

Contemporary Wedding in Indonesia (Study of Mubarakah Wedding at Hidayatullah Islamic Boarding School, Balikpapan, East Kalimantan)

Abdullah

Universitas Islam Negeri Mataram, Indonesia
gibranabdallah@uinmataram.ac.id

Hijrah

STIS Darul Falah Pagutan Mataram, Indonesia
hijrahfinanda@gmail.com

Abstract

This research aims to examine in depth a new concept of marriage which was initiated by the manager of the Hidayatullah Islamic Boarding School behind the board, this concept according to the experts can be an alternative solution in building a harmonious family as the first step in building a peaceful and prosperous world civilization. This research is empirical legal research, in collecting data, this research uses interview, observation and documentation methods. This research found that the Hidayatullah Balik Papan Islamic Boarding School designed the concept of marriage, which is relatively new, there are no classical or contemporary fiqh studies that discuss about it. This concept is termed as Mubarakah Marriage, the Mubarakah marriage process is divided into three, they are Pre-Marriage, Marriage Process and Post-Marriage. The process includes First, mubarakah marriage participants are required to follow the pre-wedding briefing quarantine, second marriage is carried out without



dating or ta'aruf, the three partners are chosen by the committee, marriage participants will know their match for sure after the contract, the four contract processes and receptions are carried out bulkly and it is free of charge, fifth post-wedding Family guidance. The principles of this marriage are religiosity, cheap, easy and simple, pre-marriage guidance to post-marriage, and the principle of da'wah. The effectiveness of this concept in family resilience is very high because 92% of married couples remain intact until now.

KEYWORDS *Marriage, Mubarakah, Contemporary*

Abstrak

Penelitian ini bertujuan untuk mengkaji secara mendalam konsep baru dalam pernikahan yang digagas oleh pengelola pondok pesantren hidayatullah balik papan, Konsep ini menurut para ahli bisa menjadi solusi alternative dalam membangun keluarga harmonis sebagai langkah awal membangun peradaban dunia yang damai dan sejahtera. Penelitian ini adalah penelitian hukum empiris, dalam mengumpulkan data penelitian ini menggunakan metode wawancara, observasi dan dokumentasi. Penelitian ini menemukan bahwa Pondok Pesantren Hidayatullah Balik Papan mendesain Konsep pernikahan yang tergolong baru tidak terdapat kajian fiqh baik klasik maupun kontemporer yang membahasny. Konsep ini diistilahkan dengan Pernikahan Mubarakah, Proses pernikahan Mubarakah terbagi menjadi tiga, Pra Nikah, Proses Nikah dan Psca Menikah. Proses tersebut meliputi Pertama, peserta nikah mubarakah wajib mengikuti karantina pembekalan Pra ikah, Kedua pernikahan dilakukan tanpa pacaran atau ta'aruf, ketiga jodoh ditentukan oleh panitia, peserta pernikahan akan mngetahui jodohnya secara pasti setelah akad, keempat proses akad dan resepsi dilakukan secara massal dengan biaya gratis, kelima pembimbingan Keluarga pasca menikah. Asas pernikahan ini adalah religiusitas, murah, mudah dan sederhana, pembimbingan pra Nikah hingga pasca menikah, dan asas da'wah. Efektifitas konsep ini dalam ketahanan keluarga tergolong sangat tinggi karean 92% pasangan menikah tetap utuh sampai dengan saat ini

KATA KUNCI *Pernikahan, Mubarakah, Kontemporer*

Introduction

History records that along with the times, the concept of marriage has very diverse types and variants. Many contemporary names and terms originated from each method used in marriage, for example, Sunnah marriage, Mut'ah marriage, Banjar Beleleng marriage, Misyar marriage, Sirri marriage and others. Based on the author's analysis, these marriages have been extensively studied by researchers.

In contrast to the example of marriage above, the development of the concept of marriage which was initiated and developed within the Hidayatullah Islamic Boarding School in Balikpapan, East Kalimantan has its own type and style, the concept of marriage is termed *mubarakah* marriage. The term "*mubarakah* marriage" was previously not specifically known in classical Islamic jurisprudence studies, this is evidenced by the absence of detailed discussions or explanations regarding to this marriage, both in historical books and classical fiqh books of the Madhhab Sholars which have been used as references in marriage discourse. So, a simple conclusion can be said that the practice of *mubarakah* marriage is a new (contemporary) marriage practice.

This new concept of the marriage model, based on the researcher's initial observations, contradicts the theories of Islamic marriage law¹ and positive law², If in Islamic law and positive law it is emphasized that before the marriage is carried out, each partner knows each other's character, character and attitude before marriage³, it is different with *mubarakah* marriages, the right to choose a partner is left entirely directly to the committee to choose and determine the partner of each prospective *mubarakah* marriage participant and the prospective bride and groom do

¹ Fitri Sakinah and Melok Roro Kinanti, "Pengungkapan diri dan Kepuasan Pernikahan pada Individu yang Menikah melalui Proses Ta'aruf", *Jurnal Psikologi Integratif* 6 No 1, (2018), p. 31

² Iis Ardhanita and Budi Andayani, "Kepuasan Pernikahan ditinjau dari berpacaran dan tidak berpacaran", *Jurnal Psikologi* 32, No. 1 (2005), p. 104

³ Dawud Rasyid, "Concept of Khiyar in Transaction in Islamic Law", *Samarah* 4 No. 2 (2022), p. 470

not see directly their prospective partner in the ta'aruf process but only through photos shown. the day before the implementation of the '*aqad nikah*'⁴.

The concept of *mubarakah* marriage is relatively new and no one has researched it yet. This condition is very interesting for the author to study seriously and deeply to find out how the real concept of *mubarakah* marriage is, the factors behind the occurrence of *mubarakah* marriages and how the impact of *mubarakah* marriage.

Methods

This research is empirical legal research, which examines the law that lives and develops in society⁵. While the approach used is a legal sociology approach⁶, So that the reseachers can say taht *mubarakah* marriage as a legal action which is an empirical phenomenon that is part of a community group. The type of data in this study is in the form of primary data and secondary data. Primary data are the results of interviews and documentation of the perpetrators of *mubarakah* marriages and related parties, namely the Central Executive Board and the Leaders of the Hidayatulalh Islamic Boarding School in Balikpapan, East Kalimantan regarding *mubarakah* marriage which is the object of this research. Secondary data is data obtained from the Qur'an, Hadith, Fiqh books, laws and regulations, newspapers and others, which are supporting data that have relevance to this research. Data collection in this research uses interview, observation and documentation techniques. Data analysis is based on the following steps:

⁴ Personal Interview, on March 16, 2019

⁵ F.C. Susila Adiyanta, "Hukum dan Studi Penelitian Empiris: Penggunaan Metode Survey sebagai Instrumen Penelitian Hukum Empiris". *Administratve Law & Governance* 2, No. 4 (2019), p. 708.

⁶ Aidil Alfin and Busyro, *Nikah Siri dalam tinjauan Hukum Teoritis dan Sosiologi Hukum Islam Indonesia.* *Jurnal Al-Manahij* XI, No 1 (2017), p. 72.

1. **Data Collection:** In the first model analysis, data collected from interviews, observations, and various documents based on categorization in accordance with the research problem were then developed to sharpen the data through further data searches.
2. **Data Reduction** is a form of analysis that sharpens, categorizes, directs, discards unnecessary data and organizes data in such a way that final conclusions can be determined and verified. Data reduction takes place continuously as long as the research has not ended. The product of data reduction is in the form of a summary of field notes, both from initial notes, expansions, and additions.
3. **Data Displaying** is a set of information organizations that allows research conclusions to be made. The presentation of data is intended to find meaningful patterns and provide the possibility of determining conclusions and providing actions.
4. **Concluding:** the determination of conclusions is part of a complete configuration activity. Conclusions were also verified during the research. Conclusions are determined since the researcher arranges notes, patterns, statements, configurations, causal directions, and various propositions. At this stage the researcher makes conclusions which are a concise, clear and easy to understand description of the object of research, that is *mubarakah* marriage.

Overview of Hidayatullah Islamic Boarding School Balikpapan, East Kalimantan

Hidayatullah was originally a boarding school that stood on a waqf area of 120 hectares in Mount Shoot, Balikpapan, East Kalimantan. This Islamic boarding school was founded by Mr. Abdullah Said on January 7th, 1973. In its development, Mr. Abdullah Said sent his students to preach to various regions throughout Indonesia, especially Muslim minority areas.

In their new assignment, Hidayatullah's students did not just preach, but also built a branch of Hidayatullah Islamic boarding school. In the end, Hidayatullah Islamic boarding schools spread to 100 districts throughout Indonesia⁷.

The focus of the activities of the Hidayatullah Islamic Boarding School is social, education and da'wah. At Hidayatullah's First National Conference (MUNAS) on July 13rd – 19th 2000 in Balikpapan, Hidayatullah developed its management into a social organization (ormas) and declared itself a da'wah movement and Islamic struggle⁸.

In subsequent developments, the Islamic organization Hidayatullah turned into the Hidayatullah Association. The membership, vision, mission, and basic concepts of the movement are open. In line with that, Hidayatullah cadres who have spread throughout the country began to form Branch Leaders (PC), Regional Leaders (PD) and Regional Leadership Councils (DPW). By 2019, Hidayatullah already has 33 DPW, 287 PD and 750 PCs. The number of DPC, PR and PAR is not listed due to its constantly changing growth⁹.

Since 1978 Hidayatullah has sent preachers throughout Indonesia and established the Hidayatullah School of Economics (STIEHID) in Depok, the Luqman Al-Hakim Islamic College (STAIL) in Surabaya and the Hidayatullah Islamic College (STISID) in Balikpapan as institutions education for the cadre of da'i by imposing full scholarships (tuition fees and living expenses) for students with a pattern of service ties. These da'i then get a maximum allowance of up to 3 years or until they are able to become economic actors in the place where they are.

Starting in 1998, this da'I cadre educational institution has produced graduates and has sent da'I to various regions, especially Eastern

⁷ See also, Najmatun Nahdhah, *Strategi Pengembangan Sumber Daya Manusia Dalam Meningkatkan Keunggulan Kompetitif: Studi Kasus di Pondok Pesantren Hidayatullah Balikpapan*, (Thesis: UIN Maulana Malik Ibrahim Malang, 2017), p. 92

⁸ Sri Hartati, *Konsep Gerakan Dakwah Hidayatullah dalam buku Panduan Berislam*, (Thesis: Universitas Muhamadiyah Surakarta: 2015), p. 5

⁹ Profile of Hidayatullah Hidayatullah Boarding School Balikpapan, 2019

and Central Indonesia. At least every year, Hidayatullah sends 150 da'i to various regions in Indonesia, 50 of whom are undergraduate graduates from da'i cadre educational institutions.

Hidayatullah educational institutions include Kindergartens and preschool play groups, Elementary Schools or Madrasah Ibtidaiyah in almost all regions, Junior High Schools/Madrasah Tsanawiyah and High Schools/Madrasah Aliyah at least in every region and 3 universities in Surabaya, Balikpapan and Depok¹⁰. The Saleh Children's Education Center (*hereinafter as* PPAS) is an institution in the form of a boarding school for orphans. There are more than 200 Shaleh Children's Education Centers (PPAS) with a number of orphans and underprivileged where each PPAS accommodates about 150 children.

In 2013, Hidayatullah received the addition of a university, STTSTIKMA International Malang, which was under the shade of PW Hidayatullah, East Java. Unlike other Hidayatullah Colleges which generally study religion, STTSTIKMA International Malang is a university that studies the fields of Information Technology, Multimedia, Architecture, and Computerized Accounting. STTSTIKMA International Malang joined after the old foundation, donating the STTSTIKMA International institution to the Hidayatullah organization.

As a cadre-based Islamic mass organization, Hidayatullah declared itself as the Islamic Struggle Movement (*Al-Harakahal-Jihadiyahal Islamiyah*) with da'wah and tarbiyah as its main programs. Hidayatullah's membership is open, where its business functions as a basis for education and cadres.

¹⁰ As one of the Islamic-based institutions or organizations, the Hidayatullah Islamic Boarding School in its development established and opened educational institutions from lower levels to higher education with Islamic nuances. This is a form of serious commitment from the Hidayatullah Islamic Boarding School so that later the students who will become Hidayatullah cadres are truly ready to carry out the task of preaching to their respective communities.

The Hidayatullah method (*manhajnubuwwah*) is adhering to the Qur'an and as-Sunnah as a form of obedience to Allah and His Messenger. Hidayatullah focuses on rectifying the issue of aqidah, imamah and congregation (*tajdid*); enlightenment of consciousness (*tilawatuayatillah*); cleansing the soul (*tazkiyatun-nufus*); teaching and education (*ta'limatul-kitab wal-hikmah*) with the ultimate goal of giving birth to leadership and the ummah.

Hidayatullah Islamic Boarding Schools function as a place to explore knowledge. This boarding school is inhabited by students who live in dormitories, teachers, caregivers, managers and Hidayatullah congregation. The teaching pattern at the Hidayatullah Islamic Boarding School is a modern pesantren system, which combines the general subjects of the Ministry of Education and Culture and special subjects or Islam (*diniyah*).

General subjects are the same as subjects in other public schools, for example mathematics, physics, chemistry and others. Special subjects are subjects related to Islam, for example aqidah, fiqh, Arabic, and memorizing or *tahfidz* of the Qur'an, as well as many other subjects, according to the level of education and the location of the campus.

Mubarakah Wedding at Hidayatullah Islamic Boarding School Balikpapan History of Mubarakah Marriage at Hidayatullah Islamic Boarding School Balikpapan

Pondok Pesantren Hidayatullah Balikpapan, making marriage a priority program for cadres who are still single this is due to three things, first, the social condition of the community is more accepting of married

da'i¹¹., secondly, avoiding the slander of women that can damage the authority of one's *da'i*'s character¹²., third, to bind cadres to always be committed to the provisions made, so that later the santri after returning to the community will become militant cadres and have a strong commitment¹³.

The implementation of mubarakah marriage was actually come as a form of response to the marriage culture in society which is increasingly distant from the values of Islamic law and as an effort to reconstruct traditions in society which emphasizes that marriage must be carried out in a luxurious event that requires large costs. Conditions give birth to logical consequences, namely making the road to marriage difficult and opening the door of adultery wide for Muslim youths¹⁴. In response to this condition, the Hidayatullah Islamic Boarding School in Balikpapan offers the idea of a syar'i and cheap marriage concept, which is designed in the form of a mass wedding without dating or introductions.

Mass weddings which eventually turned into mubarakah marriages have become a hereditary tradition and have even become the hallmark of the Hidayatullah Islamic Boarding School in Balikpapan since 1977, which for the first time involved two couples and has grown until now. Along with its development, today the number of participants who take part in every mubarakah marriage continues to increase from year to year, even not only at the center of Hidayatullah Islamic Boarding School, namely in

¹¹ This culture is ingrained in society. Marriage is used as a symbol of maturity. See for more details Rr. Suhartini, "Hidayah as A Social Reality: The dynamics Of Religiosity Among Muslim Professionals in Surabaya", *Jurnal of Indonesian Islam* 14 No. 1, (2020), p. 248, see also Nusrwan, *Stratifikasi Sosial dan Etos Kerja Pada Masyarakat Lampung Saibatin di Pekon Balak Kecamatan balik Bukit kabupaten Lampung barat* (Thesis: UIN Raden Intan Lampung, 2019) p. 31. See also Abdullah, *Harmonious Family The Strategy to build a harmonious familyin islamic law's perspective* (Mataram: Sanabil 2020), p. 59

¹² The reason and initial purpose of implementing mubarakah marriage for Hidayatullah cadres is to carry out one of the teachings of Islam, namely, to get married. What's more, later Hidayatullah cadres will carry out the mission and struggle of da'wah in society, so marriage becomes something that must be well received and keep away from slander.

¹³ Interview with Ust. Abdurrahman Muhammad as the Steering Committee on 15 April 2019.

Balikpapan, but also now carried out by branches in several regions throughout Indonesia.

***Mubarakah* Marriage Process at the Hidayatullah Islamic Boarding School, Balikpapan**

Mubarakah marriage is divided into three major stages, those are pre-marriage and wedding procession and post-wedding. The pre-wedding stage consists of a number of activities such as committee formation, data collection, fundraising, and filling out forms. In this pre-wedding stage, the foundation formed a committee consisting of a steering committee (SC) and a general committee. The SC committee consists of five people, those are the general leadership, senior advisors and seniors appointed by the leadership.

The SC committee is tasked with finalizing the raw data provided by the general committee. After that, the SC committee read the data and clarified the participants by first knowing their life background, education, parents, and the others.

The general committee or organizing committee consists of a number of trusted people who are mandated by the leadership of the Hidayatullah Islamic Boarding School. The general committee is divided into two parts, those are the committee in charge of organizing the wedding and the committee in charge of conducting socialization, data collection, assessment, and even applying to the parents of the participants.

The stages in the pre-wedding process begin with data collection, matchmaking, application, debriefing, signing, contract, wali matul ursy (party) and submission of dowry.

1. Data collection

The data collection process carried out by the wedding committee is begun by socializing and informing the plan for the implementation of the mubarakah marriage to the branches of the Hidayatullah cottage when the data collection is carried out no later than three months before. This is intended to maximize the data collection process for wedding participants. Each participant who will take part in this wedding will be given a registration form. Then the form is filled out with complete personal data of the participant by attaching administrative requirements such as Identity Card (KTP), Family Card (KK), passport photo, marriage transfer certificate if from another region or city for data collection to the Office of Religious Affairs (KUA). After the registration process is completed by the participants, the committee will confirm their willingness to fully obey the committee that matched them¹⁵.

2. Matchmaking

The matchmaking process is completely decided by the committee who will pair the wedding participants between male and female candidates. In the matchmaking process, the committee is required to continue to perform night prayers and istikhorah and prayers so that each paired pair gets happiness to get a *sakinah*, *mawaddah* and *warahmah* family. After the pairs are formed, then the mentors and coaches are involved in the deliberation.

The implementation of this deliberation is carried out for a long time and can be carried out more than once, even if there is only a slight change in the pair's data. In the matchmaking process, the couple comes from the same background, ethnicity, regional position and character. This is intended so as not to trouble the marriage process if in determining a mate there is no similarity in ethnicity, region and character, the determination of a mate is done by looking at

¹⁵ Interview with Ustaz. Nasfy Arsyad As Mubarakah Wedding Committee on April 18 2019.

the proximity of each partner's hometown, making it easier for friendship to return to their respective hometowns¹⁶.

3. Proposal

After the pair of each participant is clear, then the next process is the proposal. The proposal itself is carried out by the committee directly to the parents or guardians of the bride with the intention of asking for approval so that her child can participate in a *mubarakah* marriage.

The committee will provide clear information about the male candidate, this is where the *ta'aruf* process occurs so that the female parent or guardian will know and know the male candidate very well in some cases the bride's parents want to meet and see the male candidate directly but the This is not allowed, so the committee only shows photos¹⁷.

4. Debriefing

After all processes starting from data collection, matchmaking, and proposal are completed, then participants are quarantined in a place for debriefing. In this briefing, participants will be given material to gain a sharp understanding of the new things they will encounter in married life and avoid whispering about their partner¹⁸.

The debriefing is a stage that must be passed by the participants of a *mubarakah* marriage, with a two-week implementation time. In the early days of a *mubarakah* marriage, the debriefing is carried out in a targeted and measurable manner because it is a spiritual

¹⁶ Interview with Ust. Nasihul Haq as Mubarakah Wedding Committee on 16 April 2019.

¹⁷ Interview with Ustaz.Hasyim as Mubarakah Wedding Committee on 15 April 2019.

¹⁸ Interview with Ustadz.Muhammad Hasyim as Steering Committee on 13 April 2019.

transformation of the participants who will carry out a *mubarakah* marriage¹⁹.

The materials given to the wedding participants are, instilling institutional values about *hidayatullah* based on al-Qur'an and al-Hadith, household sciences such as family psychology, tips for building a *sakinah mawaddah* and *rahmah* family, general understandings, and tips solve household problems.

5. Signing

The signing process is divided into two parts; they both are signed with the consent of the participants who will attend the wedding and the signing of the marriage book which is carried out after the marriage contract is carried out. The committee signed the wedding participants starting with the men and then the women. This is where the *mubarakah* wedding participants see photos of their partners because the signed document contains a photo of each couple.

6. Marriage contract

The implementation of the marriage contract prioritizes the truth of sharia. People who marry are prioritized by their parents or guardians from the woman's side, but if there is none, they are married by the guardians of the judges or *penghulu*. The contract process is attended by the prospective groom and parents or guardians from the women's side as well as residents and students who are witnesses to the marriage contract pronounced by each man²⁰.

The marriage ceremony is carried out separately. The candidate of groom is in the mosque while the candidate of bride is placed in the female dormitory *mushalla*. Sometimes the bride is in a women's

¹⁹ Interview with Ust. Abdullah Karim as the performer of the Mubarakah Marriage on 20 April 2019.

²⁰ Interview with Ustaz. Abdul Qodir Jaelani as Steering Committee on 12 April 2019.

dormitory tent if the marriage contract takes place at the same time with *Walimatulusry*²¹.

The groom-to-be pronounces the marriage agreement in the mosque, witnessed by the congregation and residents of the *Hidaytullah* Islamic Boarding School. Pronunciation of the marriage contract is played to prospective women through live radio broadcasts, but sometimes through loudspeakers so that the prospective bride can hear clearly the *ijab kabul* that occurs between the prospective groom and his guardian.

7. **Walimatul Ursy**

Walimah performed in a *mubarakah* marriage is different from the *walimah* that applies in general. The bride and groom are not juxtaposed in one place. The men were in the mosque and the women were in separate tents. This separation aims to avoid mixing between male and female guests and to avoid slander by conditioning the marriage which is carried out according to what Allah has prescribed in the Qur'an.

Walimah is also carried out in a simple manner without musical entertainment, the atmosphere remains conditioned and very sacred and does not leave Islamic values. The invitees are not only from the families of the participants, but sometimes the committee brings state officials with the aim of giving happiness to the wedding participants. While the implementation time itself only lasts until before the time for the midday prayer.

8. **Downry Submission**

The handover of the dowry is done after the *walimatulusry* is done, while the place is at the house that has been prepared by the committee. The amount of dowry given is a very simple dowry, that is

²¹ Interview with Ust. Rahman Basyir as a Mubarakah Wedding Participant on 24 April 2019.

the form of a set of prayer tools even though there are other dowries that are not conveyed during the marriage contract²².

The Existence of *Mubarakah* Marriage at the *Hidayatullah* Islamic Boarding School in Balikpapan

As a new practice, *mubarakah* marriage is certainly based on reasons or backgrounds that become arguments and foundations for implementation. In addition to the main purpose, namely to get married, in general, here are some reasons. Why *Mubarakah* Marriage is still maintained as a positive tradition at the *Hidayatullah* Islamic Boarding School Balikpapan until now, the things that affect the existence of the *Mubarakah* marriage at the *Hidayatullah* Islamic Boarding School Balikpapan are below²³:

1. Sharia Principles

In addition to carrying out one of the teachings of Islam, namely holding a wedding, the students at the Hidayatullah Islamic Boarding School believe that participating in a *mubarakah* marriage organized by the Islamic boarding school contains its own blessings for them because it is based on syar'i. The students can get married in the usual way that is commonly done by the community, but for them *mubarakah* marriages are more blessed because all the processes carried out contain Islamic values and teachings, moreover their partner in this marriage is the person chosen by their teachers and held in the boarding school environment.

²² Interview with Ustadz. Syamsu Rizal Palu as Steering Committee on 18 April 2019.

²³ Interview with Ust. Abdurrahman Muhammad as the Steering Committee on 15 April 2019.

In addition, there is a principle that is held and believed by each participant of a *mubarakah* marriage that not all happy and pleasant marriages bring blessings, on the Contrary, marriages that bring blessings certainly bring happiness²⁴. So, in carrying out marriages, the students are not only oriented to happiness that is pseudo and temporary, but prioritizes blessings that are worth worship.

For Hidayatullah students, happiness based on blessings in carrying out household relationships is the main orientation, because true happiness is the happiness of the hereafter, so through this *mubarakah* marriage they compete to achieve the blessings of the hereafter through family instruments.

2. Easy, cheap and simple

Marriage in some areas in Indonesia tends to be held hostage by local customs and culture and even tends to override the purpose and substance of the marriage itself. So, it is not surprising if in some of these areas' marriage is then identical as a worship that requires expensive costs, must be luxurious, and is tied to the cultural values of their ancestral heritage and tends to be burdensome which in the end hinders the marriage.

The difficulties, obstacles, and problems above are trying to be solved through this *mubarakah* marriage. In the practice of *mubarakah* marriages at the Hidayatullah Islamic Boarding School, Balikpapan, it is more important to prioritize matters that are substantial and principled in getting married, so that as much as possible the marriage is carried out easily, cheaply, and quickly without compromising the goals and values of Islamic teachings in it. The hope of doing this, of course, is to relieve young people who

²⁴ Interview with Ust. Nasfy Arsyad as Mubarakah Wedding Committee on April 18 2019.

already have the ability and desire to get married so that they can get married soon²⁵.

3. Pre-wedding briefing

The point of the interesting difference between *mubarakah* marriages and marriages in general is the existence of pre-marital debriefing that is carried out during the quarantine period for potential participants. This debriefing is carried out separately between the prospective groom and prospective bride²⁶.

During the quarantine period, various knowledge supplies have been prepared by the committee. Starting from mental readiness, strengthening the vision and mission of *Mubarakah* Marriage to the position of marriage in Islamic law. It is not to be forgotten some fiqh etiquette and prayings are also taught to the prospective bride and groom, related to the manners of giving dowries, first night etiquette, to communication theory for meeting with prospective in-laws. Everything is presented in a way of debriefing the participants of the *Mubarakah* Marriage. At the end of the debriefing event, there is usually health counseling and discussions as well as testimonies from several previous *Mubarakah* Marriage alumni.

In general, this pre-wedding debriefing is usually in the form of courses conducted for prospective brides who want to get married either by official institutions such as KUA or private institutions and are voluntary or optional, which means they can be done or not. In a *Mubarakah* marriage, this pre-marital guidance becomes a procession that must and must be followed by every *mubarakah* marriage participant, so that those who have not followed it cannot hold a *mubarakah* marriage.²⁷

²⁵ Interview with Ust. Nasfy Arsyad as Mubarakah Wedding Committee on 18 April 2019.

²⁶ Interview with Ustaz. Abdul Qodir Jaelani as Steering Committee on 12 April 2019.

²⁷ For more details regarding the implementation of this pre-marital course, see Peraturan Direktorat Jendral Bimbingan Masyarakat Islam Nomor DJ.II/542 Tahun 2013 tentang

4. The value of da'wah

The basic thing in a da'wah movement is the regeneration process that runs simultaneously. Because when the process is interrupted, surely the movement and the goals to be achieved will also be hampered by itself. Hidayatullah was very aware of this, who from the beginning had played the gong "*Building Islamic Civilization*" in the community. For this reason, it is hoped that the *Mubarakah* Marriage will not only facilitate the students to fulfill the *sunnah* of the Prophet, but more than that there is a spirit of da'wah and struggle there.

Marriage of a cadre or *mujahid* to strengthen the da'wah of Islam. Making him more enthusiastic and allout (fully) in taking care of this da'wah. Not quite the opposite, the cadre actually lost the da'wah spirit after getting married. Instead of getting more passionate about preaching, he is even busy taking care of his personal and family needs.

For prospective participants in *Mubarakah* Marriage, their participation is a reward for their *mujahadah* in Islamic da'wah and struggle. Because the *Mubarakah* Marriage can only be attended by Hidayatullah cadres who have proven their commitment to da'wah in the field. For that they are then considered worthy of marrying the "*angel of the world*" until the time comes when the angel of the hereafter will pick them up later in heaven.

Household Portrait of Mubarakah Marriage Couple at Hidayatullah Islamic Boarding School Balikpapan

Pedoman Penyelenggaraan Kursus Pra Nikah (Regulation of the Directorate General of Islamic Community Guidance Number DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses).

In general, *mubarakah* marriages are intended for cadres of the Hidayatullah Islamic Boarding School in Balikpapan, so that in its implementation the participants or partners in this marriage are Hidayatullah residents themselves. There are three things that this marriage couple can do, namely:

First, settling and staying in the Hidayatullah Islamic Boarding School in Balikpapan. This means that this couple will live their days as a permanent family in the boarding school environment. Usually those who do this are those who become teachers or ustadz in the Islamic boarding school environment. The place to stay for those who decide to stay is to be prepared by the management of the Islamic Boarding School which has been specially prepared. As for their household needs, they come from the salary or income of the couple teaching at Islamic boarding schools²⁸.

Mubarakah marriage couples who choose to stay in the Islamic boarding school environment are almost entirely those who are really ready and sincere to serve as Hidayatullah da'wah cadres, so that economic needs or problems in the family are not often a problem for them. Because it has embedded a sincere spirit and ready to sacrifice in each of these couples.

For couples like this, it can be said that all of them are having a good, harmonious and lasting household relationship because of their existence in the Hidayatullah Islamic Boarding School which makes them seem well controlled²⁹.

Second, it is placed in the Hidayatullah Islamic Boarding School branch. As a form of commitment and readiness of Hidayatullah cadres to carry out da'wah duties from the institution, those who are married are no exception. Several couples from *mubarakah* marriages deemed appropriate by the Hidayatullah central board will usually be given the

²⁸ Interview with Ustadz. Syamsurizal Palu as Steering Committee on 18 April 2019.

²⁹ Interview with Ust. Syamsiah as Mubarakah Wedding Executor on April 21 2019.

task or mandate to live and settle as well as manage Hidayatullah branch lodges scattered throughout Indonesia³⁰.

The development of Hidayatullah Islamic Boarding School from year to year which continues to show significant changes makes it seem as if there is no end to the places for *mubarakah* marriage couples who want to be spread to branches to be placed. It is in this place of placement that later this *mubarakah* marriage couple will live their daily lives and ark of their household.

As da'wah cadres who have to provide good examples and are responsible for the branch where they are placed, of course, this *mubarakah* marriage couple must carry out their daily household relationships well too. So, it is very rare to find couples who fail in marriage from this marriage. This is also allegedly because those who are chosen to participate in the *mubarakah* wedding procession are students who are really diligent and serious in devoting themselves to the path of da'wah. This is what causes a sincere and patient soul to really exist in each of them.

*Third, return to their respective hometowns*³¹. There is no coercion for students who participate in *mubarakah* marriages to remain within the Hidayatullah Islamic Boarding School in Balikpapan or be placed in branch huts in various regions. Each of them was given the freedom to choose whether to stay or return to their respective hometowns to carry out their missionary duties as true cadres.

Although the numbers are not many, there are also some *mubarakah* marriage couples who choose to return to their respective hometowns, whether the wife follows her husband or vice versa. With a equipment that as long as they leave the Islamic boarding school environment, they must maintain the good name and honor of Hidayatullah. This is what strengthens the reason for the importance of

³⁰ Interview with Ustadz. Naspi Arsyad as Mubarakah Wedding Committee on 18 April 2019.

³¹ Interview with Ustaz. Abdul Karim as Mubarakah Wedding Executor on 20 April 2019.

pre-marital briefing by providing material about family to couples who want to get married, because if after marriage they return to their respective hometowns, it will certainly be difficult and even no longer fully controlled.

However, not too many *mubarakah* marriage partners choose to leave the Pondok Pesantren environment, because most of them feel more comfortable to fight and continue to do for Hidayatullah as militant cadres who are ready to serve.

Mubarakah Marriage in the Perspective of Islamic Fiqh and Law Number 1 of 1974 about Marriage

As a form of marriage that is born from living habits or practices that exist in society, an in-depth study of this marriage is needed to determine the legality and legal force of the existence of this marriage itself. To strengthen the argument that *mubarakah* marriage is a marriage practice that comes from existing practices in a community group, here we present some understanding of marriage from various literatures that only discuss the general meaning of marriage, including in the Big Indonesian Dictionary (KBBI) the word "marry" is defined as: building a family with the opposite sex, husband or wife, marry, have sex, sex (for animals)³².

The word Marriage is from the word "marry" which literally means to build a family with the opposite sex; have sex or intercourse. Marriage is from the root word "marriage" which means to collect, include each other, and is used to mean intercourse³³. In this sense it can be understood that marriage is defined as a relationship between a man and a woman in the form of a physical or biological relationship between the both of them.

³² Tim Penyusun Kamus Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2016), p. 518.

³³ Abdi Fauji Hadiono, "Pernikahan Dini Dalam Perspektif Psikologi Komunikasi", *Jurnal Darrussalam* IX No. 2, (2018), p. 396

Whereas in the Dictionary of Fiqh Terms it is stated that marriage is a contract that justifies the association between a man and a woman who is not a *muhrim*. This contract results in rights and obligations that arise between the husband and wife, what is the husband's right is an obligation for the wife to fulfill it, on the other hand what is the wife's right is the husband's obligation to fulfill it with notes in accordance with the provisions and provisions of the Shari'ah³⁴.

Likewise, the opinion of the Imam madzhab, one of which is from imam Hanafi, argues that "marriage is a contract that provides benefits (resulting in) ownership for conscious (deliberate) enjoyment for men and women to get pleasure and fulfill biological needs". Meanwhile, according to some imam of the Malikiyah, "marriage is an expression for a contract that is carried out for (sexual) pleasure alone". Imam of the Madzhab Shafi'iyah also formulate marriage as "a contract that guarantees ownership (to) have intercourse by using the editorial (pronunciation) of Nikah or *Tajwij* or a derivative of the meaning of both". While the Ulama Hanabilah defines marriage as "a contract that is carried out using the word inkah or tazwij to get pleasure (having fun)".

The meanings stated above seem to only see from one side, namely the permissibility of a man's relationship with a woman in fulfilling sexual needs³⁵. Even though every legal action has a purpose and effect or influence on life. Requires confirmation of the meaning and position of marriage, not only in terms of the permissibility of having sex between the two but also regarding the legal consequences of it³⁶.

From this understanding, marriage contains legal aspects, carrying out marriage is to obtain mutual rights and obligations and aims to create a relationship based on mutual help because of love for the creation of a

³⁴ Ahmad At-Tabik and Kharidatul Mudhiiah, "Pernikahan dan Hikmahnya Perspektif Hukum Islam", *Jurnal Yudisia* 5, No. 2 (2014), p. 288.

³⁵ Khairuddin Hasballah, "The Milk Al-Yamin Concept as a Validity of Sexual Relationship in a Moderen Context: an Analysis of Muhammad Syahrur's Thoughts". *Samarah* 4 No. 2 (2020) p. 349

³⁶ Mustafa Kamal Rokan, Imam Yazid, Ahmad Makky, "Reconstruction Of The Concept, Of Nusyuz Of The Wife in The digital Era", *Samarah* 4 No 2 (2020) p. 573

harmonious family. Because marriage includes the implementation of religion, it contains the goal of hoping for the pleasure of Allah SWT. Indonesia itself has a law that specifically regulates marital issues, it is Law Number 1 of 1974 about marriage, Article 1 of this law defines marriage as an inner and outer bond between a man and a woman as husband and wife with the aim of forming a family or household. happy and eternal based on God Almighty³⁷.

In the Compilation of Islamic Law itself an explanation of the meaning of marriage is contained in Article 2, namely, "Marriage according to Islamic law is marriage, which is a very strong contract or *mitssaqan ghalidzan* to obey Allah's commands and carry it out is worship". Based on some of the definitions of marriage above, there are several formulations that need to be considered, namely as follows: First, the word "a man and a woman" means that marriage relations are carried out by parties of the opposite sex and automatically do not allow same-sex relationships. Second, the expression "as husband and wife" means that marriage does not only live together but rather fulfills the rights and obligations as husband and wife between the both of them. Third, the definition implies that the purpose of marriage itself is to form an eternal and happy family. Indirectly this shows that the intention or purpose of the implementation of marriage itself is to achieve benefits and maintain human existence and in its implementation, it is carried out without any time limit (temporal). Fourth, it is stated that marriage is carried out based on divine values, indicating that marriage in Islam itself is not limited to a relationship between fellow human beings that binds in the realm of *muamalah* but also contains elements of a relationship with God as a form of worship.

Based on the explanation of the concept of marriage above, the term *mubarakah* marriage itself is a new term or only known by a certain

³⁷ Muh. Fathani Hasyim, "The Walagara Marriage Ritual: The Negotiation between Islamic Law and Costum in Tengger", *Journal of Indonesian Islam* 14, No. 1 (2020), p. 142

community group. As the name implies, simply "*mubarakah* marriage" can be interpreted as a marriage carried out to achieve or obtain blessings. This is the background and reason for every *mubarakah* wedding procession itself always puts forward the values of Islamic teachings, because what is expected from the process and the end of this marriage is a blessing from the marriage itself. Conceptually and models there is no contradiction between the concept of marriage in Islamic jurisprudence, Law Number 1 of 1974 concerning Marriage, and the Compilation of Islamic Law with the practice of *mubarakah* marriages carried out within the Hidayatullah Islamic Boarding School in Balikpapan. Moreover, seeing that the purpose of this *mubarakah* marriage is to make it easier for single couples to carry out one of the teachings of Islam, namely marriage.

Conclusion

Mubarakah marriages carried out in the Hidayatullah Islamic Boarding School in Balikpapan as a form of contemporary marriage are ultimately one of the solutions to various problems and the complexity of problems in marriage at this time. Although this practice is not widely known by the public, in fact it has managed to survive and develop to this day and has even become a distinctive feature of the Hidayatullah Islamic Boarding School in Balikpapan. The implementation process of this marriage itself is full and loaded with Islamic spiritual values, because the original purpose of holding this *mubarakah* marriage itself is to restore and maintain the values of marriage teachings in Islamic teachings in today's society.

The practice of *mubarakah* marriage at the Hidayatullah Islamic Boarding School in Balikpapan can be used as an alternative model of today's marriage that can be developed in the future, in addition to the values and principles adopted in the implementation of marriage which

fully refers to Islamic law, there are several additions such as guidance or counseling. pre-wedding debriefing which is also a part of this marriage process. This is a transformation of a modern marriage, where before getting married, the couple who will get married should first be given an understanding of matters relating to domestic life, so that later the couple who will marry are really mature and ready to get married.

References

- Abdullah, *Harmonious Family The Strategy to build a harmonious family in islamic law's perspective* (Mataram: Sanabil 2020).
- Adiyanta, F.C. Susila. "Hukum dan Studi Penelitian Empiris: Penggunaan Metode Survey sebagai Instrumen Penelitian Hukum Empiris". *Administrative Law & Governance* 2, No. 4 (2019).
- Alfin, Aidil and Busyro, *Nikah Siri dalam tinjauan Hukum Teoritis dan Sosiologi Hukum Islam Indonesia.* *Jurnal Al-Manahij* XI, No 1 (2017).
- Ardhianita, Iis and Budi Andayani, "Kepuasan Pernikahan ditinjau dari berpacaran dan tidak berpacaran, *Jurnal Psikologi* 32, No. 1 (2005).
- At-Tabik, Ahmad and Kharidatul Mudhiiah, "Pernikahan dan Hikmahnya Perspektif Hukum Islam", *Jurnal Yudisia* 5, No. 2 (2014).
- Hadiono, Abdi Fauji "Pernikahan Dini Dalam Perspektif Psikologi Komunikasi", *Jurnal Darrussalam* IX No. 2, (2018).
- Hartati, Sri. *Konsep Gerakan Dakwah Hidayatullah dalam buku Panduan Berislam*, (Thesis: Universitas Muhamadiyah Surakarta: 2015).
- Hasballah, Khairuddin. "The Milk Al-Yamin Concept as a Validity of Sexual Relationship in a Modern Context: An Analysis of Muhammad Syahrur's Thoughts". *Samarah* 4 No. 2 (2020).
- Hasyim, Muh. Fathani. "The Walagara Marriage Ritual: The Negotiation between Islamic Law and Custom in Tengger", *Journal of Indonesian Islam* 14, No. 1 (2020).
- Nahdhah, Najmatun. *Strategi Pengembangan Sumber Daya Manusia Dalam Meningkatkan Keunggulan Kompetitif: Studi Kasus di Pondok Pesantren Hidayatullah Balikpapan*, (Thesis: UIN Maulana Malik Ibrahim Malang, 2017).
- Nusirwan, *Stratifikasi Sosial dan Etos Kerja Pada Masyarakat Lampung Saibatin di Pekon Balak Kecamatan balik Bukit kabupaten Lampung barat* (Thesis: UIN Raden Intan Lampung, 2019).
- Rasyid, Dawud. "Concept of Khiyar in Transaction in Islamic Law", *Samarah* 4 No. 2 (2022).

- Rokan, Mustafa Kamal, Imam Yazid, Ahmad Makky, “Reconstruction Of The Concept, Of Nusyuz Of The Wife in The digital Era”, *Samarah* 4 No 2 (2020).
- Sakinah, Fitri and Melok Roro Kinanti, “Pengungkapan diri dan Kepuasan Pernikahan pada Individu yang Menikah melalui Proses Ta’aruf”, *Jurnal Psikologi Integratif* 6 No 1, (2018).
- Suhartini, Rr. “Hidayah as A Social Reality: The dynamics Of Religiosity Among Muslim Professionals in Surabaya”, *Jurnal of Indonesian Islam* 14 No. 1, (2020).
- Tim Penyusun Kamus Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2016).

DECLARATION OF CONFLICTING INTERESTS

The authors state that there is no conflict of nterest in the publication of this article.

FUNDING INFORMATION

None

ACKNOWLEDGMENT

The authors thank to the anonymous reviewer of this article for their valuable comment and feedbacks.

HISTORY OF ARTICLE

Submitted : March 28, 2022
Revised : April 30, 2022
Accepted : May 25, 2022
Published : June 27, 2022