both in all the joys he or she feels and all the pain he or she suffers.
4. Desire to give and receive from him all forms of care and attention.
5. From day to day, there are so many good memories with your partner, compared to the bad ones.
6. Where one sleeps with one's partner, one feels tranquility before excitement, peace before pleasure, and happiness before delicacy.
7. When one's innermost heart says: "I want to live with this human being until the end of my life, even after my death". This is because the person feels that he is incapable of, and does not even want to know another human being as a life companion except for him alone, with no one else to replace him.

#### *Relevance of the Meaning of Sakinah Family for Couples with HIV/AIDS at Jepara Plus Foundation with Islamic Family Guidance and Counseling*

From all the meanings of *sakinah* according to couples with HIV/AIDS can be one of the first steps in forming a *sakinah* family. This is because when discussing the meaning of a *sakinah* family, it indirectly also discusses the concept of a *sakinah* family itself. The concept of a *sakinah* family is used as a guideline for couples in forming a *sakinah* family. But sometimes in realizing it, some

couples experience obstacles. This cannot be separated because a family consists not only of one head but two heads, which means that there can be misunderstandings, incompatibility that can have an impact on the process of building a sakinah family. So that the formation process depends on the individuals in the family, there are couples who are able to independently realize it, but on the other hand there are also couples who need other parties (counselors) to be able to help both of them in realizing their goals, namely a sakinah family. So that's where Islamic family guidance and counseling services are present to overcome this.

Departing from this, the guidance and counseling approach can be one way as a form of mental support for people with HIV / AIDS who certainly need the help of others in going through difficult times in achieving self-esteem, which ultimately achieves the meaning of his life. (Fiana, 2020, p. 125). Through guidance and counseling, it is also in line with the opinion of Amaya Maw Naing et al. (in Hidayanti, 2018a, p. 50) which states that there are several efforts made to achieve success in guidance and counseling provided to PLWHA, namely providing psychological support (spiritual, emotional well-being, social, psychological), providing education about everything about HIV / AIDS as a form of transmission prevention, and ensuring the effectiveness of health referrals. When later in the situation between husband and wife has returned to normal, which had previously occurred chaos / confusion, it can be invited to discuss related to joint responsibility, then assess the ability of the partner in the therapy process, communicate related feelings, and continue to the *problem solving* stage. (Muttaqin et al., 2016, p. 199).. So that from these efforts and opinions, it is also in line with Umam's opinion that family counseling guidance services can be a driving force to achieve family harmony for each member to achieve physical and mental well-being, especially for families of PLWHA at the Jepara Plus Foundation. (Umam, 2021, p. 126).

In the activities at the Jepara Plus Foundation, the mentoring process can be a form of providing Islamic family counseling guidance services. Jepara Plus foundation members as clients and assistants as counselors. One of the easiest things to do is through peer counseling. In this peer counseling, the *co-counselor* is a member, administrator, or volunteer who will provide services in the form of giving advice or sharing experiences that each has. The method used can be through individual counseling or group counseling.

In addition to peer counseling, there are also *home visits*. In its implementation, in addition to discussing clinical issues, service delivery can also be interspersed with the delivery of material related to the meaning of a sakinah family which is one part of the concept of a sakinah family. This makes it an effort to reduce the level of intensity of problems that may occur in the married life of PLWHA, both those that are currently happening and those that may occur in the future.

This is very important because it is very difficult for PLWHA to be able to open up to others, besides that there are also obstacles to communicate freely with people in the surrounding environment which makes it even more evident that Islamic family counseling guidance has an important role in handling cases with PLWHA clients. Based on these reasons, the assistants, volunteers, administrators or even members of the Jepara Plus Foundation itself are also expected to contribute to helping solve problems experienced by individuals at the Foundation who have problems, especially one of them in an effort to achieve a sakinah family as they have described through the meaning of a sakinah family from the results of this study.

When the material on *sakinah* families is delivered through Islamic family counseling guidance services carried out thoroughly to members at the Jepara Plus Foundation, it will be very useful in helping PLWHA who have difficulties in the process of realizing their families to be in accordance with the objectives of the family itself contained in QS. Ar-Rum verse 21 is a family that is *sakinah, mawaddah, warahmah*. Therefore, the discussion of the meaning of a *sakinah* family will be related to Islamic family counseling guidance which can be used as core material (material) to understand about building a *sakinah* family to individuals at the Jepara Plus Foundation through a counselor, which can be from a companion, volunteer, administrator or even from other members as a basis that they must know. Furthermore, there are several things that are relevant between the meaning of a *sakinah* family for couples with HIV/AIDS at the Jepara Plus Foundation and Islamic family counseling guidance.

*First*, there is relevance to the nature of Islamic family counseling guidance. In Islamic family guidance and counseling is essentially a service that focuses on the process of creating peace and tranquility in each individual in a family both in this world and in the hereafter. Therefore, it is necessary to have a process towards the peace, starting from each individual in the family through the process of getting closer and increasing faith in Allah which aims to get His protection and guidance. So that this is relevant to the meaning of a *sakinah* family where when a family wants its family to be *sakinah*, there must be a process of planting *sakinah* first to the individuals in the family.

When two people in a marriage cannot understand their existence as human beings and also the essence of marriage, it will worsen the problems that occur. People with HIV/AIDS one day may face many obstacles that are waiting for him and his family later because families with different conditions will have different problems. Moreover, there are differences in the status of conditions where the family has the status of people with HIV / AIDS, which in the stigma of many people is an infectious disease and from the stigma will cause problems that are shunned by many people. Therefore, it is necessary to have provisions in navigating the twists and turns of problems in families with these conditions. If the married couple has understood themselves from the beginning and also the essence of a marriage, what was originally considered a problem will disappear without a trace. Because, not all individuals have been able to understand the essence of marriage so that it must be handled immediately by a counselor as a professional party because it is the beginning of the real problem.

*Second*, there is relevance to the principles of Islamic family counseling guidance. The length of the process in solving domestic problems depends on individual factors. When another party is needed to overcome problems that are considered difficult to solve alone, it can take advantage of Islamic family counseling guidance services. In principle, Islamic family guidance and counseling considers that the position of each individual with other members in a family is equal. This means that no one is more important or favored first in the family. If the problem that occurs in one of the family members is a symptom of family illness. Because the emotional condition of one family member will also have an impact on other members of the family. Therefore, it can be said that the family is an inseparable unit that must complement and help each other (Laela, 2017, p. 1). (Laela, 2017, p. 27). Based on this, it proves that the relationship between family members is the most basic foundation in the family therapy process as said by Widayat Mintarsih (Mintarsih, 2013, p. 297). As the principle of Islamic family counseling guidance is relevant to the conditions experienced by

couples with HIV/AIDS, which when problems occur as a result of knowing the status of their HIV/AIDS positive partner, in fact makes one of them feel unacceptable and blame their partner. Based on that, if the problem is solved through Islamic family counseling guidance services, the principles of this service are very suitable when implemented with such conditions.

In order to achieve problem solving, of course, it will not be done well if only one party makes an effort. So it is necessary to involve married couples in their small families and with their extended families who are expected to provide mutual support and attention between each other. By involving the spouse and extended family, it is hoped that the family will be able to provide mutual understanding and support for each other, so that between the spouses will accept and forgive each other so that the family conditions will become harmonious again. This is especially useful for couples with HIV/AIDS who in fact find it very difficult to accept and forgive their HIV/AIDS-infected partners, especially if the cause is deviant behavior. The family's way of solving problems also affects the acceptance process, where problem solving is closely related to the ability of individuals in it, especially husbands and wives. Each individual has a different ability to solve problems. Even the same problem is resolved in different ways in each family. There are individuals who are resilient, unyielding, patient, and there are also those who give up easily and surrender. By combining these problems with the principles of Islamic family counseling guidance, it will facilitate *problem solving* and will indirectly lead to a sakinah family as they desire. So it can be concluded that there is a relevance of the meaning of a sakinah family with the principles that exist in Islamic family counseling guidance.

*Third*, another relevance also lies in the purpose of Islamic family counseling guidance whose orientation is to make a sakinah family. As experienced by couples with HIV/AIDS who finally decided to maintain their household despite experiencing a very serious problem, namely one or even both partners declared to have HIV. The activities provided can be in the form of assistance to husbands and wives with HIV conditions, facilitating them to be able to choose and make the best decisions in their lives related to household and family life so that they have a better quality of life. Although there has been special counseling for people with HIV/AIDS, namely VCT, the services provided have not really focused on guidance and counseling for marriage and family. Whereas people with HIV/AIDS need other people to get guidance intake and also a place for those who want to solve problems related to the family sphere. For this reason, it is necessary to present Islamic family counseling guidance in one of the services in HIV counseling. From these results, it proves that there is relevance to the purpose of Islamic family counseling guidance which according to Thohari Musnamar is to help prevent, and overcome problems that occur around marriage and married life and help to maintain the situation and conditions of marriage and married life to remain good or even become better. (Musnamar, 1992, pp. 71-72)..

In the meaning of a sakinah family from the six couples with HIV/AIDS, namely a family that is as it is, harmonious, principled, happy and peaceful, peaceful, and a *role model*, of course in achieving all of that, they must have gone through phases of problems that hit their marriage and married life. However, these meanings can also be a benchmark to be realized in real life marriage and married life. For this reason, in order to achieve the expected meaning of sakinah, it is necessary to have the role of Islamic family counseling guidance to help make it happen as the core purpose of the service is to make a sakinah family.

Based on the results of this study, it is found that the most crucial problem experienced by couples with HIV/AIDS is when they find out that they or their partners are infected with HIV/AIDS. With this discovery, it shows that at that point the couple needs help from others to help solve their problems because this is related to maintaining the integrity of their family. Of the six couples studied, there were 4 who had difficulty adapting to the condition of their HIV/AIDS positive partner so that it took a long time to finally be able to start accepting their partner again. If something similar happens and is not handled immediately, it will certainly have an impact on the breakdown of the household. The results show that when these problems are handled, the meaning of *sakinah* that they understand or make a benchmark in the household will be realized.

*Fourth*, another relevance is the function of Islamic family counseling guidance which according to Musnamar consists of preventive functions, curative functions, preservative functions, and developmental functions. (Musnamar, 1992, p. 34).. Why should family guidance and counseling be chosen, because family counseling guidance is the right place that discusses specifically about problems in a family. Starting from premarital and when it has entered the scope of married household life. Topics discussed include tips that must be known and understood by each individual before choosing a potential companion and after starting a family. With this function, it is very relevant to the formation of a *sakinah* family because the process should be done from before marriage to family life.

In the first function, the preventive function focuses on providing assistance to individuals in a family to prevent or so that the family can avoid the emergence of problems related to family life, for example through premarital guidance services. This is in accordance with a *sakinah* family because before entering the world of marriage, of course, someone already has their own meaning related to a *sakinah* family according to their perspective. However, no matter how good the meaning is when each individual does not fully understand the essence of a *sakinah* family, it will be difficult for them to realize it. Therefore, through this premarital guidance can be a bridge to overcome these problems.

The second function is the curative function, where this function is oriented towards solving problems that are or have occurred. So that when a couple experiences a deadlock in fostering the concept of a *sakinah* family, the role of Islamic family counseling guidance is to help solve the problems that occur. Based on the facts obtained from the results of this study, one of the most important factors and the reason why couples with HIV / AIDS still want to maintain their household or family is because of the presence of children. Children become a source of strength for them because they assume that if they surrender to what is happening, then it is their children who will become victims because they are neglected. This is as stated by one of them, Mrs. NC "I *must have been shocked and cried until I thought I would rather die. I have the strength because of the child, if I don't have a child it's better for me to die, that was my thought at the beginning. There was no thought of separation, I just felt why I was the one who got hit. Until finally accepting it over time, the strength is because of the child, because there is already a child, wanting to raise a child*" (Mrs. NC, interview, June 7, 2022). By seeing this, the counselor can make it a solution that can be given to couples who experience similar conditions.

In the third function, namely the preservative function, in its implementation, Islamic family counseling guidance becomes a forum for providing assistance to individuals in order to maintain



conditions and situations that were originally not good so that they become good. Before couples with HIV/AIDS can really feel the real sakinah, they have experienced difficult times where they have to feel discrimination from the closest people due to the illness suffered by both themselves and their partners. However, they can get through these times so that happiness comes afterwards. This is reflected in the acceptance of status that makes their family life happier because to get through these problems many struggles have been carried out such as surrendering more to Allah, strengthening each other, becoming more faithful. From all of this, it has a good influence on the integrity of his family. So it can be concluded that when a family wants a sakinah family, it must learn from the problems experienced because a sakinah family will be formed when it previously experienced turmoil.

The last function is the developmental function. Islamic family counseling guidance will maintain and develop conditions or situations that are already good in order to remain in good condition or even to be better in the hope that something that is not good in the past is unlikely to happen again. If it is associated with the condition of couples with HIV / AIDS, severe and critical problems arise when feeling the shock and non-acceptance of HIV positive status owned by either one partner or both and it happens after one begins to disclose the status or find out from the test results. Which means that the condition of the family before that was good or in good condition, and if the problem has been resolved because the couple has felt at peace with the problem then what needs to be done is to maintain a good family condition, whether conditions are like in the early days of marriage or more changes for the better as a result of learning from these problems. This also applies to those who already feel sakinah in order to maintain it or even for those who are in the process of getting sakinah.

Based on the description above, it can be concluded that there is a relevance of the meaning of a sakinah family in couples with HIV/AIDS at the Jeparu Plus Foundation with Islamic family counseling guidance, namely in the nature, principles, goals, and functions of Islamic family counseling guidance. So that with this it will provide a greater opportunity to be able to save families with such conditions. Although in the field, many of them have not been able to *open status* with certain people, and there are still many of them who think that their lives are very sensitive things so that they really need special attention from a counselor to be able to enter the realm. So that in helping family problems and also helping to foster marriage or family to be filled with peace, peace and tranquility, the counselor really needs to pay attention to his quality, namely by always exploring religious knowledge, increasing noble personality, politeness and friendliness when meeting someone, being responsible for every guidance and counseling process, and not forgetting to be humble about his imperfections. By improving these things, it can be expected that the implementation of Islamic family guidance and counseling can run smoothly and effectively so as to get the appropriate results as expected.

## Conclusion

Based on the discussion presented above, the following conclusions can be drawn.

1. The meaning of a sakinah family for couples with HIV/AIDS at the Jepara Plus Foundation is a family that is as it is, in harmony, always together, principled, happy, adem ayem, peaceful, and a *role model*. This sakinah family concept contains the values of tranquility, love, and comfort in the family, which is in accordance with the purpose of family according to QS. Ar-Rum verse 21.
2. The relevance between the meaning of a sakinah family for couples with HIV/AIDS at the Jepara Plus Foundation and Islamic family guidance and counseling lies in the nature, principles, goals, and functions of Islamic family guidance and counseling.

The suggestions given are for couples who will build a household to follow premarital guidance activities, for husbands, wives, or both who are HIV/AIDS positive to be more patient and able to accept the fact and open up good status with spouses, families, or the surrounding environment, for counselors to be able to learn about HIV / AIDS in order to provide material related to HIV / AIDS, and provide VCT counseling services to learn about building a sakinah family so that it can help solve household problems and help realize a sakinah, mawaddah, warahmah family.

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