

Efforts to Form Sakinah Families for User Clients Drug Rehabilitation Houses in East Java

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Abstract: Drug abuse is important, dynamic and complex to handle. This is proven by data from the National Narcotics Agency (BNN), the number of drug cases that have been handled by the responsible parties, cases included in the handling is 43,657 cases, North Sumatra has the most cases with 6,285 cases, 5,237 cases are in Jakarta and East Java—third place with the highest number of drug use cases, namely 4,752 cases. The type of research used is field research. Namely, this research is field research to obtain objective, actual and robust data. This type of research is carried out to deal with cases in the field growing in the community. Based on the Qur'an, Surah ar-Rum verse 21 indirectly contains the meaning of sakinah, which means peace. There are different meanings, but they contain the same meaning, namely sakinah, which can be interpreted as harmony, or it can also be called peace and comfort. Referring to what has been stated above, a common thread can be drawn: sakinah means a family in which there is something comfortable, peaceful, and calm both physically and mentally.

Keywords: Sakinah Family, Drugs and Rehabilitation.

Abstrak: Penyalahgunaan narkoba merupakan hal yang penting, dinamis dan kompleks untuk ditangani. Hal ini dibuktikan dengan data Badan Narkotika Nasional (BNN), jumlah kasus narkoba yang sudah ditangani oleh penanggung jawab, kasus yang masuk dalam penanganan sebanyak 43.657 kasus, kasus terbanyak di Sumut dengan 6.285 kasus, 5.237 kasus. di Jakarta dan Jawa Timur. peringkat ketiga dengan jumlah kasus penggunaan narkoba terbanyak yaitu 4.752 kasus. Jenis penelitian yang digunakan adalah penelitian lapangan. Yaitu penelitian ini merupakan penelitian lapangan guna memperoleh data yang obyektif, aktual dan kuat. Jenis penelitian ini dilakukan untuk menangani kasus-kasus di lapangan yang sedang berkembang di masyarakat. Berdasarkan Al-Qur'an, Surat ar-Rum ayat 21 secara tidak langsung mengandung makna sakinah yang artinya kedamaian. Maknanya berbeda-beda namun mengandung makna yang sama yaitu sakinah yang dapat diartikan keselarasan atau bisa juga disebut kedamaian dan kenyamanan. Mengacu pada apa yang telah dikemukakan di atas, maka dapat ditarik benang merahnya, yaitu bahwa sakinah artinya keluarga yang di dalamnya terdapat sesuatu yang nyaman, tenteram, tenang baik lahiriah maupun batin.

Kata Kunci: Keluarga Sakinah, Narkoba dan Rehabilitasi.

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Introduction

Drug abuse is important, dynamic and complex to handle. This is proven by data from the National Narcotics Agency (BNN), the number of drug cases that the responsible parties have handled, the number of cases included in handling is 43,657 cases, North Sumatra has the most cases with 6,285 cases, 5,237 cases are in Jakarta and East Java—third place with the highest number of drug use cases, namely 4,752 cases.¹ If the percentage is there, 57% of abuse is dominated by working people, students reach 34%, the general public reaches 18%, and men dominate 74%. This drug problem is a serious problem that needs to be followed up; the most important thing is that the majority of drug abusers are married. In fact, the purpose of marriage is to build a sakinah family that has peace and comfort in the family. To create a sakinah family, there must be harmony between the obligations and rights of husband and wife to create a sense of peace for both. As stated in the Al-Qur'an Surah. Ar-Rum verse 21:

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

It means : "And among the signs of His power is that He created for you wives from among yourselves, so that you would be inclined and feel at ease with them, and He made among you a feeling of love and affection. Indeed, in that there are truly signs for a people who think."

The harmony between the rights and obligations of husband and wife cannot be separated from health factors. This obligation will be carried out easily when the husband and wife are in good health, whereas when one of the husband and wife is a client who is a drug user, there is no balance and peace in fulfilling their rights and obligations. If there is such a thing in the household, then the goal of a marriage will not be realized. There is a close relationship between society and the security of a family. It can be said that a sakinah family is when it can create a society that can give rise to children who are strong, committed, respectful towards others, and can communicate well with each other.²

Drug use has impacts contained within it which can be classified into two sides, namely direct and indirect. The consequences of drug abuse can be seen from two sides. First, from an economic perspective, based on the results of a survey in 2018 initiated by the National Narcotics Agency, the economic losses from drug use increase every year. Likewise, in 2018, it reached 35.6 trillion in economic losses.³ Drug users also have to spend something that is not cheap, which can lead to several criminal acts carried out by drug users to get what they want. The second is from a physical point of view, meaning that drug users will have several health conditions, including heart disease, lung disease, nervous system, and others.⁴ The third is the psychological angle, the consequences caused by drug users, because this kind of user will harm the user's mental health, such as mental depression, usually this happens because there are threats from people close to them so that it can make the drug user mentally ill. Not only that, the consequences include experiencing physical disorders or mental dependence on the drug user. Fourthly, from an emotional point of view, drugs are psychoactive substances and illegal drugs which can damage the human mind, so that it can cause emotional imbalance and can cause an unstable environment.⁵

The indirect impact of drug use itself is waste in terms of costs, not having the trust of other people, whether in the family, community or place of work. Indirect impacts will also cause disgrace to those closest to you and also hamper rewards, because drug users more often abandon their obligations, both vertical and horizontal.⁶ So with this, drug users should undergo rehabilitation to be free from the influence of drugs or psychoactive substances. When users do not undergo rehabilitation, drug users will often become dependent and use drugs as a drug of all things. This drug use has deviated from the hopes of the Indonesian people, which is

¹ Jumlah penyalahgunaan narkoba, <https://bnn.go.id/>, diakses tanggal 01 Oktober 2021.

² Zainal Abidin, "meningkatnya Narkoba di Indonesia", <https://www.bbc.com/indonesia-5643988>, diakses tanggal 01 Oktober 2021.

³ Khoirudin Nasution, *Hukum Perkawinan I*, (Yogyakarta: Akademia dan Tazaffa, 2005), 8.

⁴ Miki Salman, *Reformasi Hukum Keluarga Islam*, (Yogyakarta: LKis, 2017), 153.

⁵ Wahbah Zuhaily, *Al-fiqh Al-Islami Wa Adillatuhu*, (Damaskus: Darul Fikr, 1985), 158

⁶ Maulina nur Hikmah, "Akibat Narkoba kerugian mencapai 74,4 Triliun", <http://www.idntimes.com/news/indonesia/maulinanurhikmah/akibat-narkoba-potensi-kerugian-ekonomi-mencapai-744-triliun>, diakses tanggal 01 Oktober 2021.

that every Indonesian citizen can fulfill their material, religious and social needs so that they can carry out their social duties well.⁷

According to the explanation above, the government is obliged to implement and develop social peace by creating community services to form social rehabilitation agencies. This is following Presidential Decree number 83 of 2007 which legalizes the National Narcotics Agency (BNN) as a forum that is not under the auspices of the government and has main duties in terms of preventing the existence of drugs, misuse and distribution of drugs. The main task of BNN is to help in the rehabilitation of drug users. The BNN itself entered into an MOU with NGOs to provide drug accommodation for drug users.⁸

Handling drug-using clients, every government always collaborates with NGOs for rehabilitation services, as is the case in Batu Regency, Batu government in collaboration with an NGO, namely the Doulos Recovery Center. Also, each city has its own rehabilitation house, which researchers will later take to three rehabilitation houses in East Java. Researchers will take these three rehabilitation homes because they have the most drug users and the service system is good in East Java, including, Doulos Recovery Center in Batu Regency, UPT Social Rehabilitation ANKN in West Surabaya City, and social rehabilitation in Madiun namely Care Agencies Must Report (IPWL). Drug users choose each of these places for different reasons, for example one drug user chose the Doulos Recovery recovery lodge because of its cool location.

Researchers discovered the phenomenon that there was one of the husbands or wives who was a drug user client in the three rehabilitation homes that the researchers took, various kinds of efforts to reunite their families, there were also those who tried to become *sakinah* like before, of course from each user's family. Drugs have a way or effort to form a *sakinah* family.⁹

METHODS

The type of research used is field research. Namely, this research is field research in order to obtain objective, actual and strong data. This type of research is carried out to deal with cases in the field that are growing in the community. So the data source was taken directly from the research site, which was carried out by visiting the informants by means of interviews. Researchers conducted interviews with husband and wife couples, one of whom was a drug user client at the research site. Questions asked by researchers regarding efforts to form a *sakinah* family according to each married couple.¹⁰

RESULT AND DISCUSSION

Sakinah Family

The meaning of family according to Wikipedia is the smallest part of society,¹¹ which consists of the head of the family and its members, namely father, mother and children, where good deeds are always present in the household, even if the bad deeds of the father, mother or child cannot be changed, that is.¹² we are part of them. Meanwhile, according to Salvicion and Celis, families can be classified There are two sources, namely the family which originates from marriage or adoption, and the second is the family which originates from blood relations.

Sakinah can mean peace. *Sakinah* is also the goal of marriage. Calmness is the meaning of *sa-ka-na*, it can also be interpreted as *sakinah*. Allah has given husband and wife a binding rope to ensure *sakinah* at the completion of the marriage contract, namely in the form of *mawaddah*, mercy and trust. From an Islamic perspective, the love between a husband and wife should last forever. Affection must be shown not only because

⁷ Novi Tri Cahyo, wawancara (Batu, 29 September 2021)

⁸ Angga Mahargia YF, "Pengetahuan dan Sikap Remaja Terhadap Penggunaan NAPZA di Sekolah Menengah Atas DiKota Semarang", Jurnal Keperawatan Volume 6 No 1, Hal 1-7, Mei 2018.

⁹ Sandra Harianto, wawancara, (Batu, 28 September 2021).

¹⁰ Moh. Kaswina, *Metode Penelitian : Refleksi Pengembangan Pemahaman dan Penguasaan Metode Penelitian*, (Malang: UIN Press, 2010), 12.

¹¹ <https://id.wikipedia.org/wiki/Keluarga>, diakses pada tanggal 01 September 2021.

¹² Mardiasih, *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: PT Bumi Aksara, 1999), 34.

of the advantages a partner has, but also because of the existing shortcomings. Family life is to complement each other, improve, and create a better future generation.¹³

Sakinah simplicity is a peace between one husband and wife or even both. This has been stated in the words of Allah (QS. Al-Baqarah/2:248; QS. At-Taubah/9:26 and 40; QS. Al-Fath/48: 4, 18, and 26), a belief is indeed presented or created by Allah for the prophets or even apostles so that their hearts are calm and firm in any matter. So a common thread can be drawn that, sakinah in the family can be interpreted as peace of mind over shocks or trials in the household.¹⁴

The portrait of the Sakinah family can be seen from the life of Rasulullah with Siti Khadijah. These two noble people live a life full of struggles and challenges.¹⁵ Rasulullah really loved Siti Khadijah really loved the Prophet.¹⁶ The Prophet really respected Khadijah because the role she played in accompanying the Prophet was very large in the form of wealth, energy and love. Even though Khadijah had died, the Prophet still mentioned her name and praised her, causing jealousy among the other wives.¹⁷ So one day Aisyah protested to the Prophet and he said, "Why does the Prophet praise old people (meaning Khadija) so much when Allah has given you something better than him?"

Then the Prophet answered: "It seems that Allah will not replace anyone better than him." There are four reasons why the Prophet respected Siti Khadijah so much. First, He believed in my apostleship when everyone did not believe me. Second, he confirmed me when everyone denied me. Third, He donated his wealth to me when no one else wanted it support my struggle. Fourth, he is the one who gave me children while the other wives did not. Aisyah then remained silent and did not protest any more.¹⁸

Sakinah Family Criteria

Each family certainly has a different version of the term sakinah family. Most Indonesians use the term Sakinah Family, some also use the words Sakinah Family Mawaddah wa Rahmah (Samara Family), others add Blessings, Maslahah Family, Prosperous Family, and so on. Of all the existing terms, it certainly requires the full achievement of inner and outer needs. Below we will explain three typologies of sakinah family indicators. First, several people have views on the indicators of a sakinah family as follows.¹⁹

- a. The strength of faith in the household
- b. Carry out worship always in the family
- c. Mistakes in giving affection between husband and wife
- d. Every time there is a problem it must be discussed
- e. Fairness in the distribution of roles at home
- f. Children must be educated well
- g. Have a full contribution to the country.

Second, the perception of the sakinah family according to Muhammadiyah is that it is a family that originates from human nature itself, which dedicates itself to benefiting and having a sense of responsibility towards humans and nature, from which it is hoped that those closest to them will feel safe, peaceful and peaceful. The indicators are as follows:²⁰

¹³ Achmad Khuzairi, *Nikah sebagai Perikatan*, (Jakarta: PT. Raja Grafindo, 2013), 38.

¹⁴ Quraish Shihab, *wawasan Al-Qur'an*, (Bandung: Mizan, 1996), 208-209.

¹⁵ Muhammad Thahah Hasan, *Dinamika Kehidupan Religius*, (Jakarta, PT.Listafariska Putra), 2004.

¹⁶ Adib Machrush, dkk, *Pondasi Keluarga Sakinah*, ... 21.

¹⁷ Ahmad Muzakki, *Risalah Cinta kajian Fiqh Mumakabat*, (Situbondo: Tanwirul Afkar, 2018), 76.

¹⁸ Amir Syarifuddin, *(Garis-garis besar Fiqh)*, Jakarta: Kencana, 2005), 69.

¹⁹ Adib Machrush, dkk, *Pondasi Keluarga Sakinah*, (Jakarta: Subdit Bina Keluarga Sakinah, 2017), 12.

²⁰ Abdul Muhaimin As'ad, *Risalah Nikah Penuntun Perkaminan*, (Surabaya: Bintang Terang 99, 1993), 10.

- a. Strength/power and intimacy (power and intimacy). A close relationship will result in joint decisions when any problems arise that befall husband and wife.
- b. Honesty and freedom of expression. Each husband or wife has the right to express an opinion, even if their opinion is different, it will still be treated the same.
- c. Warmth, joy and humor (warmth, joy and humor). The happiness of wives and husbands usually comes from cheerfulness, something funny, and happiness together.
- d. Organization and negotiation skills (organization and negotiating). Deliberation when there is a classification of the roles of husband and wife, meaning that no one dominates each other or feels discriminated against.
- e. A value system that is shared. In living together, husbands and wives should place more importance on their religious values as a guide.

Third, the NU mass organization has its own jargon, namely using Maslahah Family (Mashalihul Ussrah), namely that all family members adhere to the principles of justice (i'tidal), balance (tawazzun), moderation (tawasuth), tolerance (tasamuh) and amar ma'ruf nahi evil; have good character; sakinah mawaddah wa rahmah; as the embodiment of Islam rahmatan lil'alamin. There are indicators of a family that is mashlahah as follows:²¹

- a. The purity of husband and wife means that good benefits can be created for themselves, their children and their families. Therefore, it is hoped that the creation of pious and pious children will be created.
- b. The children are good (abrar), meaning that the children should not be a burden on their parents, can be independent in their lives and have good mental health.
- c. Social relations are good, meaning that in life neighbors should adhere to the principle of goodness, and not be a burden on other people.
- d. Sufficient sustenance (clothing, food and shelter). Adequacy in the household cannot be seen from how rich a person is, but having adequacy in family life or being able to buy without causing trouble to other people can be said to be enough.²²

The Concept of Family in Islamic Law for Drug Addicts and Abusers

Based on the Qur'an, Surah ar-Rum verse 21 indirectly contains the meaning of sakinah, which means peace. There are different meanings but they contain the same meaning,²³ namely sakinah which can be interpreted as harmony, or it can also be called peace and comfort. Referring to what has been stated above, So the common thread can be taken, namely that sakinah means a family in which there is something comfortable, peaceful, calm both physically and mentally. Meanwhile, the definition of a sakinah family according to the Director General of Community Guidance is propriety and balance in a family that is built on the basis of physical and spiritual fulfillment, so that an atmosphere of peace, security, comfort can be created and a sense of faith in God can be strengthened.²⁴

Fiqh also means sakinah family with relatives which is taken from the Arabic qirobah. Mutual relations between husband and wife can strengthen the sense of peace and comfort between the two of them, and can strengthen the pillars of the family. Smooth communication is also one of the things that can strengthen the pillars of the family. If communication between families can be established and there is balance, then it can be ensured that we can communicate widely with local residents.²⁵

A marriage will have a clear aim, this is stated in Article 1 (2) of the Marriage Law Number 1 of 1974, namely forming a happy and eternal family based on the belief in the Almighty God. A common thread can be drawn that not only physical needs are met but spiritual needs are also met. According to Sadarjoen, there are 5 elements of a family that can be said to be harmonious, including:²⁶

- a) Family Faith
The importance of cultivating faith in the family. If there is a husband and wife who have different faiths, they will try to respect each other, this is to minimize friction in the household. The same goals for husbands and wives and even children also come from each faith.
- b) Apply Kindness continuously

²¹ Dapertemen Agama RI, Pedoman Pejabat Urusan Agama Islam, edisi 2004, (Jakarta: Dapertemen Agama RI Direktorat Jendral Bimbingan Masyarakat Islam dan Penyelenggaraan Haji, 2004), 1191.

²² Direktorat Jendral Pembinaan Kelembagaan Agama Islam, Ilmu Fiqh, Jilid II, Cet II, (Jakarta: Dapertemen Agama, 1984/1985), 156.

²³ Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 1996), 52.

²⁴ Abu Munif Sholeh, *Epistemologi Fiqh, Unsur Substansi, Metodologi dan Aplikasi Ajarannya*, (Situbondo: Ibrahimy Pres, 2010), 43.

²⁵ Afifuddin Muhajir, *Fiqh Menggugat Pemilihan Langsung*, (Jember: Pena Salsabila, 2009), 52.

²⁶ Mufidah Ch, Psikologi Keluarga Islam Berwawasan Gender, 175.

Everyone is required to compete in goodness, meaning that every husband or wife must provide each other with goodness towards their partner. If this goodness exists in a husband or wife, it will also have a good impact on the household.

c) Planning the Number of Children

This matter should be discussed with both parties, this kind of thing is usually underestimated. However, it also has an important role, when this is not discussed, it is feared that misunderstandings will occur.

d) Devotion to parents

When someone decides to get married, the husband's parents or parents-in-law should also be our parents, so if there is no such assumption, it is feared that it will boomerang in the household.

e) Humorous

Joking in marriage is a necessity, sometimes a household must be based on humor, so that it doesn't seem stiff and can blend in between families.

From the several definitions listed, it can be drawn that the common thread of the sakinah family is a form of compatibility between husband or wife.²⁷ When this form of compatibility is good, then you can be sure that the form of education of your children will also be good. The form of communication between husband and wife and within the family should refer to the value of *muasyaroh bil al-ma'arif*, namely good relationships.²⁸

In order to create a harmonious relationship, it is good for husband and wife to build good communication and mutuality, which is part of the rights and obligations between husband and wife. Compatibility in creating a unified family is the goal of marriage. There are several good things that can reflect a sakinah family apart from having good communication between husband and wife by considering rights and obligations, including:

a. Accept each other's situation

Each individual has their own strengths and weaknesses. And there are no perfect people in this world. Because Allah has created it.

b. Apply Kindness continuously

Everyone is required to compete in goodness, meaning that every husband or wife must provide each other with goodness towards their partner. If this goodness exists in a husband or wife, it will also have a good impact on the household.

c. Planning the Number of Children

This matter should be discussed with both parties, this kind of thing is usually underestimated. However, it also has an important role, when this is not discussed, it is feared that misunderstandings will occur.

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a. Accept each other's situation

Each individual has their own strengths and weaknesses. And there are no perfect people in this world. Because Allah has created it humans and the best of creatures. As explained in Surah An-Nisa verse 19:

²⁷ Khoirul Mustafa, *Sosiologi Keluarga*. (Yogyakarta: Liberty, 2008), 43

²⁸ Dapertemen Agama RI, *Ilmu Fiqh*, (Jakarta: Dirjen Bimbingan Islam, 1985), 96-97

²⁹ Amir Syarifuddin, *Hukum Perkawinan Islam di Indonesia anatar Fiqh Munakahat dan Undang-Undang Perkawinan*, 160-

³⁰ Djaman Nur, *Fiqh Munakahat*, (Semarang: Dina Utama, 1993), 93.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضَلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

It means : Then if you don't like them, (then be patient) because maybe you don't like something, even though Allah has made it a lot of good.

If one of the husbands or wives is feeling down, then it becomes a necessity for them to encourage each other or help them in other ways. As stated in Surah al-Baqoroh verse 187:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالَّذِينَ بَاشِرُوهُنَّ وَابْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ الْبَيْتِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لِيَسِّرُ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It means : They are clothes for you, and you are clothes for them

b. Uphold honesty and trustworthiness

Marriage is an effort to increase offspring. So one of the efforts in creating a marriage must be happiness. As stated in An-Nisa' verse 21, it is stated that a marriage is a sacred thing, not just writing on white paper but rather a serious agreement between two families. Therefore, it is necessary to uphold honesty in it, because if one of the family members is dishonest, then it is certain that the family relationship will not be healthy. And if there is no honesty with both of them, then it is certain that the trust will be lost.

c. Choosing the roles of husband and wife

The roles of husband and wife can be started by discussing them together, so that there is no overlap between one role and another. No discrimination in the roles of either husband or wife will have an impact on harmony in the household.

d. Understand each other's differences

Husband and wife should understand each other's differences, especially regarding role issues. When the husband's role cannot be completed, it is better for the wife to help him, and vice versa. So that a peaceful atmosphere can be created, rather than ordering each other around and giving each other double burdens.

e. Facing all problems by working together

Problems exist when humans are born, but how can we overcome them. When there is a problem, it is better to find a solution together. So as not to drag on existing problems.

f. Avoiding Problems

Every problem must exist in the life of any household, but how can we solve it. Domestic violence in the household often occurs when someone avoids problems, even though this problem should be resolved immediately.

The impact of saying the *ijab qobulnya* between the husband and the woman's guardian will result in rights and obligations that must be carried out by each party.³¹ This means that if the rights and obligations are fulfilled, an ideal family will be created. As Allah says in Surah al-Baqoroh verse 228, among other things:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

It means : And women have rights that are balanced with their obligations in a *ma'ruf* manner. However, husbands have one level of superiority over their wives and Allah is all-powerful and wise.

³¹ M. Quraish Shihab, *Al-Misbah*, (Jakarta: Lentera Hati, 2000), 52.

Based on the verse above, a common thread can be drawn that men's place is slightly higher than women, because the husband is the person who is responsible for his wife. The husband's obligations are the wife's rights, and vice versa. So this will be explained in detail, including:³²

1. Wife's Rights

The wife's rights are classified into two, material and immaterial rights. Below are the wife's immaterial rights, including:

- a. Properness in intercourse.
- b. The husband's protection for his wife, whether in terms of danger or in terms of immorality
- c. Building a family where there is peace

2. Husband's Rights

The following are the husband's immaterial rights, including:

- a. Decent and good when having intercourse
- b. Peace of mind must be created
- c. When it comes to goodness, the wife must obey
- d. Always take care of yourself when your husband is away, even take care of your assets
- e. Always smile with your husband

3. Joint rights of husband and wife

Rights do not apply to husbands or wives, but rights also apply to each other. Shared rights include:

- a. Ability to socialize and please each other
- b. The wife's family and the husband's family are related to each other, usually called a mushaharah relationship
- c. Husband and wife can inherit from each other. If one of them dies, they have the right to inherit.

The obligations of husband and wife that are carried out together include:³³

- a. Every child born from husband and wife must be educated together well.
- b. Maintaining household continuity.

NAPZA is an acronym for Narcotics, psychotropics and other addictive substances. Narcotics can be defined as plants or not that contain dangerous substances, which can cause a decrease in taste, as a pain reliever, and can make people dependent, based on existing laws there are types of these substances, namely as stated in Law no. 35 of 2009 concerning Narcotics. Psychotropics are not narcotic substances, whether natural or not, whose impact is on reducing brain nerves. Addictive substances are substances that can make addicts addicted to those who consume them gradually.

According to Law Number 35 of 2009 concerning Drugs, it is defined that drugs or narcotics are drugs that have many negative impacts on those who consume them, such as causing loss of mind, loss of pain, changes in consciousness, and so on.³⁴

Impact of Drug Use

The impact of drug use depends on the types, including:

a. Depressant

Depressants are a type of drug that prevents the brain from working and reduces body activity. Usually, after using it, the visible effects are drowsiness and a feeling of delay in responding to everything. Examples: Morphine, heroin/putauw, and alcohol. Firstly, Morphine is a substance which can cause excessive calm, feeling of pain, the body becomes hot to the point of shivering and ultimately will result in death. Because the respiratory system is disturbed. Second, Heroin (Putauw), usually people with this type of body become thin, pale and look like they are malnourished. If they use the same syringe, they can be worried about contracting Hepatitis B, C and HIV/AIDS viruses, impotence, resulting in sokauw (the impact of quitting). supply of heroin/putouw) several indications such as fever, feeling pain, vomiting, and so on. Third Alcohol, how to use alcohol, is usually absorbed by the body and enters the blood vessels.

³² Katharina ning tyas, *Peran Orang Tua Terhadap Narkotika*, (Jakarta: Serambi, 2013), 62.

³³ Nata Irawan, *Awat! Narkoba Masuk Desa*, (Jakarta: Direktorat Advokasi BNN, 2018), 8.

³⁴ Badan Narkotika Nasional, *Buku Panduan penyalahgunaan napza sejak dini*, (Jakarta: BNN, 2012), 16.

Which has the impact of decreasing the level of consciousness, feeling pain in the bones and joints, heart and lung problems.³⁵

b. Stimulants

Stimulants are a type of drug, which can stimulate the brain to work and increase body activity. Sometimes people will feel excessively happy and sad. Examples: cocaine, Amphetamine Type Stimulants (ATS), Methamphetamine (Sabu), Ecstasy. The effects of cocaine include:³⁶

- a. There is a feeling of excessive joy
- b. The number of dopamine or receptors in the brain decreases
- c. Cocaine functions so that brain cells function
- d. Will feel addicted to consuming cocaine
- e. Resulting in mental disorders
- f. Physical violence committed by someone is also an indication of cocaine use.

There are negative symptoms for drug users from the health, social and even psychological aspects. Among them are:

a. Dehydration

The use of these substances can result in a lack of balance in electrolytes. Which will result in a lack of fluid in the body. If these effects are still felt, it will cause depression, excessive thinking, violent behavior and feelings of tightness in the chest, which will result in brain damage in the long run.

b. Hallucinations

Usually this is caused by the use of drugs such as marijuana, or use in high doses can cause nausea and feelings of fear, which in the long term will cause psychological problems, mental stress and excessive anxiety.

c. Decreased Awareness

The use of these substances can result in prolonged relaxation, which will disrupt the level of human consciousness. For example, users will continue to sleep and not wake up.

d. Death

Regular use of drugs in high doses will result in an overdose, in which the user will feel tired and if stopped can result in death.

CONCLUSION

The harmony between the rights and obligations of husband and wife cannot be separated from the health factor. This obligation will be carried out easily when the husband and wife are in good health, whereas when one of the husband and wife is a client who is a drug user, there is no balance and peace in fulfilling their rights and obligations. If there is such a thing in the household, then the goal of a marriage will not be realized. There is a close relationship between society and the security of a family. It can be said that a *sakinah* family is when it can create a society that can give birth to children who are strong, committed, respectful towards others, and can communicate well with each other.

³⁵ Komaruddin Hidayat, *Dampak NAPZA bagi remaja*, (Jakarta: Pustaka Pelajar, 2003), 13.

³⁶ Katharina ning tyas, *Peran Orang Tua Terhadap Narkotika*,... 28.

The indirect impact of drug use itself is waste in terms of costs, not having the trust of other people, whether in the family, community or place of work. Indirect impacts will also cause disgrace to those closest to you, and also hamper rewards, because drug users more often abandon their obligations, both vertically and horizontally.

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