

Marriage According to Syaikhona Kholil Bangkalan in the Perspective of Islamic Educational Values

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Abstract

According to Syaikhona Kholil, marriage is a basic need for adult humans, to keep their eyes from seeing what is not lawful and to have offspring of pious children who pray for them. Marriage contains educational values that link marriage theory with existing social reality. His education supports improving the character of Pancasila students in terms of religious values. The implementation of marriage education in educational institutions 'ala Syaikhona Kholil is an ongoing process that aims to improve the skills and character of students in various fields, especially in the fiqh chapter on marriage. This study describes and analyze the thoughts of Syaikhona Kholil Bangkalan in the chapter on marriage in the perspective of Islamic education and its implementation at the Syaikhona Kholil Islamic Boarding School, Nurul Cholil Islamic Boarding School, and the Kaukabudduri Islamic Boarding School, Bangkalan, Madura. This research also has specific objectives, namely (1) to analyze Syaikhona Bangkalan's marriage education which is important to study both in terms of literature review and in terms of implementation. (2) To assert marriage education according to Syaikhona Kholil Bangkalan from the perspective of Islamic educational values. (3) To analyze the implementation of marriage education according to Syaikhona Kholil in the Syaikhona Kholil Islamic boarding schools in Bangkalan.

Keywords : *Implementation, Marriage, Urgency.*

Pendahuluan

Indonesia currently has big problems implementing Islamic education's values, especially in the chapter on marriage. ¹Marriage is one worship that is highly recommended. Because in marriage there is the value of the most enjoyable worship

¹Ponorogo there were 137 adolescents applying for marriage dispensation and 125 were granted by the Ponorogo Religious Court because they had been pregnant before, and even more excited in Malang Regency there were 1,347 marriage dispensations granted by the Malang Regency Religious Court throughout 2022 and <https://www.detik.com/edu/detikpedia/d-6520471/serba-serbi-ratusan-anak-di-ponorogo-asking-for-dispensation-marriage-reasons-until-responses-experts> Thursday, 9 February 2023

and the greatest reward in order to maintain the preservation of obedient servants to Him until the end of time.²

However, in the course of a marriage bond, it is not uncommon to experience relationship dynamics and problems. The problems that most often arise include domestic violence, economic difficulties, incompatibility of opinions to partner health problems.³ These problems are prone to occur in every married couple, especially if the couple is married at an immature age or early marriage.

Early marriage is a marriage that is carried out before the limit of permissibility of marriage according to laws and regulations. The age limit for marriage in Marriage Law No. 16 of 2019 changes to the Marriage Law No. 1 of 1974 chapter II Article 7 paragraph 1, that the age of the bride and groom fulfills the requirements permissible if the bride and groom reach the age of 19 years.⁴ The government's decision to set a minimum age limit for marriage has certainly gone through a very long process and various considerations. This age limit has the aim that the prospective bride and groom are truly ready and mature from the physical, psychological, and mental aspects.⁵

Provisions in the Law above the marriage age limit in Chapter II of the Marriage Law Article 7 paragraph 1 of 1974, that the age of the bride and groom fulfilling the requirements is permissible if the groom reaches 19 years of age and

²Ibn Qoyyim Al-Jauziyah, *Madarijus Salikin* (Ascent Towards Allah), trans. Kathur Suhardi, (Jakarta: Al-Kautsar Library, 1998), p. 13.

³Satih Saidiyah, Very Julianto, *Marriage Problems and Their Solution Strategies: Case Studies of Married Couples Under Ten Years Old*, *Journal of Psychology Undip*, Vol.15 No.2 (October 2016), p. 124-133.

⁴Article 7 paragraph (1) of Law Number 1 of 1974 states that marriage is only permitted if the man is 19 (nineteen) years old and the woman is 16 (sixteen) years old, this provision allows child marriage to occur. in women because in Article 1 number 1 of the Law on Amendments to Law Number 23 Year 2002 concerning Child Protection it is defined that a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb, *Law No. 16 of 2019 Amendments to Law Number 1 of 1974 concerning Marriage*.

⁵Dwi Rifiani, *Early Marriage in the Perspective of Islamic Law*, *De Jure*, Journal of Sharia and Law, Volume 3 Number 2, (December 2011), p. 125-134

the bride reaches 16 years of age. Because the age of 16 for women is still classified as a child according to child protection laws.⁶

Early marriage has the potential to cause problems for married couples, from small problems to even big problems that lead to divorce. Marriage in addition to worship which is highly recommended on the one hand also has the potential for problems. This is because the newly married couple does not have or do not have the provision of knowledge about the science of marriage, it can be likened to someone who rides a motorcycle on a busy road without having vehicle documents, does not have a driver's license and does not wear a helmet. If there is an inspection by the police in the middle of the road or if an accident occurs, it can be fatal.

Marriage quality should be achieved in every married couple, however, this is very contrary to reports which state that the divorce rate in the last five years has increased.

The number of divorce cases in the report of the Central Bureau of Statistics recorded the number of divorces in Indonesia in 2021 reaching 447,743, with details of 110,400 divorces and 337,343 divorces. This figure is higher than the previous two years, namely 291,677 in 2020 and 493,002 in 2019.⁷ This fact is of course a problem that must be solved immediately because the divorce rate in Indonesia, even the highest in Asia and Africa, reaches 28 percent of marriage events.⁸

Thus, it can be emphasized that the phenomena described above emerge so that a breakthrough is needed in the concept of marriage education. This problem becomes the writer's anxiety because of the ongoing imbalance between marriage education and its application which is in direct contact with the ideals of human rights, especially regarding sexuality.

⁶Article 1 point 1 states that a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. *Law concerning Amendments to Law Number 23 of 2002 concerning Child Protection* .

⁷Ahmad Naufal Dzul Faroh, *10 Regions with the Highest Divorce Rates in Indonesia* , <https://www.kompas.com/tren/read/2022/03/09/062500765/> accessed on Tuesday, 28 June 2022 at 2034 WIB.

⁸Agus Suryo Suropto , *Indonesia's Divorce Rate is the Highest in Asia and Africa, These are the Seven Problems that Cause it* , <https://www.harianhaluan.com/news/pr-103688812> accessed on Tuesday, 28 June 2022 at 2034 WIB.

The main phenomenon now is the spread of marriage because they were pregnant first. Islamic syariat does not limit a certain age to marry.⁹ However, explicitly, the Shari'a requires that people who are about to marry are truly people who are mentally, physically, and psychologically ready, mature, and understand the meaning of marriage which is part of worship, just like someone who must understand what prayer is for other people. who will perform the prayer service, a pilgrimage for the pilgrimage, and trade transactions for business people?

Not having a specific age set in terms of age actually gives freedom for Muslims to adjust the issue depending on the situation, interests, personal conditions, family, and/or local community habits, of course, the physical and spiritual maturity of both parties is a top priority in religion.

There are various opinions regarding the minimum age limit for marriage (underage marriage) among Islamic law experts. The majority of scholars are of the opinion that underage marriages are people who have not reached puberty for men and have not reached menstruation (menstruation) for women. Meanwhile, in state law in Indonesia, underage marriage is defined as a marriage where the man is not yet 19 years old and the woman is not yet 16 years old, thus referring to Article 7 paragraph (1) of Law No.1 1974 concerning Marriage. Underage marriages allegedly have the potential to hamper efforts to build a quality nation.

Many factors influence the occurrence of underage marriages, including the wishes of the child concerned, the wishes of the parents, "accidents" caused by intimate relationships beyond the control of the family, or the views of society that make parents worry that their daughter will be considered an old maid if she does

⁹Imron Hakiki and Andi Hartik, Kompas.Com contributors for Malang Regency, wrote in an article that as many as 176 teenagers in Ponorogo applied for dispensation from marriage, of which 125 were approved by the local KUA because they were pregnant. In Malang it is even more horrendous. A total of 1,434 cases during 2022. From that number, 1,393 cases of dispensation were terminated, taken from <https://surabaya.kompas.com/read/2023/01/18/170846778/lampau-ponorogopengajuan-dispensasi-nikah-dini-in-district-poor-reach> . and <https://www.detik.com/edu/detikpedia/d-6520471/serba-serbi-ratusan-anak-di-ponorogo-asking-for-dispensasi-nikah-alasan-tilt-respondan-pakar> on Thursday, 2 February 2023.

not marry immediately. It could also be that young marriages occur to meet the needs/lack of financing for the lives of their parents, especially the bride's parents.

By holding a marriage at a young age, it is hoped that their children will receive donations in the form of goods, materials or some money from the role model (husband) which can be used later to cover their daily living expenses within a certain period of time. Phenomena that are relatively the same as this are very easy to find among Madurese people.¹⁰

*Hilmi, a ma'had Ali student at the Nur Cholil Bangkalan Islamic boarding school, put forward several reasons that encourage underage marriages. First, poverty. Second, the education of parents (guardians) is low. Third, the desire of parents who want to quickly get their grandchildren. Fourth, parents who feel embarrassed if their daughters don't sell quickly, so that when someone applies they are immediately accepted and made easy. Fifth, customs. Sixth, courtship between men and women is 'too' sticky so that it will become the subject of gossip in society, this "forces" their parents to marry them even though they are too young. Seventh, parents worry about promiscuity which is often imitated by young people in Madura today due to the rise of romance soap operas on television.*¹¹

It is important to say that, for the people of Madura, the job or 'economic stability' of the prospective husband is not the main/dominant requirement for the marriage to take place. It is believed that human fortune has been arranged by Allah SWT. This can be seen, for example, from the expressions: "dunya bisa es sare" (wealth can be earned/earned), "rajeke napa ca'na Prince, ta' ara se ta' odhik"¹⁵ (the fortune is what God Almighty says, so it is impossible died from not getting food). The important thing is to get married first, then find food for your wife (and children).

¹⁰Madura is located in the northeast of the island of Java, approximately 7° south of the equator between 112° and 114° east longitude. The island is separated from Java by the Madura Strait, which connects the Java Sea with the Bali Sea. The total area of the area is not less than 5,304 km². The length of the island of Madura is approximately 190 km, and the widest distance from this part of the island is 40 km. Madura has four districts, namely: Bangkalan, Sampang, Pamekasan, and Sumenep. The details of the area of the four districts: Bangkalan 1,260 km², Sampang 1,233 km², Pamekasan 792 km², and Sumenep 1,989 km². The north coast is a long, almost straight line. The south coast on the east has two large bays, sheltered by islands, sandbars, and rocks. To the east lie the Sapudi and Kangean islands which are part of the Madurese administration. The most important islands are; Sapudi, Raas, Caves, Kangean, Sappekken, and Sapanjang, as well as the small group of islands Masalembu, Masakambing, and Keramian which are located between Madura and Kalimantan.

¹¹Interview with Ali, Santri ma'had Ali who also works as TU of Nur Cholil Islamic Boarding School, 27 Juni20 22.

As the words of the Prophet Muhammad saw:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ رِ
وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

"O young people, whoever among you is able and willing to marry, let him marry. Because marriage can lower the eyes of those who are not lawful to see, and anyone who is unable to protect himself from the temptation of lust. And whoever cannot afford to marry, let him fast, because by fasting his lust for women will decrease.¹²

The second phenomenon is the increase in divorce cases. A pair of male and female creatures; like doves singing and kissing while building their nests. The flowers in the garden bloom beautifully as if seducing the birds and bees to deliver their seeds to other flowers to be fertilized, even negative and positive atoms are attracted to maintain their existence. ¹³In pairs, men and women become sunatullah as part of His creatures, especially for us humans are partners in marriage. However, we should regret that some of the festive and very happy weddings ended in divorce.

According to records from the Director General of Islamic Community Guidance, Kamarudin Amin, there is a tendency for divorce cases to increase from year to year. ¹⁴The high rate of divorce needs to be a common thought. Not only the active role of the government and policymakers but also the need to involve all elements of the nation, including scholars and intellectuals. The government must synergize with other parties in implementing programs to strengthen family resilience.

Family is a fundamental entity that is part of the strength of a nation. Therefore, there needs to be continuous state intervention to protect the family. Based on data from the Religious Courts of the Supreme Court, the divorce rate in

¹² Sulaiman Rasjid, *Islamic Fiqh*, (Bandung: PT. Sinar Baru Algensindo, et. 28, 19 95), p. 375

¹³ M. Qurays Shihab, *Bride of the Qur'an, Jewel Necklace for My Children*, (Tangerang: Lantern of the Heart, printing IV 2007), p. 1.

¹⁴Insan Khoirul Qolbi, Ministry of Religion BP4 strengthens synergy to reduce divorce numbers <https://kemenag.go.id>

Indonesia, especially those who are Muslim, in 2019 reached 480,618 cases.¹⁵ This figure has increased every year since 2015 (394,246 cases), 2016 (401,717 cases), 2017 (415,510 cases), and 2018 (444,358 cases). In 2020, as of August, the number has reached 306,688 cases. From these data, it can be interpreted that the average number of divorces in Indonesia reaches a quarter of the two million number of marriages in a year. The following is a graph of the increase in the divorce rate of Muslims in Indonesia until 2021.

Metode

The research method used is descriptive qualitative. Data is collected with a natural setting (natural setting) as a direct data source. Data collection in this study used documentation, interviews, inscriptions, observation, and triangulation techniques. The main data sources were the students, ustadz, kyai, and also caregivers at the three Syaikhona Kholil Islamic Boarding Schools, namely the Syaikhona Kholil Islamic Boarding School, Nur Cholil Islamic Boarding School and al-Kaukabuduri Islamic Boarding School, Bangkalan Madura. The analysis technique uses content analysis and qualitative data analysis using the Miles-Huberman model.

Pembahasan

Biography of Syaikhona Kholil Bangkalan

In order to understand and place Syaikhona Kholil Bangkalan's various thoughts proportionally, it is necessary to first explain genealogy, especially those related to her origins, her social environment, and the state of religious thought and Islamic education when she actively gave birth to her thoughts.

Muhammad Kholil is a prolific book writer. He is widely known as Syaikhona Kholil Bangkalan, especially among Indonesian students and scholars.

¹⁵ Kamarudin Amin professor of the Faculty of Adab and Humanities UIN Alauddin Makassar , in a seminar on Strengthening the Institutional Synergy of Marriage Guidance, at the Savero hotel Jakarta 11-13 September 2020, accessed from <https://kemenag.go.id>

Dozens of book titles include his name accompanied by scientific titles, sometimes indicating the field or subject of origin, or even his name and lineage. how; *Priest al'alim 'alamah Muhammad Kholil ibn Abdul Lathif Bangkalan, Syaikhu Masyayikh Madura and Java*,¹⁶ *Imam robbany wal Ghauts shomadany Muhammad Kholil bin Abdul Latif Bangkalany (1934 M/1353 H)*,¹⁷ *Al'alamah Shaykh Muhammad Kholil bin 'Abdul Lathif Bangkalan*,¹⁸ *al'alim al'alamah ar-Robany Syaikhona Muhammad Kholil bin Abdul Latif Bangkalan (1343 H)*,¹⁹ *al-Imam al'alim 'alamah Robani al-Ghouts as-Shomadani Syaikhona Muhammad Kholil bin 'Abdul Latif al-Bangkalan*,²⁰ *al-'arif Robbani wal Ghauths As-Shomadani Syaikhona Muhammad Kholil bin Abdul Latif Bangkalan*.²¹

The longest name is found in his book *Taqrirot Syaikhona Kholil*, namely *al-imam al'alim al'alamah ar-Robany, al-Ghouts as-Shomadany Syaikhona Muhammad Kholil Bangkalany rohimahullohu ta'ala Syaikhu Masyayikh Madura and Java (1343 H)*.²² It means; Leaders who are 'pious and experts in divinity, who ask for help and turn to Allah our teacher Muhammad Kholil Bangkalan who is blessed by Allah ta'ala the teacher of the teachers of the land of Madura and the land of Java.

KH. Muhammad Kholil was born on Wednesday the 9th of Shafar in 1252 AD, to coincide with the 25th of May 1835 AD, to the couple Kiai Abdul Latif and Nyai Siti Khadijah. His father is a descendant of Sunan Gunung Jati Maulana

¹⁶Syaikhona Muhammad Kholil bin 'Abdul Latif Bangkalan, *Taqrirot Syaikhona Kholil, 'ala mandhumati Nuzhati Thulab fi Qowa'idi I'rob*, Fourth Printing, (Bengkalan: Lajnah Turots 'ilmi Syaikhona Kholil: 2021), p. 1.

¹⁷Syaikhona Muhammad Kholil bin ' Abdul Latif Bangkalan, *Rotib Syaikhona Kholil*, (Bengkalan, Lajnah Turots 'ilmy Syaikhona Muhammad Kholil: 2021), p. 1.

¹⁸Syaikhona Muhammad Kholil, *As-Silah fi Bayani Nikah*, (Bengkalan: Islamic Boarding School Nurul Cholil, 2021), p. 1.

¹⁹Syaikhona Muhammad Kholil, *Shigoh Kamilah min Tahlil*, (Bengkalan: Lajnah Turots 'ilmi Syaikhona Muhammad Kholil, 2021), p. 1.

²⁰Syaikhona Muhammad Kholil, *Taqrirot Syaikhona Khoil 'ala Matnu'izzy*, (Bengkalan: Lajnah Turots 'ilmi Syaikhona Muhammad Kholil, 2021), p. 1.

²¹Syaikhona Muhammad Kholil, *al-Matnu Syarif*, (Bengkalan: Lajnah Turots 'ilmi Syaikhona Muhammad Kholil, 2021), p. 1.

²²Syaikhona Muhammad Kholil, *Isti'dadul Maut*, (Bengkalan: Lajnah Turots 'ilmi Syaikhona Muhammad Kholil, 2021), p. 1

Malik Ibrahim, named Abdul Latif, who has a wife who is suspected of being heavily pregnant and has given birth to a healthy baby boy. Seven days after Akiko was born, the baby was named Muhammad Kholil. When he was born, Kiai Abdul Latif lived in Kemayoran Village, Senenan Village, Bangkaran District, Bangkaran Regency, East Java. At that time, Kiai Abdul Latif had become a cleric big and famous in Bangkalan. Ancestors Kiai Abdul Latif is Kiai Ashor Karomah. Kholil life and was raised in an environment cleric. Kyai Mohammed Kholil Bangkalan is descendants Sunan Mountain Teak (1448-1570 M), Wrong a Guardian Songo in Java. So get out blood cleric big Sunan Mountain Teak Which become Wrong One Guardian Songgo (Nine Guardian).

Kyai Abdul Latief really hopes that his son will become the leader of the people. Just like his ancestors who became pioneers in leading village communities. said Kyai Abdul Latif after calling out the call to prayer in the boy's right ear and the call to prayer in Ikomati's left ear, after Allah made Muhammad Kholil the leader and preacher of Islam and Islamic law for the continuation of the struggle of the saints and scholars in the province of Madura, Java island. Muhammad Kholil comes from a family of scholars. His father, Kiai Abdul Latif, was a relative of Sunan Gunung Jati, one of the Wali Songo, scholars who spread Islam in Java. Abdul Latif is the father of Kyai Hamim, Kiai Hamim Putra Kiai Abdul Karim. Kiai Abdul Karim, son of Kiai Muharram bin Kiai Asra al-Karamah bin Kiai Abdullah bin Sayyid Sulaiman, is the grandson of Sunan Gunung Jati, and his lineage continues to the Prophet Muhammad SAW: (1) Prophet Muhammad SAW. (2) Sayida Fatima Azzaro` RA, (3) Saidina Husain bin Ali RA. (4) Sayyidina 'Ali Zainan 'Abidin; (5) Sayyidina Muhammad Baqir; (6) Sayyidina Ja'fae Shodiq; (7) Sayyidina 'Ali al-Uroidi; (8) Sayyidina Muhammad Thaqib; (9) Sayyidina 'Isa; (10) Sayyidina Ahmad Muhajir; (11) Sayyidina 'Abdullah al-Ardibur; (12) Sayyidina 'Alwi; (13) Sayyidina Muhammad; (14) Sayyidina 'Alwi; (15) Sayyidina Sayyidina 'Ali Kholil Qosim; (16) Sayyidina Muhammad Shahib Mirbad; (17) Sayyidina 'Ali; (18) Sayyidina 'Abdul Malik; (19) Sayyidina 'Abdullah Adhimah Khan; (20) Sayyidina Ahmad Syah Jalal; (21) Maulana Jamaluddin Akbar; (22) Maulana 'Ali Nuruddin; (23) Maulana Umdaduddin 'Abdullah; (24) Syarif Hidayatullah (Sunan Gunung

Jati); (25) Khodijah (Sayyid 'Abdur-Rahman Ba'asyaiban's wife); (26) Sayyid Sulaiman Mojoagung Jombang; (27) Kyai 'Abdulloh; Kyai Asror; (28) Kyai Muharrom; (29) Kyai 'Abdul Karim; (30) Kyai 'Abdul Hamim; (31) Kyai 'Abdul Lathif; (32) Syaikhona Muhammad Kholil Bangkalan

Syaikhona Kholil is a descendant of the charismatic scholar Kiai Abdul Latif bin KH. Hamim bin KH. Abdul Karim bin KH. Muharram. He was born on the night of Syafar 9 AD 1252 AD, namely Wednesday 25 May 1835 AD on the coast of Bangkalan, to be precise in Lagundih Village, Ujung Plate District, Bangkalan Regency, Wednesday 29 Safar 1952 H or Wednesday 25 May 1835, died on Thursday, 29 Romadhon 1343 H, at the age of around 91 years.²³ The name of Syaikhona Kholil's mother is Nyai Siti Khadijah.²⁴

He is a scholar as well as waliyullah and has a very good scientific record. Because of his reputation in the field of Islamic scholarship, he earned the title "Shaikhona" or our great teacher. The title means an honorary title which shows that KH. Muhammad Kholil is considered to have succeeded brilliantly as an educator in his time. This is evidenced by the more than 40 students who became the founders of Islamic boarding schools throughout Indonesia, starting with KH. Hasyim Asy'ari founded the Tebuireng boarding school until KH. Sayyid Ali Bafaqih the founder of the Syamsul Huda Islamic boarding school on the island of Bali. ²⁵Syaikhona Kholil's students were not only the founders and caretakers of Islamic boarding schools, during the colonial period the pesantren network in the archipelago was initiated by Syaikhona Kholil to become the basis of resistance to the invaders and the movement towards independence.²⁶

²³ Mahfud Hadi, *Fighting in the Midst of Waves: Biography and Struggle of Syaikhona Mohammad Kholil bin Abdul Latief Bangkalan*, (Surabaya: ELKAF, 2010), p. 35.

²⁴ Muhaimin, et al, *Biography of Syaikhona Muhammad Kholil Bangkalan, Teacher of Ulama and National Hero* , (Bangkalan: CV. Madurese, 2021), p. 48.

²⁵ Saifur Rahman, *Letter to the Black Dog, Biography and Karomah Syaikhona Kholil*, (Jakarta: Ciganjur Library, 1999) , p. 49-60.

²⁶ Muhaimin, et al, *Biography ...* , p. 121.

Marriage in the Book of As-Silah fi Bayani Nikah.

The book *As-Silah fi Bayani Nikah* was compiled by Syaikhona Kholil to answer the needs of the students at her Islamic boarding school, Muslims in Java-Madura in particular. This book is intended as a provision of knowledge for Syaikhona Kholil's students in pursuing family life. Because it is known that the problem of Islam is not only about worship, but also the problem of muamalah or social relations with fellow human beings.

The Book of *As-Silâh fi Bayân An-Nikâh* is the most complete book of fiqh which outlines the procedures, manners and laws of marriage which were debated in Bangkalan society when Syaikhona Kholil lived. ²⁷The writing of the book in this fiqh cluster has proven to be very practical for the santri and the general public in the packaging of popular wedding questions. An explanation of the contents of the book *As-Silâh fi Bayân An-Nikâh* by Syaikhona Kholil which includes marriage, divorce, and reconciliation which the author will discuss from the perspective of Islamic educational values.

Kholil around 1820 - 1925 AD and republished by several publications, including; Library/Bookstore An Nabhaniyah Al Kubra Surabaya East Java in 1934 M/1353 H. Second, published by Awad bin Abdullah At-Tamimi in Surabaya in 1979 M/ 1399 H. Currently, this book is under the license of the Syaikhona Kholil book and manuscript preservation institution, namely Lajnah Turots Ilmi Syaikhona Kholil which has been officially established since 2020. ²⁸Almost all

²⁷Mohammed Rifai, *KH M. Syaikhona Kholil Bangalore: Biography Short 1820-1923* (Yogyakarta: Garasai House of Book, et.2, 2010), p. 146.

²⁸ *Lajnah turots 'ilmi* Syaikhona Kholil is an official institution for the preservation of books and manuscripts by Syaikhona Kholil Bangkalan, this institution was founded in August 2020 with the aim of changing people's views about Syaikhona Moh. Kholil who is only seen from the point of view of his guardianship, without knowing Syaikhona Moh. Kholil is a person who is an expert in science and scientific work, currently chaired by Lora Usman Hasan Al-Akhyari. Results of an interview with Lora Hasan Usman al-Akhyari on Monday 26 June

formal and non-formal educational institutions managed by dzuriyah of the descendants of Syaikhona Kholil make it material in their educational curriculum, they can reprint at the beginning of each school year or as needed.

This is the intellectual property of Nusantara scholars who have contributed to marriage education since the colonial era. Namely, the book *As-Silâh fî Bayân An-Nikâh* is a munakahat fiqh book written by Syaikhona Kholil Bangkalan . This book contains the laws and provisions for actions according to Islamic law in marriage, marriage sermons, divorce and reconciliation. This book has 24 pages written using Arabic as the main language and Madurese as the translation language. The front cover of this book is white.

After compiling the book *As-Silah fi Bayani Nikah*, it became a guideline for marriage education for Syaikhona Kholil's students, especially for students who wanted to get married. At that time, the Syaikhona Kholil Islamic boarding school students, whose number was in the tens, used to ask permission from Syaikhona Kholil when they were about to enter the marriage stage. Santri who asked permission to marry apart from getting prayers from Syaikhona were also taught marriage guidelines through the recitation of the book *As-Silah fi Bayani Nikah bil hal* by the teacher.²⁹

Currently, the teaching of *As-Silah* books is still ongoing, especially in around 20 educational institutions and especially the Islamic boarding school 'ala dzuriyah Syaikhona Kholil in Bangkalan. As is the case with the Nur Cholil Kademangan Bangkalan Islamic Boarding School, a modern Islamic boarding school that currently has more than 2,500 students, making marriage education 'a style of the book *As-Silah fi Bayani Nikah* as the material included in the curriculum in class 3 Aliyah. KH. Zubair Muntashor, the caretaker of the Nurul Kholil Islamic boarding school, who is also Syaikhona Kholil's great-grandson, has a

2022 and retrieved from <https://www.syaichona.net>_accessed on Monday, September 12, 2022.

²⁹ Interview with Mufti Sohîb, Lecturer in Islamic Law, STAI Syaikhona Kholil Bangkalan, on Monday 26 June 2022.

special time teaching this book, namely during the day at the Nurul Cholil Islamic boarding school's prayer room every year the holy month comes.³⁰

The *As-Silah fi Bayani Nikah* book is an early-generation book that was attributed to Syaikhona Kholil before more books and manuscripts by Syaikhona Kholil Bangkalan were collected by Lajnah tutors ilmi Syaikhona Kholil. The large number of books and manuscripts written by Syaikhona Kholil proves that Syaikhona Kholil is a scholar of Islamic religious knowledge as well as the author of books on Islamic religious knowledge. According to Lora Usman Hasan Al-Akhayari, head of Syaikhona Kholil's scientific tuots lajnah, currently, he has collected 32 titles of books and manuscripts by Syaikhona Kholil.³¹ Broadly speaking, the author has grouped the *As-Silah fi Bayani Nikah* book into 3 chapters, namely the Marriage Chapter, the Divorce Chapter, and the Ruju' Chapter.

Chapter Marriage.

Islamic religious education, especially regarding the chapter on marriage, is contained in 4 chapters in the book *As-Silâh fi Bayân An-Nikâh*, This wedding guide is on pages 1 to 24. The following is an explanation of the meaning of marriage described by Syaikhona Kholil in her book starting from the definition of marriage as follows:

مَا مَعْنَى النِّكَاحِ؟
مَعْنَى النِّكَاحِ لُغَةً، الْوَطْءُ وَالْجُمُعُ وَمَعْنَاهُ إِصْطِلَاحًا عَقْدٌ يَتَضَمَّنُ إِبَاحَ قَوْطٍ بِلَفْظِ انِّكَاحٍ
أَوْ تَزْوِجٍ

The Madurese translation “*dining artenna nikah deep language paneka jima' ben akumpul dining artenna nikah delem term paneka nga'kadhen se*

³⁰ Interview with Hilmi santri ma'had 'ali Islamic Boarding School Nurul Cholil Bangkalan, on Tuesday, 27 June 2022.

³¹ *The science of marriage in terms of meaning is a science of marriage specifically intended for the bride and groom or a kind of short course before the wedding.*

*nyimpen dekh kakengengah ajima' kalaben nngguy inkah (ngabinaghi) otabe tazwih pronunciation (ajudhuwagih).*³²

(meaning: what is the meaning of marriage? the meaning of marriage according to language is having intercourse and gathering while the meaning of marriage according to the term is a marriage contract which causes intercourse to be lawful because it has said the word lafad (marry) or lafad tazwij (*matchmaking*).

The students are equipped with the book *As-Silah fi Bayani Nikah* to this day, they are required to have a thin book containing a complete guide to marriage by the Supreme Master Syaikhona Kholil. At the Nur Cholil Islamic Boarding School, Kade Manganese is adjacent to the Syaikhona Kholil Islamic Boarding School at an adjacent address. The Book of *As-Silah fi Bayani Nikah* is material in the compulsory curriculum for grade 3 Tsanawiyah. Taught in class. The book is the ultimate provision for students who have reached the age of teenagers towards adulthood.³³

When asked questions for the students, about after graduating from the Islamic boarding school, do you want to get married first or work first? They answered in unison by getting married first. Because by getting married it will be easier to find a job and when working there are people who will manage the income from the results of their work so that it doesn't run out to just splurge.³⁴

Marriage is a contract or agreement as well as the best way chosen by Allah SWT as a way of educating mankind to build the life of society, nation, and state from the smallest scale, namely the family. Marriage educates the husband to become the head of the household, educates the wife as a housewife, and then the

³²Mohammed Syaikhona Kholil, book *As-silâh fi Bayan An-Nikâh* (Surabaya: An Nabhaniyah AL-Kubra Library, 1934), matter. 1.

³³ Interview with Ali, a Santri at the Nur Cholil Islamic Boarding School, Tuesday 27 June 2022.

³⁴ Interview with Mufti, a Santri at the Nur Cholil Islamic Boarding School, Monday 26 June 2022.

husband and wife are obliged to educate their children as future generations who have noble character within the framework of a *sakinah family*.³⁵

From a legal marriage, a happy husband and wife will be created, then from this husband and wife relationship they will produce legitimate and pious children. Islam regulates human relations in marriage so that humans do not live freely or do not have rule. Which cause honor his glory is lost in the eyes of fellow human beings, especially in the eyes of Allah SWT.³⁶ Syafi'iyah scholars say that the legal origin of marriage is *mubah* or permissible, then *sunnah*, obligatory, *makruh* to *haram*.³⁷

Marriage today is interpreted as the highest point of the expression of love. The relationship between humans that will last forever in heaven is a love relationship because of Allah SWT.³⁸ For the sake of love, the heavens and the earth Allah SWT created, and on the basis of which creatures were created, for the sake of love, the whole planet circulates, and with it all movement reaches its goal and continues its beginning and end. With love, all souls achieve their hopes and achieve their dreams and are freed from all that troubles them.³⁹ Christopher Morly says:

“If you only had five minutes to live to say something, all the public telephones would be filled with people calling other people to say "I love you".⁴⁰

There is no greater awe than the awe of being loved or of loving. The great scholar, Ibn Hazm, who died about a thousand years ago, wrote about his personal experience and that of others in understanding love:⁴¹

³⁵ Khoiruddin Nasution, *Smart & Success*, (Yogyakarta: Academia, 2008), p. 123.

³⁶ Abd. Rahman Ghazaly, *Fiqh Munakahat* (Bogor: golden, Cet.1, 2003), matter. 11.

³⁷ Mohammed Syaikhona Kholil, book *Assilāh fi . . .*, matter. 2 .

³⁸ HR. Bukhari, no. 660 , 1423 and Muslim, no. 1031

³⁹ Views of Ibn Qoyyim Al-Jauziyah died in 1350 AD in M. Qurays Shihab, *The Bride of the Qur'an Jewel Necklace for My Children* , (Jakarta: Lentera Hati, 2007), p. 23.

⁴⁰ M. Qurays Shihab, *Bride ...*, page 23.

⁴¹ M. Qurays Shihab, *Bride ...*, page 24.

“Love, first a game, and finally sincerity. It cannot be described but must be experienced in order to be known. Religion does not reject it and the Shari'a does not prohibit it, because the heart is in God's hands, He is the one who turns it over.” (Ibn Hazm)

There are several tendencies in the diversity of meaning values towards behavior that tend to deny love for fellow human beings which is influenced by how humans understand the essence of the concept of love which is not only vertical in nature. The concept of love has been born and developed in the fields of Sufism and psychology. Love is often interpreted with ambiguous concepts.

Love is a natural feeling that comes from God. It is a noble and pure feeling with a very high purpose. God bestows love to His creatures so they can find the path of light, meaning and spirit of life ⁴²

Chapter of the Marriage Sermon.

Khutbah nikah is one part of the whole series of wedding ceremonies. The law of the sermon in marriage is sunnah, different from the sermon in the Friday prayer, which is obligatory. The explanation regarding the marriage khutbah is described by Syaikhona Kholil in her book as follows.

مَا مَعْنَى الْخُطْبَةِ؟

مَعْنَى لُغَةً كَلَامٌ مَنُتَوْرَمُسَجَّعٌ وَمَعْنَاهَا إِصْطِلَاحًا كَلَامٌ مُؤَلَّفٌ مِنْ ثَنَا وَعَلَى
اللَّهِ وَعَلَى رَسُولِهِ وَحَتَّى عَلَى طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَقَدْ أَطَاعَ اللَّهُ

"Dining artenna sermons in Paneka Dhebu language are arranged in a directional manner. Dining artenna preaching the term paneka dhebu all the arrangements of kelaben are perfect with the praise of Allah ben for the Messenger of Allah, peace and blessings of Allah be upon him."⁴³

(meaning: a sermon according to language is a sentence in the form of prose or poetry arranged correctly, directed. A sermon according to terms is a sentence that is perfectly composed of praises to Allah and the Messenger of Allah invites you to obey Allah and obey the Messenger of Allah, stay away from the temptations of Satan and the temptations of the world, as the word of Allah SWT whoever obeys the Prophet Muhammad, then he has obeyed Allah)

⁴²Asyraf Abdurrahman, *Love Between Fantasy & Reality* , (Najla Press: 2006), p. 16.

⁴³ Mohammed Syaikhona Kholil , *AsSilah...*, p. 13 .

مَنْ يَخْطُبُ فِي النِّكَاحِ؟
النِّكَاحُ الَّتِي أَنْشَأَهَا الْأَمَامُ الْعَلَامَةُ الشَّيْخُ حَسَنُ الْعَطَّارُ.

(meaning: Who delivered the marriage sermon? Who came to the wedding ceremony to deliver the wedding sermon? Mainly delivered by the marriage wali. It should be refined and serious in delivering the marriage sermon. This is an example of a marriage sermon composed by the Imam scholar Shaykh Hasan Al-Athor)

The marriage sermon in the book *as-Silah* is the essence of the values of marriage education which is packaged in a poetic, practical, concise, and very meaningful way. Take from the marriage sermon composed by Shaykh Hasan Al-Athor teacher from Syaikhona Kholil. In its implementation, the marriage sermon should be delivered by the marriage guardian or it can be performed by the pious person who is present at the marriage ceremony.⁴⁴

All provisions of marriage according to Islamic law are summarized clearly and in detail in the book *As-Silâh fî Bayân An-Nikâh* so that each those who are going to get married know exactly what must be prepared and carried out both when going to the wedding and after.

Chapter of *Talak* (Divorce).

The fiqh provisions regarding divorce/ talak education are contained in the book *As-Silâh fî Bayân An-Nikâh* on pages 18 to 21. A marriage that at first went well, in the middle of its journey, the dynamics of the relationship between husband and wife and their families can occur. Sometimes a marriage that is built is forced to run aground with divorce. Even if there is a divorce, according to Syaikhona Kholil, the divorce between husband and wife must be in a good way

(أَوْتَسْرِيحٌ بِإِحْسَانٍ).⁴⁵ And this is marriage education in the most bitter sense,

namely divorce in a polite way.

⁴⁴ Mohammed Syaikhona Kholil, *As-Silah...*, p 13-17 .

⁴⁵ Mohammed Syaikhona Kholil, *As-Silah...*, p. 14 .

Marital relationship end due to the fall of divorce by the husband to his wife or the divorce agreed upon by both. The fall of divorce means the separation of the marriage cord and the end of the relationship between husband and wife.⁴⁶ Divorce is an attempt to eliminate the marriage bond between husband and wife which causes both of them to no longer be lawful to one another. The divorce explanation too outlined by Syaikhona Kholil in the book essay as follows.

مَعْنَاهُ لُغَةً الْفِرَاقُ مُطْلَقًا وَاصْطِلَاحًا فُرْقَةٌ بَيْنَ الزَّوْجَيْنِ بِلَفْظٍ مَّ حُصُوصٍ كَقَوْلِ الرَّجُلِ لِزَوْجَتِهِ طَلَّقْتُكَ أَوْ أَنْتَ مُطَلَّقةٌ أَوْ أَنْتَ طَالِقٌ⁴⁷

"dining artenna talak delem Paneka language aphesa hala absolute ben delem term paneka aphesa between lake bin bini kelaben lafad si intuaghi kadhi uje'en orang lake dek bini'nah sengko nalak ke be'na otabe be'na italak otabe be'na katalak."⁴⁷ (meaning: divorce according to language is separation from absolute matters. Divorce according to terms is separation between husband and wife with a determined pronunciation such as the husband's words to his wife, namely "I divorce you" or "you, I divorce" or "you are divorced")

Literally the term divorce comes from the Arabic language, namely *talaq* or *itlâq* which means to break free from the bonds, separate, divorce,⁴⁸ or let go of the ropes and set them free.⁴⁹ Divorce in question is the release of a marriage bond,⁵⁰ the end of a marriage relationship,⁵¹ or the dissolution of a husband and wife relationship.⁵²

Wahbah Az-Zuhaili explained that the term divorce according to language is *furqah*, ie has the meaning of *aliftirâq* (separating) , the plural is *furaq*, whereas

⁴⁶Abd. Rahman Ghazaly, *Fiqh...* , p. 164.

⁴⁷Mohammed Syaikhona Kholil, *As-Silah...*, p. 19.

⁴⁸Ahmad Warson Munawwir, *Al-Munawwir: The Complete Arabic-Indonesian Dictionary*, print. XIV, (Surabaya: Progressive Library, 1997), p. 861.

⁴⁹Abdul Aziz Muhammad Azzam and Abdul Wahhab Sayyed Hawwas, *Fiqh Munakahat: Khitbah, Marriage and Divorce*, Translator H. Abdul Majid Khon, (Jakarta: AMZAH, 2009), p. 255.

⁵⁰Sulaiman Rasjid, *Islamic Fiqh* , cet. VI, (Jakarta: At-tahiriyyah, 1976), p. 376.

⁵¹HMA Tihami and Sohari Sahrani, *Fiqh Munakahat : A Complete Study of Marriage Jurisprudence* , Cet. III, (Jakarta: Rajawali Press, 2013), h. 229. See also HSA Al-Hamdani, *Treatise on Marriage (Islamic Marriage Law)*, (Jakarta: Pustaka Amani, 2002), p. 202.

⁵²Mustofa Hasan, *Introduction to Family Law*, (Bandung: CV Pustaka Setia, 2011), p. 185.

according to the term is the release of marital ties, and the breaking of relations between husband and wife due to one of several reasons.⁵³

Chapter *Ruju'*.

Ruju' comes from the word *rujah* which means to return. The point is to return to living with husband and wife as before as husband and wife. *Ruju'* is like the second and third chances that Allah SWT gives to husbands and wives who divorce by way of *raj'i talak* as long as they are still in the *iddah period* without a new marriage contract. Opportunity to correct mistakes or patch up the shortcomings of each party, husband and wife which can be the cause of divorce.

According to *syara' ruju'* is the return of a husband to his ex-wife by marriage during the *iddah period* after being divorced by a *raj'i*. *Ruju'* is a man's right to return to his ex-wife during the *iddah period*. So that the ex-wife cannot cancel it even if her husband says "There is no *ruju'* for you", because her ex-husband still has the right to refer to her. The law, according to the consensus of the *madhhab scholars*, is permissible.⁵⁴

According to the scholars of the *ruju'* school, there is also no need for a guardian, dowry, and the willingness of a divorced wife. As in the word of Allah SWT in the letter Al - Baqarah: 228

A means: "Women who are divorced should hold themselves (waiting) three times *quru*. It is not permissible for them to hide what Allah created in their wombs if they believe in Allah and the Hereafter. And her husbands have the right to refer to her during that waiting period if they (husbands) wish to make peace. And women have equal rights with their obligations in a way that is *ma'ruf*. However, husbands have one degree of superiority over their wives. And Allah is Mighty, Most Wise."⁵⁵

⁵³Wahbah Az-Zuhaili, *Islamic Fiqh Wa Adillatuhu*, translator Abdul Hayyie Al-Kattani, et al, cet. I, Volume IX, (Jakarta: Gema Insani, 2011), p. 311.

⁵⁴ Abdul Aziz Mabruk Al-Ahmadi, et al. *Fiqh Muyassar*, (Darul Haq: Jakarta, 2016) trans. Izzudin karimi, cet. Second, Hal. 501.

⁵⁵QS. Al-Baqoroh : 228

It can be formulated that *ruju'* is to restore the legal status of marriage in full after the occurrence of *divorce raj'i* which was carried out by the ex-husband against his ex-wife during the *iddah period*, with certain words. With the occurrence of *divorce raj'i*. then the ex-husband's power over the wife is reduced, but there is still affinity of rights and obligations between the two as long as the wife is in her *iddah period*, namely the obligation to provide a place to live and guarantee a living, and as a balance, the ex-husband has the priority right to refer to his ex-wife in meaning to return her to her full position as wife, and the statement of *ruju'* becomes lawful for the ex-husband to interfere with the ex-wife in question, because with this their marital status returns to normal.

The fiqh provisions regarding marriage education for the reference chapter are found in the book *As-Silâh fî Bayân An-Nikâh* on pages 21 to 23. That is a situation as well as education where there is peace or reconciliation after divorce between husband and wife so that they return to valid marriage law. As lawful husband and wife again.

هل يجوز للرجل الرجوع لزوجته المطلقة ام لا ؟

(meaning: is it permissible for a husband to return " *ruju* " to his wife? True, it is permissible for a husband who has decreed divorce for *ruju* ' on his wife if the *iddah period* of his wife has not expired and the divorce that has been passed is not a divorce that has been repeated three times, and divorce that occurs is not divorce because divorce is sued with ransom)

كم اركان الرجعة؟

اركان الرجعة ثلاثة مرتجع ومحل وصيغة

(meaning: how many rukun *ruju* '? rukun *ruju* 'there are three; the person who wants to refer ', the woman who is referred to ' and sayings)

من المرتجع ومن المحل وماالصيغة؟

المرتجع هو الرجل المطلق والمحل هي المرأة المطلقة وصيغة قوله رجعتك اوانت مرجعة

(meaning: Who are *Murtaji* , *Mahal* , and *Shigoh* ? *Murtaji* 'is a divorced husband, *Mahal* is a divorced wife, and *shigoh* is a saying “I refer to you” or “you refer to”)

كم شروط الرجعة؟

شروط الرجعة اربعة ان يكون الطلاق دون ثلاثة وان يكون بعد دخول بها وان يكون الطلاق بعوض وان تكون قبل انقضاء العدة

(meaning: What are the conditions for ruju'? There are four conditions for ruju', firstly divorce is reconciled' not three divorces, secondly ruju' is done after the husband-wife relationship (jima'), thirdly divorce should be with ransom, and should be before the end of the iddah period)

هل يشترط رضا المرأة وحضور الوالى؟

لا يشترط ذلك لأنه فى معنى ادامة النكاح

(meaning: is the willingness of the divorced wife required to reconcile and is it necessary to present a guardian? There is no requirement for the willingness of the wife and the presence of a guardian. Because this is included in the permanence of marriage)

هل يشترط الاشتهادها ولا؟

فى ذلك خلاف بين العلماء والاولى الاستشهاد على ذلك

(meaning: is there a requirement for testimony in the ruju' process? In this case there are differences between the scholars and what is more important is that there is testimony in this ruju' process)

Refer according to Syaikhona Kholil is the return of the legal status of marriage between husband and wife in the midst of the iddah period after divorce. *Refer* can happen If both of them Correct want to return One The same other. *Refer* carried out to reconnect harmony in household life and preserve the broken marriage bond between husband and wife.⁵⁶

⁵⁶Abd. Rahman Ghazaly, *Fiqh ...* , matter. 287.

Marriage Education According to Syaikhona Kholil Bangkalan

Why does every creature carry out marriage? One answer is that there is something in every being that plays no small part in this being. It is an instinct that gives birth to sexual urges.⁵⁷ According to Syaikhona Kholil, we get married in order to have legal intercourse because we have said our consent to marriage.⁵⁸

This marriage instinct has existed since humans were created in pairs. We can learn from popular phenomena in the real world or cyberspace. Even in cyberspace, porn sites are the sites most visited by netizens. In 2016 an adult site was visited by as many as 64 million visitors in a day and Indonesians won the second most number of accesses after India.⁵⁹

According to survey data conducted by the Indonesian Child Protection Commission, out of a sample of 6,000 samples taken, it turned out that 91.58% of children had been exposed to pornography; 6.30% had mild pornography addiction, and 0.07% had severe addiction.⁶⁰ Furthermore, for the secondary school level, from a sample of 4,500 junior high school students, 97% obtained access to pornographic content.

This is the most dominant desire of every living being, to be able to survive and reproduce. Like male birds singing beautifully to attract their partners, male peacocks flick their wings behind their bodies and make the most beautiful motifs possible. This method is an effective tool for males in winning the female's heart. The male fish dances beautifully to attract the attention of its partner. The male sings, shakes his beautiful feathers, and dances his best in the hope that the female will be attracted.

Such is the instinct of creatures, each of them has a partner and seeks to meet his partner. There seems to be no instinct more profound and powerful than

⁵⁷ M. Qurays Shihab, *Al-Qur'an Bride, Jewel Necklace for My Children*, (Jakarta: Lentera Hati, 2007), p. 1.

⁵⁸ Syaikhona Kholil, *As-Silah fi Bayani Nikah*, (Bangkalan : tp. TT), p. 2.

⁵⁹ <https://www.jawapos.com/nasional/06/02/2018/miris-indonesia-jadi-juara-negara-peng-Akses-site-konten-dewasa/> accessed on Thursday, 1 December 2022.

⁶⁰ Siti Hikmawaty, <https://www.kpai.go.id/publikasi/kpai-darurat-pornography-pada-anak-sd-orangtua-harus-dindingkan-pengawasan>, accessed on Thursday, 1 December 2022.

the compulsion to meet two persons of the opposite sex; male and female, male and female Surah Adh-Dhaariyat 51: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: Everything We created two types in pairs so that you remember so that you believe in Our power, positive and negative. That is Divine creation and arrangement.⁶¹

In Yasin's letter: 36

مِمَّا لَا يَعْلَمُونَ

Meaning: Glory be to Allah who has created everything in pairs-male and female-both in the world of plants, themselves, and things that are unknown to humans (1). (1) The word "min" in this verse functions as an explanatory. Namely, Allah has created males and females in all of His creatures, whether in the form of plants, animals, humans and other living things that are invisible and not yet known to humans.⁶²

There is a law of sex, the "law of twos", which is given by Allah SWT for everything. Thus marriage/partnership is sunnatullah, in the sense of "God's decree that it applies to all creatures."⁶³

As stated by Syaikhona Kholil, the purpose of educating marriage:

مَا الْمَقْصُودُ مِنَ النِّكَاحِ؟

(meaning: what is the purpose of marriage? The purpose of marriage is to seek happiness from a beautiful wife who has good behavior, keeps her eyes from seeing what is not lawful and produces offspring of pious children who pray).⁶⁴

⁶¹ Soenarjo, *Al-Qur'an and its Translation*, Waqf from Khodim al-Haromain asy-Syarifain, (Jakarta : Ministry of Religion of the Republic of Indonesia , 1971), p. 862 .

⁶² *Ibid.* , matter. 710.

⁶³ M. Qurays Shihab, *Bride ...*, p. 2.

⁶⁴ Muhammad Kholil, *As-Silah ...*, p. 4-5.

It has become a law of nature that every human being since birth in this world always has a tendency to need each other and live together with other creatures in establishing a life. ⁶⁵Humans are social beings who cannot live alone, because humans are interdependent and need each other, as well as between men and women, they have advantages and disadvantages. To fulfill their strengths and weaknesses, they need a partner.

In a simple context, living together begins with a family (building a household), because family is the most important factor in human life which was originally formed by a man and a woman who have met the requirements (both physically and spiritually) to build household, this is what is called marriage ⁶⁶(in everyday life, the word nikah or mating is usually used interchangeably). In other words, marriage ⁶⁷is a sacred bond between a man man with a woman who is believed to be a bond "ميثاقا غليظا" "This bond is the only way to change a case that was originally deemed unlawful to become lawful by someone against the opposite sex in the nuances of *mawaddah wa rahmah* in order to achieve a sakinah household life. ⁴

Many people hope to get happiness through marriage. There are also some people who think that marriage is an easy but difficult matter and difficult but easy, and is considered the best door to make it easier to get sustenance. ⁵ The point is, that Allah SWT, in His Word promises people who are married will be given easy ways to find sustenance.

More than that, this marriage bond is a major factor in the formation of the next generation of life as caliphs on earth. This is also one of the wisdom in the

⁶⁵R. Wirjono Prodjodikoro, *Marriage Law in Indonesia*, (Bandung: Sumur, 1984), p. 7.

⁶⁶Mohammad Zaid, *Twenty-Five Years of Implementing the Marriage Law*, (Jakarta: Ministry of Religion of the Republic of Indonesia, Religious Research and Development Agency and Religious Education and Training, 2002), p. 1.

⁶⁷Derived from the word marriage, meaning: matchmaking of men and women to become husbands wife. WJS Poerwadar Minta, *General Indonesian Dictionary*, (Jakarta: Balai Pustaka, 1985), 453. Marriage is a very important event in the life of our society. Not only an event concerning those concerned (male men and women), but also concerns parents, siblings and family.

creation of humans in pairs, *sunnatullah*, equipped with various instincts, one of which is the instinct to love and be loved by the opposite sex (*gharizah an-Lust*) . Even in the sources of Islamic normative teachings, marriage is considered worship that can bring rewards for the perpetrators.

From here it seems that it is not excessive when Allah SWT, combines the issue of marriage with His grace in the form of providing sustenance for His creatures. Allah SWT, emphatically says that marriage and provision of sustenance is a responsibility and His *sunnatullah* that runs naturally, as He has indicated in His holy book:

Surah An-Nahl 16: 72

Meaning: "Allah SWT, made for you wives from your own kind and made for you from your wives, children and grandchildren, and gave you sustenance from the good. So why do they believe in falsehood and deny Allah's favor?"⁶⁸

However, this verse cannot be understood in general without certain limitations and requirements, bearing in mind that marriage is a physical and spiritual bond between a man and a woman which is expected to be a lasting bond not only for a certain time limit so that to achieve this goal it is necessary to preparedness of both parties both mentally and materially.

Reflected in the narrative of Syaikhona Kholil in our *As-Silah* that:

وَوَسِيلَةَ إِلَىٰ اشْتِبَاكِ الشُّعُوبِ وَالْأَقْوَامِ . نَاظِمِ عَقْدِ الْأُلْفَةِ بَيْنَ الرَّوَجَيْنِ أَحْسَنَ نِظَامٍ .
وَجَاعِلِ نِظَامَ الْعَالَمِ مَرْبُوطًا بِهَذَا الْإِنْتِظَامِ⁶⁹

Meaning: Praise be to Allah SWT who has created a fetus from the darkness of the womb and made marriage because it preserves offspring and mankind. And became because of the mixing of tribes and nations. Arrangements for the contract of husband and wife affection in the best rules. regulator of the natural order bound up with this order).

⁶⁸ Soenarjo, *AlQur'an ...* , p. 412.

⁶⁹ Muhammad Kholil, *As-Silah ...*, p. 13

The male and female partners in a marriage are described as a pair of left and right hands working together and working together. If the right hand is in trouble, it will be assisted by the left hand. If the left-hand hurts, it will be treated by the right hand. If the right hand is dirty, then it is cleaned by the left hand. If both hands agree, both together will be able to do difficult work and can lift heavy loads if it feels hard to do it with one hand. This is a picture of the connectedness and dependence of a pair of hands working and working together that we can make an example of in the essence of building a household.

Households that are built based on the foundation of faith and piety to Allah SWT and at the same time the guidance of Rosululloh Saw, Syaikhona Kholil said that getting married is a brave step according to syar'i. So it's not wrong to start with praise to Allah SWT and prayers for the prophet in the initial process of marriage and aim for heaven or heaven that Allah promised. This is contained in the opening of the marriage sermon in the following As-Silah:

لَا شَرِيكَ لَهُ شَهَادَةٌ مُّوَصَّلَةٌ إِلَى دَارِ السَّلَامِ.

Meaning: Praise be to the Most Holy Essence of Allah SWT for His great pleasure. And gratitude for what Allah has given from the many gifts. I testify that there is no God but Allah SWT, the Almighty, who has no partner for Allah SWT, the testimony that is the way to Heaven.

In the environment of Western and eastern civilizations, marriage is a life association between a man and a woman which is formally confirmed based on rules⁷⁰ both physical and positive law laws or according to religious rules that are believed to be carried out during their lifetime in accordance with the institution of marriage. Therefore, the implementation of marriage must be based on rules that

⁷⁰The foundations of marriage are formed by the natural elements of life itself; biological needs and functions, the need for affection and brotherhood, caring for children born from these marriages and educating these children to become perfect (valuable) members of society. This form of marriage functions as an institution. See, Soetojo Prawirohamidjojo, *Pluralism in Marriage Law in Indonesia*, (Surabaya: Airlangga University Press, 1986), p. 22.

have been established either by the government or by religion (Islamic teachings). The implementation of marriages based on the rules set by the government has been agreed to be fulfilled, and those who violate them will receive sanctions. Government regulations regarding marriage are packaged in regulations; Compilation of Islamic Law (KHI, the source of Islamic law which becomes positive law) and Law No. 1 of 1974 concerning Marriage, as well as Government Regulation No. 9 of 1985 concerning Implementation of Marriage Law.

According to Syaikhona Kholil, the spirit of marriage is the spirit of following the Sunnah of the Prophet Muhammad as the Prophet of the end of time. Even according to the hadith of the Prophet which was used as a foundation by Syaikhona Kholil, that the pleasures of the world consist of three things. The first issue is about sholihat women.

دُنْيَاكُمْ ثَلَاثُ النِّسَاءِ وَالطِّيبِ وَجَعَلْتُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ.

Meaning: And I testify that the Prophet Muhammad is His servant, a person who is purified and loved by Allah SWT. It was he who said that the world consists of three things; women, fragrances and made for me the longing to pray. Sholawat and greetings may Allah SWT bestow upon the Prophet Muhammad SAW and his family members, his friends and relatives, ama ba'du.

According to religious law in general, marriage is a holy act, namely a bond between two parties in fulfilling the commands and recommendations of Allah SWT, so that family and kinship life goes well in accordance with the teachings of their respective religions. So, from a religious point of view, marriage has a legal impact on the religion of the two prospective brides and their relatives. Religious law has determined the position of humans with their faith and piety (to Allah SWT), doing the actions that should be done and staying away from what should be

left behind. Religion (in general) does not justify marriage not based on religious teachings.⁷¹

Specifically for Islamic religious law, the main legal basis is the Koran and al-Hadith. However, sometimes there are verses of the Qur'an and al-Hadith that cannot be understood directly by humans, therefore they can go through the path of Ijtihad. results of the ijthihad of the scholars, it was collected so that it became a science called the Science of Fiqh. So that the science of fiqh can be interpreted as a science that explains syara' laws with detailed arguments, or it is also called knowledge that knows the branches of syar'i law regarding actions that are issued from detailed arguments⁷².

In an Islamic perspective, marriage contains several aspects, one of which is the legal aspect. Seen from this aspect, marriage is a strong agreement, this is in accordance with the word of Allah SWT, Surat an-Nisa': 21.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

*This means: " How did you come to the heart to take back the dowry that you had given, even though you had gotten along with each other as husband and wife, and your wives had promised firmly and legally to be a good husband and wife. "*⁷³

There is something that must be maintained in this strong agreement, namely a heart that accepts, a willing soul, a reassuring attitude, and a willingness to fight together.⁷⁴ Living together in marriage will make life more stable and healthier physically and mentally. The positive influences that arise (marriage) include having a sense of identity (*sense of self*) and also mental well-being (*wellness*). The latter

⁷¹Hilman Hadikusuma, *Indonesian Marriage Law* , (Bandung: CV. Mandar Maju, 1990), p. 10.

⁷²Sjechul Hadi Permono, *Dynamics of Islamic Law in Responding to the Challenges of the Globalization Era*, (Surabaya: Demak Press, 2002) , p. 8.

⁷³Soenarjo, *Al-Qur'an ...* , p. 1 20.

⁷⁴Mohammad Fauzil Adhim, *Achieving Baroque Marriage*, (Yogyakarta: Mitra Pustaka, 2000), p. 34.

refers to optimal health conditions, thus forming the ability to function fully and actively through the physical, intellectual, emotional, spiritual, and social spheres.⁷⁵

The law of marriage according to Syaikhona Kholil is as follows:

مَا حُكْمُ النِّكَاحِ؟
حُكْمُ النِّكَاحِ إِمَّا وَاجِبٌ وَإِمَّا حَرَامٌ وَإِمَّا مُسْتَحَبٌّ وَإِمَّا مَكْرُوهٌ

(meaning: what is the law on marriage? marriage law can be mandatory, can be unlawful, can be sunnah, and can be makruh)

Marriage law according to Syaikhona Kholil is divided into four, namely obligatory, unlawful, sunnah, and makruh. Marriage is legally obligatory for people who have the will to marry, are old enough, and are physically capable because marriage can fortify them from committing adultery. Marriage is illegal if you marry a woman who is in the *iddah period*, marry a woman in the same nasab or lineage such as siblings, mothers or fathers, nephews, and married when doing *ihram*.⁷⁶

In addition to the legal review of marriage, there are monotheistic, sharia, and moral values, but in general Islamic values are more prominent in the form of moral values. According to Abdullah Darraz, as quoted by Hasan Langgulung, dividing moral values⁷⁷ appropriate for educational purposes to five types:

- a. Individual moral values
- b. Family Values
- c. Social Moral Values
- d. Moral Values in the State
- e. Religious Moral Values

⁷⁵Mohammad Fauzil 'Adhim, *The Beauty of Young Marriage*, (Jakarta: Gema Insani Press, 2004), p. 5.

⁷⁶Mohammed Kholil, book *As-silâh fi . . .*, matter. 3 .

⁷⁷Rahmat, *Implementation of Islamic Values in Environmental Education*, http://uinsuka.info/ejurnal/index.php?option=com_content&task=view&id=90&id=90&Itemid=5
. h al . 1 .

Implementation of Marriage Education in the Book *of As-Silah fi Bayani Nikah*.

Changing times demand changes in methods of implementing theories in various fields. Including in the field of education, formal and non-formal education is expected to prepare students according to their era. ⁷⁸The publication of the independent curriculum in the middle of 2022 will automatically replace the previous curriculum. The new curriculum is expected to be able to answer the shortcomings of the 2013 curriculum, especially during the Covid-19 pandemic in the last three years.

The independent curriculum is a curriculum that focuses more on the talents and interests of students, as described in Law no. 20 of 2003 concerning the National Education System article 35. It contains graduate competency standards, this is a qualification for graduates' abilities which includes attitudes, knowledge, and skills with agreed national standards.⁷⁹

The implementation of marriage education according to Syaikhona Kholil in Syaikhona Kholil Islamic boarding schools here is a process of actualizing marriage education from the book *As-Silah fi Bayani Nikah* in learning and building competence and character in students in educational institutions managed by offspring. Syaikhona Kholil. In accordance with the dimensions, elements and sub-elements of the Pancasila student profile in the Merdeka curriculum, especially the first element, namely faith, piety to God Almighty and noble character,⁸⁰

⁷⁸Muzlikhatun, U. " Authentic Assessment of Islamic Religious Education Learning and Character in the 2013 Curriculum". (*Journal of Education* , Vol.6, No.2), p.223.

⁷⁹Wiwin Fachrudin Yusuf. *Implementation of the 2013 Curriculum (K13) in Elementary School (SD) Islamic Religious Education Subjects*. (*Jurnal Al-Murabbi* , Vol. 3, No. 2, June 2018), p. 267.

⁸⁰ *Dimensions, Elements and Sub Elements of the Pancasila Student Profile in the Independent Curriculum* , (Jakarta: Education Standards, Curriculum and Assessment Agency, Ministry of Education, Ministry of Education, Culture, Research, and Technology, 2022), p. 2-4.



Figure 3 : Six Dimensions of Pancasila Student Profiles in the Independent Curriculum

Marriage education with reference to the *As-Silah* book indirectly inspires the activeness of educators professionally in designing effective and meaningful/enjoyable learning, organizing learning, choosing the right learning approach, determining learning procedures and establishing competence effectively, and setting criteria for a success. Implementation has the aim of improving the quality of human resources and increasing the competitiveness of the nation in line with the development of science, technology and art.⁸¹

In the 2013 curriculum competency development process there were changes in subjects from the previous curriculum (KTSP), the most visible thing was that in the subjects of Islamic religious education they changed to Islamic religious education and morals. Even this subject is the most striking than the other subjects. School is a formal institution with the aim of preparing students and preparing them as quality human resources. So in Islamic religious education subjects and manners are things that play a very important role in developing the morals, attitudes, or morals of students.⁸²

There are a number of things that serve as the foundation or indicators that are able to see the success of implementing a curriculum including the following:

⁸¹Setiadi, H. " Implementation of Assessment in the 2013 Curriculum ". *Journal of Educational Research and Evaluation*, 20 (2), pp.166-178

⁸²Ainiyah, N. *Character Building Through Islamic Religious Education*. (*Al-Ulum*, Vol.13, No.1), pp.25-38.

(1) producing graduates who have good morals and good morals; (2) there are qualified, productive, creative, and independent graduates; (3) improving the quality of learning and realizing active, creative, effective, enjoyable learning and increasing the efficiency and effectiveness of the management and utilization of learning resources; (4) increased attention and participation of parents and society.⁸³

The indicators described above can be achieved when educators assess students using descriptive assessments instead of numerical assessments. Because in descriptive assessment, the results of the learning process are more detailed and determine how capable students are in achieving the learning objectives to be achieved. Authentic assessment is needed to measure significantly the learning outcomes of students in the realm of attitudes, skills and knowledge.⁸⁴

is in these Islamic boarding schools managed by dzuri ya Syaikhona Kholil that traces of teaching the books written by Syaikhona Kholil are felt . There are 20 pesantren which are currently part of the Syaikhona Kholil dzuriyah pesantren network throughout the island of Madura. The two most influential of them are the Syaikhona Kholil Islamic Boarding School in Kademangan and the Nurul Cholil Islamic Boarding School in West Demangan, Bangkalan, Madura.⁸⁵

There are thousands of boarding students in these two large Islamic boarding schools, they come from various parts of the city on the island of Madura and outside the island of Madura. Two teaching systems are implemented in these two Islamic boarding schools as well as the Syaikhona Kholil dzuriyah Islamic boarding schools in general. *First*, the sorogan or bandongan method, *second*, the madrosiyah method, currently at the Syaikhona Kholil Islamic Boarding School and Nurul Kholil Islamic Boarding School, the level of education even reaches the tertiary level as has been implemented at the Syaikhona Kholil High School which

⁸³Muhammad 'Athiyah ALAbrasyi, *Basic Principles of Islamic Education* , (Bandung: Pustaka Setia, 2003), p. 13.

⁸⁴Agus Zaeul Fitri and Binti Maunah, *Authentic Assessment Models*, (Tulungagung: STAIN Tulungagung Pers, Ed. Print 1), p. 14.

⁸⁵Interview with Ahmad Hafsin, Lecturer in Islamic Law at STAI Syaikhona Kholil, on 28 June 2022.

is integrated with the Syaikhona Kholil Islamic boarding school complex in Bangkalan, while at Nurul Islamic boarding school Cholil merged in Ma'had 'ali Nurul Cholil.⁸⁶ Kaukabudduri Islamic Boarding School is classified as the youngest pesantren, but the spirit of preserving Syaikhona Kholil's book is no less good.

Kesimpulan

Islamic teachings regulate marriage as a basic need for adult humans to gain happiness by having fun with a beautiful wife who has good behavior, keeps her eyes from seeing what is not lawful and produces offspring with pious children who pray. Syaikhona Kholil stated that a wife has the right to have intercourse in a way which includes; dowry, clothing and comfortable housing. Syaikhona Kholil is composed of five cases; First, the prospective groom; Second, the bride and groom; The three guardians. Fourth, two witnesses and fifth, *sighat* or consent qabul. The conditions for the groom to be truly a man, are Muslim, not in the same lineage or relationship, not bound by marriage to another person, not currently under ihram for Hajj or Umrah and not married under duress. The requirements for two witnesses as guardian requirements are that they are Muslim, fair, reasonable, mature and can choose (to become guardians or refuse). There are two perfect marriages. First, the pillars and conditions of marriage are perfect, and secondly, there are no marriage restrictions that are violated. After the marriage is declared valid, the bride and groom have their respective rights and obligations as husband and wife in one family.

Marriage contains educational values that link marriage theory with existing social realities. Teaching the book *As-Silah fi Bayani Nikah* supports the improvement of the character of Pancasila students in terms of religious values, especially in the dimensions, elements and sub-elements of the garden, namely faith in and piety to God Almighty and having noble character.

⁸⁶Interview with Ustadz H. Qusyairi, S.Pd.I, Senior Lecturer at Nurul Cholil Islamic Boarding School, on 27 June 2022.

The implementation of marriage education in educational institutions 'ala Syaikhona Kholil is an ongoing process that aims to improve the skills and character of students in various fields, including the fiqh chapter on marriage. Using two types of curriculums, the curriculum for Islamic boarding schools and madrasas, both at the Syaikhona Kholil, Nur Cholil, and Kaukabudduri Islamic boarding schools. The structured curriculum aims to prepare students for future careers, promote knowledge and skills, and foster problem-solving abilities. The curriculum is evaluated through two methods, formative evaluation, and summative.

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