

Organizational Communication Model on the Implementation of the Sakinah 'Aisyiyah Family' Sumatera Utara

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Abstract

The purpose of this study was to find about Organizational Communication Model on the Implementation of the Sakinah 'Aisyiyah Family. This study used qualitatif research. The result in this show that the leadership and members of 'Aisyiyah in North Sumatra are already familiar with the concept of the sakinah family. However, not all members and leaders know in detail the material of the sakinah family according to the book of the central leadership 'Aisyiyah. The observation made by the author is that someone has been selling guidance books for the sakinah family from the central leadership of 'Aisyiyah at the regional leadership office of North Sumatra. For out-of-region bookings, you can contact the relevant contact or ask the regional leadership management.

Keywords

organizational culture;
transformational leadership;
aisyiyah family



I. Introduction

Communication is an activity that takes place in family life, without communication, family life feels bland. There are no activities of talking, dialogues, exchanging ideas and so on, so that the delicate relationship between mother and child is difficult to avoid. The establishment of good relationships in the family is influenced by love, peace and peace, guidance on religious values and others. The interaction between mother and child is not only measured by the fulfillment of material needs, but also mental and spiritual needs.

Talking about communication, a family head can pour out love for the family, so the effective means of communication is communication. For the wife, communication can play a role as dedication to the family, the child can love both parents which can lead to an open attitude (confide in). Through communication there will be a process of receiving and sending information. Everything that is received in the initial phase will become a reference for children in the future. Families are required to realize positive values, namely, religious values so that children and families are confident.

On the other hand, the family is the smallest organization, where the father becomes a leader, the child as a member can even be the main object, because children tend to be the main goal of forming a family. The mother is a figure who often has multiple roles, as a manager, teacher, chef and so on. The role of the mother is very complex, everything rests on the mother. The success of a family is when it gives birth to pious and soleha children, not children who are successful in their work and career. Pious children will become assets of parents when they are in the barzakh realm, through the prayers of pious children, parents will be able to be helped by their children through prayers conveyed by their children.

Parents and children should have the same vision and mission so that they can form a sakinah family, but the problems we encounter in the field are not what they are, children often make their parents enemies and become people to be avoided, children think of parents

as foreigners who are always against what they want, even though what they want is not very good for them. Maybe that "disobedient child" can be described to a child who always opposes what their parents suggest, but that too as long as the parents tell them to be kind. Mother's love for her child is a very important factor in the family, because Islam teaches that children born into this world have rights and obligations that must be fulfilled by their parents.

A family will be a *sakinah* family if, in that family, it is planted with Islamic values, ethics and good morals. Many of us see families who are financially successful but they are very fragile in terms of religion. Mothers who are ignorant of their children and busy with work at the office, Dad is also preoccupied with his successes and achievements. Meanwhile, the children at home always miss their parents who they can talk to, or just ask for their opinion about their test scores or tests at school.

With the existence of the 'Aisyiyah North Sumatra missionary movement,' Aisyiyah women have great hopes so that they can live happily in it based on the Koran and al-Hadith. Because in the process of family life, of course they yearn for a happy life, prosper in family life. The organization of the *Sakinah* 'Aisyiyah family in coaching the *Sakinah* Family in North Sumatra is not easy because *sakinah* refers to a very broad meaning such as children, parents, peaceful families, attitudes, behavior between one person and another. 'Aisyiyah itself in running a *sakinah* family focuses on a woman who shapes the character of the child and the role of the mother as a sedative between family and husband.

The existence of the times that many divorces occur because the elements of the *Sakinah* family have faded or there is a lack of understanding of the *Sakinah* family. A *sakinah* family fostering process is needed by 'Aisyiyah through various recitations, communication and various other activities that are routinely carried out so that' Aisyiyah administrators can practice the teachings of religious teachings. The aim of coaching members, cadres and participation of 'Aisyiyah is to create a happy life individually as well as to be happy and prosperous in the family, for the realization of a peaceful, harmonious family full of love and affection based on the guidance of the Quran and al-Hadith.

II. Review of Literatures

2.1 Personal Communication

Personal communication is divided into two parts, namely, interpersonal communication is a communication process that occurs within individuals, usually this interpersonal communication occurs because of sensory stimulation that is seen and feels abnormal or unusual. The brain will automatically provide an interpretation of this and make a good or bad judgment according to the results of interpersonal communication.

Interpersonal communication is the process of sending and receiving messages between two or more people, and it does not rule out communication in a group. The definition according to Onong is almost the same as the definition mentioned by Tan, Tan states that interpersonal or interpersonal communication is a face-to-face communication carried out by two or more people. R. Kayne Pace also strengthens the definition of interpersonal communication, according to Pace, interpersonal communication or interpersonal communication is a communication process carried out by two or more people and is carried out face to face.

2.2 Group Communication

Group communication is communication between a person and a group of people in a face-to-face situation, group communication can occur in a small number and can. Group communication can be described as occurring at briefing meetings, brainstorming and attending flag ceremonies. Regarding the number of people included in small groups and large groups, it is not determined by an exact calculation, but can be determined based on the characteristics and characteristics of the communicant in relation to the communication process. Therefore, group communication is usually distinguished by small groups and large groups.

Small group communication (small group communication) is communication between a manager or administrator with a group of employees that allows an opportunity for someone to give a verbal response. Robert F. Bales defines small group communication as a number of people who are involved in interacting with each other in a face-to-face meeting. Each participant had an impression or vision of one another and it was quite obvious. So that group participants, both at the time the questions arise and afterwards, can respond to each of them as individuals.

2.3 Mass Communication

Mass communication is communication that uses mass media. Communication can be done using print media (print media) and electronic media (electronic media), printed mass media can be in the form of newspapers, newspapers, newsletters, and booklets. Meanwhile, electronic mass media such as radio, TV, film and the internet. Today the existence of mass media has a fairly large existence in everyday life.

The position and function of the mass media in society when viewed from the actual process are as great and equally important when viewed from the actual process, they are as great and as important as the role and function of the communication itself. Mass media in reality is not just a channel of communication (channel of communication). Where the communication channel only functions as a messenger to the audience, but the mass media also acts as a source of messages which are basically the essence or content of the message itself. As a channel and as information, the mass media certainly has many functions that can be felt by the wider community.

Black and Whitney stated that there are four functions of the media, namely, to inform (to provide information), to entertain (to provide entertainment), to persuade (to persuade or invite), culture's transmission (to spread culture). To further strengthen Harold Lasswell, explained that there are three points that become a communication function, while the three points are monitoring the environment (surveillance of the environment), correlating society in responding to the environment (correlation of the part of society in responding to the environment), and the third. is transmitting social heritage (transmission of the social heritage from one generation to the next).

Seeing from the large function of the media in people's lives, especially policy makers need to maximize the media as a tool to help disseminate information, for example, television is undoubtedly one of the media that has had a major influence in changing and providing information to the general public, apart from that television is also is an electronic device that is very popular among the public.

2.4 Media Communication

Media communication is a form of communication that is carried out using media or tools. There are many communication media, ranging from traditional to modern and which are currently very widely used. Letters, telephones, pamphlets, posters, bulletin boards, drum kentongan, film magazines and banners. There are media communications in the form of written or printed, visual, aural and audio-visual forms.

A person can use one or a combination of several media. The choice of media in communication depends on the objectives to be achieved, the message to be conveyed, and the techniques to be used. This is because each media has its advantages and disadvantages. For example, messages through print or written and visual media can be reviewed repeatedly and can be stored as documentation. Messages through visual media can be heard in the eyes and hands are used to avoid other things, and audio-visual media can be completely captured, seen and heard.

2.4 Organizational Culture

Organizational culture is a set of assumptions or systems of beliefs, values, and norms developed in organizations that serve as guidelines for behavior for its members to overcome the problem of external and internal adaptation. Organizational culture is a pattern of beliefs and organizational values that are believed and imbued by all members in doing work as an appropriate way to understand, think, and feel about related problems, so that it will become a value or rule within the organization. This will encourage members of the organization to work harder and create work motivation. (Mangkunegara in Arif, 2019)

Organizational culture is a pattern of basic assumptions that are found, created or developed by an individual or a particular employee with the intention that government agencies can overcome and overcome problems that arise. Organizational culture becomes a common reference including human resources (HR) in interacting in government agencies. Therefore, organizational culture greatly influences the fundamental aspects of organizational performance. If organizational culture is an important aspect in improving performance then organizational culture must be managed properly (Syardiansah et al, 2020).

III. Discussion

Aisyiyah as one of the organizations in Indonesia has a vision and mission to enforce what is right and prohibits what is wrong. 'Aisyiyah has a special program, namely organizing the Sakinah family to members of the asiyah and the community. This is in accordance with the results of the decision of the 47th Congress of 2015, a century of 'Aisyiyah in Makassar at the same time as the Muhammadiyah Congress in the field of family development, namely:

- a) Strengthening family development based on religious values, to form humans who have the strength of faith, mentality and strong character so that they are able to develop their potential and self-capacity that is useful for themselves, their families, society and the nation.
- b) Expanding socialization and improving the quality of family coaching based on the Sakinah Family Guidance book for the wider community through various models that can be developed according to community needs
- c) Intensifying special family coaching for children and adolescents based on Sakinah Family Guidelines.

- d) Increase awareness of rights and obligations in the family as well as awareness of equal relations between men and women in various aspects of life with the values of Islamic teachings.
- e) Increase and intensify the role of the family (parents and adults) as a companion for children in adapting to the world of media and information which greatly affects children's psychological development and life through media literacy education.
- f) Intensifying the socialization of various laws such as law No. 23 of 2002 concerning Child Protection, law No. 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT), law No. 21 concerning the Crime of Trafficking in Persons (TPPO) or Trafficking, Law No. 1 of 1974 concerning Marriage, Presidential Instruction No. 1 of 1991 concerning KHI and various other laws.
- g) Developing a model approach to protection and legal assistance for women victims of violence and child victims based on religious, social, psychological and legal approaches.
- h) Promote prevention efforts from an early age against the dangers of alcohol, drugs, demoralization, free sex, crime and other forms of social illness through direct family formation, distribution of leaflets, booklets and print and electronic media publications.
- i) Developing an educational model for parents (parenting) in fostering the character of children in the family through various models in accordance with the guidance of the *sakinah* family.
- j) Developing various models of pre-marital education for prospective brides and adolescents to anticipate child marriage and unmarried marriages.⁷ The implementation of this program is strived to use and utilize all potential, strengths, abilities, creativity, funds, and other supporting capacities to make it a success. For this reason, the 'Aisyiyah program is demanded to be optimally implemented and organized at all levels of leadership from the central level to the branch leadership level. Apart from that, the success of this program also requires cooperation and support.

Based on interviews and observations made by the author, the *sakinah* family material is a national program. Each regional, regional, branch, branch leadership has a leader and has an assembly, one of which is the *tabligh* council which specifically has a *sakinah* family program, even in some areas in North Sumatra the *tabligh* council has made a curriculum or schedule of material for the *sakinah* family to be delivered monthly or even weekly, and determine *mubaligh* or *mubaliqod*, leader or member, *ustadz* or *ustadzah* who become the communicator.

An *ustadz*, *ustadzah* and leader of 'Aisyiyah are figures who can be trusted in helping to convey the knowledge of the *sakinah* family. Where socially *ustadz* *Ustadzah* and the leader of 'Aisyiyah are central figures who can be emulated and include people who can be heard in providing education in the form of advice, lectures and sermons. Basically, religious education is an obligation for all of us, whether it be every citizen, society, parents and children. Knowledge of family in Islam, herein lies the important role of the recitation or *tausiah* given by the *ustad* or communicator in the formation of the *sakinah* family.

North Sumatra itself does not yet have a village built by the *Sakinah* family because each region has its own leader who has the task of fostering members of 'Aisyiyah. The *tabligh* council conducts training for the board, members and cadres of 'Aisyiyah to learn to become preachers, the material taken to become preachers can be from various sources that are not contradictory. The missionary can also take material from books issued by the central leadership, such as the *sakinah* family guide book. *Mubaligh* training is usually carried out in mosques, *Muhammadiyah* charities or recitation in residents' homes, this training aims to enable members or cadres of 'Aisyiyah to tell stories or appear in front of the public.

The first thing that was carried out by the organization 'Aisyiyah North Sumatra in organizing the sakinah family was to form a consultancy bureau for the sakinah family. The sakinah family consultation bureau is a forum to provide services to the community's behavior and attitudes. The sakinah family consultation bureau itself has been formed in the 'Aisyiyah North Sumatra Regional Leadership, which is handled by the tabligh council. However, tabligh assemblies in the regions, branches and branches do not have an official consulting bureau, as Mrs. Eliwati said:

"We here have not formally established a sakinah family consultation bureau, we have not established an institution but have played a role. For example, there are people who want to convert to Islam or convert to Islam. Our purpose in getting married is for the marriage meal service which is hard, so we must know the function of our responsibilities as husband and wife. And usually the prospective husband also comes when I give it an understanding. Then tell them to practice slowly we carry out this marriage because Allah, God willing, we reach the sakinah family".

From the results of interviews and observations made by the author, the consultancy bureau at PWA already exists but is not yet fully active. Public consultations are still carried out in a personal and persuasive manner. Family consultations in person also take place in the regions, branches and branches. Members of 'Aisyiyah usually tell their leaders about their family problems to get a solution or just to calm their hearts.

The second thing that was carried out by the organization 'Aisyiyah North Sumatra in organizing the sakinah family was recitation. Pengajian or at-ta'limu comes from Arabic and the word ta'allama yata'allamu ta'liiman which means learning. Recitation is an activity to learn and convey or receive messages to the public. The message of the sakinah family in the organization 'Aisyiyah is usually done at recitation. This was reinforced by the answers of eighteen informants who were leaders in 'Aisyiyah by explaining that the message of the Sakinah family was given at the time of recitation.

Based on the data obtained and observations made by the authors below, not only tabligh assemblies convey the message of the sakinah family but there are advising, Ustadz or ustadzah, Muballigh and Muballighat, leaders from the center to branches, appointed people or members of 'Aisyiyah and Muhammadiyah. This was then reinforced by the informants' answers as above.

The time that is carried out in delivering the Sakinah family message at recitation is once a week and once a month. This is in accordance with the data obtained by the author, as said by Mrs. Syahruliyah "At the time of the monthly recitation". Then the data was strengthened by Mrs. Arika "At the time of the weekly, monthly recitation or at the time of training".

Mrs. Uswah herself has received education about the sakinah family for a long time and in detail on the twig recitation. Mrs. Uswah explained, "I have received knowledge about the Sakinah family for a long time, although not specifically, I got a more detailed explanation of the Sakinah family in the branch recitations."

Based on the data obtained and observations made by the author, it is time taken to convey the message of the sakinah family at recitation. There is a syllabus created by the tabligh assembly to place the themes of the Sakinah family in the recitation every week, month and year. Then the data obtained from the eighteen members of 'Aisyiyah have received knowledge of the Sakinah family from family, school, payroll and other sources.

A sakinah family, one of which is able to have the same minimum meaning between husband and wife, must always be established and maintained. Because in many cases problems arise in family life as a result of misunderstanding. After it was clarified, it turned out that there were no principle problems that needed to be the trigger for the problem, except

for a misunderstanding. Misunderstanding occurs as a result of traffic jams or lack of communication.

Planning the sakinah family consultation bureau as expected by Mrs. Eliwati, Hafsa and Mrs. Yusriani to help provide guidance and direction to members of 'Aisyiyah and the community about the sciences of the sakinah family. It is intended that young people who still do not have a partner can find out what the criteria for the ideal partner are to be chosen. Meanwhile, mothers who are still easy to share ideas and get a solution and the marriage is expected to remain harmonious. Mrs. Eliwati explained the shortcomings of 'Aisyiyah North Sumatra who are still planning sakinah family consultations such as:

"Aisyiyah's shortcoming, especially in our area, has not yet established a consultancy bureau for the Sakinah family, so when someone wants to consult she doesn't know where I want to go if they are smart they can ask us through the media or come directly to the house but sometimes they swallow it themselves. the problem " .

With this guidance, it is hoped that husband and wife can learn from each other how to behave when there are differences of opinion, thoughts, etc. when in a household. Sakinah family is a provision of knowledge about marriage and other things about life in the household that are needed when problems occur.

Then it was strengthened by the next informant's statement:

Bu Hafsa explained that "regions can plan to form a sakinah family consultation bureau so that problem families get solutions and enlightenment, with the consulting bureau they can look at problems in depth and evaluate actions to organize a sakinah family". It was strengthened by the statement with Mrs. Yusriani explaining that "sometimes these women need to confide in their complaints so that they feel they are not alone and are enthusiastic about facing family problems. So it is necessary to form a Sakinah family whose privacy can be safe and people who carry out consultations really become an example, including from their families" .

From the results of interviews and observations that the writer did, it was found that the planning to form a consultancy bureau for the sakinah family in North Sumatra was in a serious discussion stage. This needs to be established at the regional level not only at the willy level as in Yogyakarta.

Mrs. Arika explained that the organization of the sakinah family that has been eaten is in the form of a peaceful family. As it is said, "Sakinah family is a family consisting of a nuclear family that is peaceful and comfortable according to Islamic guidance". then reinforced by the statement of Rasta's mother with the statement "the family is peaceful, peaceful, loves each other and every family member, especially parents, is aware of their responsibility". This is further strengthened by the statement of Mrs. Fitri "The formation of an Islamic family that practices an Islamic life, is embedded, implements Islamic values, associates with kindness, loves each other and Ma'ruf. Get used to love and respect each other, familiarize deliberation in completing household affairs " .

Not much different from the previous informant, Mrs. Hafsa explained that "the Sakinah family is a family that is peaceful and harmonious in realizing it through understanding oneself, understanding the family of the husband's parents, children then neighbors". Unlike the four previous informants who explained that the Sakinah family is a peaceful and peaceful family. Ibu Lisdawati explained "making the Sakinah family a guideline for 'Aisyiyah members". Ms. Syahruliyah explained the benefits of knowing that the sakinah family can be practiced on a daily basis as said "a family that practices religious teachings in everyday life" is said.

Other caretakers interpret the sakinah family as a process that must be socialized through recitation as explained by Mrs. Eliwati. "This is a family that everyone dreams of, of course. to make this happen is not easy, it needs a process even though this is not easy it is impossible that we will not reach it, God willing, we will come to meet it. In that family, we understand each other, understand each other with our partners, can carry out each other's duties. In sha Allah, the implementation of the Sakinah 'Aisyiyah family from the Karo area to Ranti Karo can be realized. We have also socialized the Sakinah family through recitations, our members have heard studies like this Sakinah family. "

Ms. Zubaidah explained that "the implementation can be socialized through recitation and practiced by members of 'Aisyiyah in their household". Meanwhile, Mrs. Yusriani explained "In the organization apart from the recitation by means of conducting friendship with fellow members and administrators maintaining communication, and solving internal organizational problems with kinship". Both of them mean the same meaning of the Sakinah family by organizing.

Meanwhile, Mrs. Yusriani explained the importance of the concept of the sakinah family to reduce divorce as it is known that divorce is something that God hates. Mrs. Yusriani explained "it is important that the community, especially the members of 'Aisyiyah, know and can be applied in the family so as to minimize divorce or fights in the household, because family is not only material but there is a sense of compassion as well as seeking merit". Then explained Arika's mother "It is very important, because of the fact that in the community there are many conflicts and even violence in the family, violence here is not only physical, but also feelings".

Avoiding physical violence in domestic life is that no party in the family feels entitled to hit or commit other acts of violence in any form, for any reason or reason, including religious reasons or excuses, either to or between husband and wife spouses or between couples with children. Husbands and wives must be able to create a mental atmosphere that is safe, peaceful and free from all forms of psychological threats, both in the form of words or everyday sentences used as well as calls between family members. Therefore, all family members are prohibited from uttering words or greetings that can cause other family members to feel scared or feel threatened or feel less secure. Do not even let any party or family member offend other family members, either because of words or greetings. In Indonesian society itself, recognizing speech and greeting when talking to people who are older should not call their name immediately starting with the greeting or spoken word first. Once the family we better choose words that are polite.

Mrs. Sumiati explained that it is important to know the Sakinah family so that its implementation is in accordance with Islamic teachings. This is according to what Mrs. Sumiati said "it is very important to know to be a sakinah family. That is, the practices of the Sakinah family in the religion of Insyallah are already in accordance with our family according to what Allah has commanded in the Koran". Then it was strengthened by the statement of Mrs. Nurhijriah "it is very important to know so that they are aware that the processes in family life are in accordance with the teachings of aqidah in accordance with the guidelines of the Koran and Hadith". Mrs. Hafsa added "It is very important to add insights for yourself and other members of 'Aisyiyah".

The implementation of the sakina family in everyday life has an impact on a prosperous country for all the people. Baldatun thayyibatun wa rabbun ghafur (a good country and god is merciful) can be realized starting from the smallest system, namely the family. As Eliwati's mother explained:

"It is very important to know the members of 'Aisyiyah, in forming a country that is Baldatun toyyibatun wa rabbun ghafur. Initially it starts with family, when our family is already sakinah mawadah warohmah, followed by our environment and society at large, God willing, to reach a country like that which we aspire to".

Sakinah families create future generations of quality, strong character, so that actors in community life occur and ultimately bring the glory of a nation. When calling for and giving an overview of the beauty of the family, Islam shows various functions and shows the sweet fruit of family life which will have implications for the lives of individuals and communities that are among the blessings of Allah SWT.

The process of learning the sakinah family can be done through reading books as explained by Ibu Yuniar

"It is important to know because it is the spearhead of our recitation in Branch. It is compulsory for us' Aisyiyah citizens to have a book on the family sakinah in addition to the Bylaws or Articles of Association of Muhammadiyah. Why do we have to know because they will later become leaders in his house. Then 'Aisyiyah members must set an example for society. Thus forming a sakinah family is the state's obligation to practice it".

From the results of interviews and observations made by the author, it is important that the Sakinah family be known by members and leaders of 'Aisyiyah as a whole in order to create goodness in congregation. The good of one like a safe family can bring the good of another. However, as the authors observe and ask, there are still many cases of sakinah families such as divorce, domestic violence, coercion, and heart anxiety. This needs to be continuously communicated in the form of material and tangible forms. This is also in line with the thought of the management of 'Aisyiyah North Sumatra who continues to preach the importance of organizing a sakinah family.

Knowledge and skills about building a confident family should be obtained by the prospective mother or bride and groom before marriage, not only at the time of marriage advice. In Islam, the pre-wedding procession is known as a marriage (khitbah) which is the conveyance of a man's will to marry a woman. It is hoped that this procession is crucial and will be very good if used to recognize each other's differences in various matters, starting from character, culture, family, including the vision and mission of the marriage and family to be built.

'Aisyiyah herself has training or marriage guidance like the ones currently held, for example pre-marriage seminars by the ministry of religion and external organizations. This was emphasized by Mrs. Rasta as the head of the tabligh assembly, Mrs. Rasta explained that "training was carried out for CATIN (Bride-to-be) for children who were getting older even though they did not want to get married and BIMWIN (Marriage Guidance) for those who already had a prospective husband / wife".

In addition to the prospective bride and groom, children who are starting to mature like teenagers can follow this guidance to gain insight or just want to know. As an effort to solve these problems, guidance is held to minimize the occurrence of increasingly complex problems. However, the guidance is only as a preventive step, then it depends on how each individual himself faces and resolves the problem.

The previous informant's explanation was later strengthened by Mrs. Arika's statement "Usually through lectures and training". The prospective mother or bride and groom are guided to form a strong family like what Mrs. Syahruliyah said "being guided to attend recitation so that the prospective mother understands the importance of religion as the foundation of a sakinah family". This is similar to Mrs. Fitri's statement "Before marriage prospective mothers should be given direction and guidance about the sakinah family". Sakinah family is a provision of knowledge about marriage and other things about life in the household that are needed when problems occur.

Nowadays technology has become increasingly sophisticated apart from face-to-face guidance, which can be done through social media, such as Mrs. Eliwati. Mrs. Eliwati explained, "There have been several prospective brides coming personally to be given knowledge of the Sakinah family. I gave knowledge according to Islamic teachings. Even though not many people have asked about WhatsApp and I answered about the Sakinah family".

A member of 'Aisyiyah not only supervises the organization but communicates like Ibu Yuniar who was asked to perform mualimah. Mualimah in marriage itself is meant by people who convey messages of marriage like a teacher who teaches material. As Mrs. Yuniar said, "for example, the parents of the prospective bride convey a message to us that their children are getting married, so we will hold a mualimah on the day before marriage but if we can't we can advise both of us." With this guidance, it is hoped that husband and wife can learn from each other how to behave when there are differences in opinions, thoughts and so on when in a household.

IV. Conclusion

The above statement can be concluded that the leadership and members of 'Aisyiyah in North Sumatra are already familiar with the concept of the sakinah family. However, not all members and leaders know in detail the material of the sakinah family according to the book of the central leadership 'Aisyiyah. The observation made by the author is that someone has been selling guidance books for the sakinah family from the central leadership of 'Aisyiyah at the regional leadership office of North Sumatra. For out-of-region bookings, you can contact the relevant contact or ask the regional leadership management, but some managers like those interviewed have not referred to that far. Guidelines for the sakinah family from the central leadership can be found on the official website of the central leadership

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