

The Efforts of Couples with Blind Disabilities in Realizing the Sakinah Family Perspectives on the Hierarchy of Needs Theory: Case Study of Pertuni Malang Regency

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Article Info	Abstract
<p>Received: 01-03-2024 Revised: 01-04-2024 Accepted: 25-06-2024</p> <p>Keywords: Blind Disabilities; Concept of Sakinah; Hierarchy of Needs Theory.</p>	<p>Marriage is a fundamental right for all citizens, including individuals with visual impairments. It aims to achieve a harmonious, loving, and compassionate (sakinah, mawaddah, rahmah) family life. This study explores the concept of the sakinah family and the efforts to realize it from the perspective of visually impaired couples in Pertuni Malang Regency, using Maslow's hierarchy of needs theory. Employing a qualitative approach and empirical legal research, the study identifies six key components of a sakinah family: reciprocity, harmony, gratitude, community contribution, independence, and nurturing beloved, righteous children. The research reveals that visually impaired couples fulfill their physiological needs by working as therapists, teachers in special education, and Quranic reciters (Qariah). They achieve a sense of security through stable income, savings, frugality, good relations, home ownership, trust in government, and family support. Love and belonging are fostered through spousal attention, children's care, family involvement, community support, and government assistance. Esteem needs are met through community engagement and participation in social activities. Lastly, self-actualization is pursued by passionately working, engaging in organizational activities, participating in community events, and channeling personal hobbies. The findings highlight the resilience and adaptability of visually impaired couples in meeting their needs and building a sakinah family, contributing to their overall well-being and societal inclusion.</p>
Info Artikel	Abstrak
<p>Kata Kunci: Disabilitas Tunanetra; Konsep Sakinah; Teori Hirarki Kebutuhan.</p>	<p>Perkawinan adalah hak setiap warga negara tidak terkecuali penyandang disabilitas tunanetra. Tujuan perkawinan sebagaimana dijelaskan dalam Kompilasi Hukum Islam adalah mewujudkan kehidupan rumah tangga yang sakinah, mawaddah dan rahmah. Penelitian ini mengeksplorasi konsep keluarga sakinah dan upaya mewujudkannya dari sudut pandang pasangan disabilitas tunanetra</p>

di Pertuni Kabupaten Malang dengan menggunakan teori hierarki kebutuhan Maslow. Dengan menggunakan pendekatan kualitatif dan penelitian hukum empiris, penelitian ini mengidentifikasi enam komponen utama keluarga sakinah: Mubadalah atau Kesalingan, keharmonisan, rasa syukur, berkontribusi bagi masyarakat, kemandirian, dan melahirkan keturunan yang sholih dan sholehah. Penelitian ini menunjukkan bahwa upaya Upaya pasangan penyandang disabilitas tunanetra Pertuni Kabupaten Malang dalam membentuk keluarga sakinah perspektif teori hierarki kebutuhan: Pemenuhan kebutuhan fisiologis diupayakan dengan bekerja sebagai terapis, mengajar sebagai Guru di sekolah luar biasa, dan menjadi Qariah. Pemenuhan rasa aman diupayakan dengan memiliki penghasilan, menabung dan berhemat, baik kepada orang lain, memiliki rumah sendiri, percaya kepada pemerintah dan kehadiran keluarga. Pemenuhan rasa cinta diupayakan dengan perhatian pasangan, perhatian anak, perhatian keluarga, perhatian masyarakat sekitar dan perhatian pemerintah. Pemenuhan rasa penghargaan diupayakan dengan dibutuhkan masyarakat, dibantu masyarakat, dan dilibatkan dalam kegiatan masyarakat. Pemenuhan aktualisasi diri yang diupayakan dengan bekerja penuh semangat, terlibat dalam organisasi Pertuni, aktif dalam kegiatan warga dan menyalurkan hobi. Temuan ini menyoroti ketahanan dan kemampuan beradaptasi pasangan tunanetra dalam memenuhi kebutuhan mereka dan membangun keluarga sakinah, sehingga berkontribusi terhadap kesejahteraan dan inklusi sosial mereka secara keseluruhan.



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INTRODUCTION

Marriage is worshiped in Islam, because of the high value of marriage in Islam until it is associated with the perfection of religion. Indonesia, as a country with the highest Muslim population in the world, has a good relationship between religion and state producing the marriage rule as a manifestation of article 29 of the 1945 Constitution, which states that "The state is based on the One True God and the state guarantees the freedom of each citizen to profess his own religion and to worship according to his religion and belief (UUD, 1945). The rules related to marriage are contained in Law No. 1 of 1974 "Marriage is an inner birth bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the One and Only Godhead." Likewise, Article 3 of the Compilation of Islamic Law explains that the purpose of marriage is "to realize a sakinah, mawaddah, and rahmah domestic life (Abdurrahman, 2015).

The 1945 Constitution article 28, paragraph 1, states that marriage is the right of every citizen, including people with visual impairments. Disability itself, when referred to in Law No. 8 of 2016, is "Everyone who experiences physical, intellectual, mental, and/or sensory limitations for a long time who in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights." Blind people have the meaning of "cannot see; blind." Communicating with others further optimizes the senses of hearing, touch, and smell (Undang Undang Nomor 8, 2016).

Based on National Socio-Economic Survey (Susenas), the number of people with disabilities in Indonesia is 9.7 percent of the population or around 26 million people (Redaksi, 2021). In Malang City, the number of disabilities by sub-district is 262 people who are blind (blind), 136 people who are deaf (deaf), 92 people who are speech impaired (mute), 687 people who are mentally impaired (physically disabled), 613 people who are mentally disabled, 223 people who are mentally impaired (impaired self-control), 656 people who are double-blind (combined disabilities). Based on statistical data, the population of Malang City in 2020 was 844933 people. The total population with disabilities are 2,446 people, which means that 0.2% of the population of Malang City are people with disabilities (Tim Redaksi, 2023).

Former Minister of Religious Affairs Lukman Hakim Saifudin conveyed the importance of building an ideal family to achieve sustainable development and the strength of the nation is strongly influenced by the strength of the family foundation. It is also through the family that real human development is carried out. The Quran contains 6360, about 5.8 percent of which discusses legal issues. Of the 5.8 percent, legal verses about family are the second most discussed. The family verse is widely discussed because of the urgency of the family as the smallest unit of society that determines the good and bad of society (Machrus, Adib, 2017).

Couples with disabilities certainly hope also to become a perfect family. The form of effort for blind, disabled couples to become sakinah families is to join the Indonesian Blind Association of Malang Regency or abbreviated as Pertuni Malang Regency. Pertuni actively helps ensure the rights of people with disabilities are fulfilled, helps them actualize themselves in society, and even finds life partners for people with visual disabilities. From a psychological point of view, Abraham Maslow explained that humans have basic needs that must be met. These basic human needs are analogous to pyramids or steps with bottom-to-

top levels. People in their lives will continue to try to meet these needs. Abraham Maslow named this basic need theory the hierarchy of needs. Maslow then divides the five basic human needs into five basic needs hierarchies: physiological, security, love, appreciation, and self-actualization (Maslow, 2021).

This study is different from previous studies that studied the sakinah family. These differences occur due to differences in analysis and differences in subjects and objects of study. Research such as Setiyoningrum's examines disability divorce (Setiyoningrum, 2022) Faujiah discuss mental retardation sakinah (Faujiah Putri Melinda et al., 2022). Hijri examines the implementation of PMA No.3 of 1999 (Hijri, 2021), Najib examines the concept of online motorcycle taxi sakinah (Najib, 2020), Muazaroh examines the fulfillment of human needs from a sharia point of view (Muazaroh, 2019), and Annury examines the formation of sakinah for former drug addicts at Doulus Orphanage (Mahmudah, 2019). In general, the differences between this research and previous research are in the research subject, approach and methodology. This research also tries to challenge the sakinah family concept by the government are relevant to blind couples. This research aims to explain the *concept of the sakinah family* according to blind couples with disabilities at the Pertuni of Malang Regency. Then, the *concept of the sakinah family* according to the blind couple in the Pertuni branch were analyzed from the perspective of the hierarchy of needs theory.

RESEARCH METHOD

In this study will be explained the concept of the sakinah family and efforts to realize the sakinah family, the perspective of the hierarchy of needs theory according to couples with visual disabilities Pertuni, Malang Regency. Research Methods are defined as seeking truth and principles of natural, community, or humanitarian phenomena based on the discipline (Moelong, 2007). Sugiyono explained that the research method is a scientific way to obtain data with specific purposes and uses (Sugiyono, 2009).

This research uses a qualitative approach, and the type of research used is empirical law (Sugiyono, 2018). The background of this research are member of Pertuni Malang Regency. For informants, there were 7 married couples.

RESULTS AND DISCUSSION

The Sakinah Family Concept by Couples with Blind Disabilities Pertuni Malang

The term sakinah mawaddah wa rahmah comes from the Arabic word Sakinah السكينة meaning tranquility, peace, and peaceful الطمأنينة والاستقرار Mawaddah المودة meaning love, Rahmah الرحمة meaning affection الرقة والشفقة or kindness and enjoyment الخير والنعمة. (Nazaruddin, n.d.) The terms used for sakinah families in Indonesia are quite diverse such as tough, sturdy, strong, ideal, maslahat families, etc. Muhammadiyah, for example, uses the family term sakinah. Nahdatul Ulama uses the family term maslahat. The variety of sakinah family terms, although different, basically the substance equally requires the fulfillment of inner and external needs well. (Machrus et al., 2017)

The term sakinah mawaddah wa rahmah itself is taken from Q.S Ar-Rum 30 verse 21 as follows:

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

The Meaning: And among the signs of his power is that he created for you wives of your kind, that you might be inclined and at ease to them, and made him among you of love and affection. Indeed, in such, there are signs for the thinking (Ar Rum:30 Verse 21).

Mufidah," quotes Abdullah explaining that the above verse has three key words to build the household ark: mawaddah, rahmah, and sakinah. Mawaddah can be interpreted as To love each other, Rahmah can be understood as relieving from suffering through sympathy to show human understanding from one another, love and respect one another, and finally, the understanding of sakinah is to be or become tranquil, peaceful, God-inspired peace of mind (Ch, 2014). The Director General of Bimas defines sakinah mawaddah wa rahmah as "a family built on legal marriage and the fulfillment of spiritual and physical values properly and in a balanced manner to bring an atmosphere of affection between family members and can deepen the values of faith (Machrus, Adib, 2017)

Quraish Shihab point several stages a married couple must undergo before reaching family life, sakinah mawaddah wa rahmah, because marriage is a process. The stages are: First, the honeymoon stage. At this stage, both partners enjoy the sweetness of a marriage. Second, the level of turmoil. At this stage, turmoil begins to arise after the honeymoon period passes. Annoyance has begun to grow, plus it begins to show the true nature of the couple who have been covered up to please their partner. In this phase, couples realize that

marriage is not just romance but there are new realities that may never have been thought of before. Third, the negotiation and negotiation stage. This stage is born if each party still feels a mutual need. At this stage, couples have begun recognizing each other's strengths and weaknesses. Fourth the adjustment stage. At this stage, each partner has begun to show his true nature, and there is a need accompanied by attention to his partner. The five stages of improving the quality of affection. At this stage, each partner has fully realized that it is based on experience, not just the theory that husband and wife relationships are very different from all other social relationships. Sixth, the level of stability. At this stage, each partner feels and lives love as a settled reality so that no matter how great the shock hits, the couple will not shake their household. At this last stage, true happiness is felt, termed *sakinah mawaddah wa rahmah* (Shihab, 2016).

To achieve the *sakinah* family, family functions must be carried out. As contained in Government Regulation 21 of 1994, the family function is a series of duties and responsibilities married couples must fulfill to achieve the desired goals. The family functions in question are as follows: Biological functions, socialization functions, protection functions, economic functions, care functions, recreational functions, and religious functions.

Muhammadiyah, one of Indonesia's largest organizations in its concept of the *sakinah* family, provides five characteristics of the *sakinah* family: Power and intimacy. Honesty and freedom of expression. Warmth, joy, and humor. Skills, Organization, and Negotiating. Value System Moral values are used as a reference for running household life. Nahdatul Ulama, with the concept of family *maslahat*, emphasizes the principles of justice (*'itidal*), balance (*tawazzun*), moderation (*tawasuth*), tolerance (*tasamuh*) and *amar ma'ruf nahi munkar*, provide the following characteristics of family problems: A pious husband and wife who bring benefits to themselves and their family and can be *uswah Hashanah* for the family or those around them. His children are good (*abrar*), noble-hearted, good-hearted, physically and spiritually healthy, productive, and creative, so they can live independently in time. The association is good. The association of family members is directed, knows the surrounding environment, is good neighborly and his life principles. Sufficient sustenance (clothing, food, and shelter). A family is well-off, seen from the ability to finance family life, clothing, residence, and food needs as well as the cost of education and worship (Machrus et al., 2017).

In the Sakinah Family Foundation of the Directorate General of Bimas Islam, the Ministry of Religion of the Republic of Indonesia provides the characteristics of the sakinah family there are ten, namely: Standing on a solid foundation of faith, Fulfill the mission of worship in life, Obey religious teachings, love and cherish each other, take care of each other and strengthen each other in goodness, give each other the best for couples, deliberation to solve problems, divide roles fairly, compact educate children, contribute to the good of society, nation, and state (Machrus, Adib, 2017).

To build the household ark, a couple with visual disabilities, Pertuni Kaupaten Malang practices the concept of reciprocation which in KBBI is defined as "a form of language or expression that shows reciprocal or mutual meaning (Zaimatuz Zakiyah and Zainal Arifin, 2021). An example of reciprocation here is what husbands do to wives is return back as loving each other, learning from each other, complementing each other, strengthening each other, lowering each other's egos, facing all trials together, trusting each other and maintaining trust, mutual respect, and mutual need (Qadir, 2021). The values held by couples with visual disabilities in Pertuni Malang Regency are in line. The concept of Mubadalah by Faqihuddin Abdul Kadir, who is the spirit of equality in understanding certain relationships with the spirit of partnership, cooperation, reciprocity, and common principles both in domestic and public spaces used to interpret texts that entrust gender equality (Zakiyah & Arifin, 2021)

Reciprocation: The findings of this study indicate that the concept of qirabah or affection within the family unit aligns closely with the Islamic principles of mu'asyarah bil ma'ruf, or good association and teamwork between spouses. According to the data collected, couples view decision-making as a collaborative process where each spouse's opinion is valued and considered equally. This deliberative approach is seen as a key step towards cultivating a harmonious family environment. Moreover, the results emphasize the importance of fostering positive and peaceful interactions between husband and wife. Participants highlighted that marital relationships must be built on mutual respect, with both partners fulfilling their rights and obligations. The Prophet Muhammad's example of mu'asyarah bil ma'ruf, as narrated in the hadith by Tirmidhi and Ibn Majah, was cited as an exemplary model of harmonious spousal relations. In essence, the research findings suggest that the Islamic concepts of qirabah and mu'asyarah bil ma'ruf provide a framework for nurturing affectionate and harmonious family dynamics. By embracing these principles of

mutual love, respect, and collaborative decision-making, couples can work towards strengthening their marital bonds and creating a peaceful family environment.

Harmony: The study found that for couples with visual disabilities from Pertuni Kabupaten Malang, the concept of sakinah (tranquility) is central to their understanding of a harmonious marital life. Participants described sakinah using terms such as peaceful, calm, harmonious, and wise. This aligns with the purpose of marriage outlined in Article 3 of the Compilation of Islamic Law, which aims to "realize a sakinah, mawaddah and rahmah domestic life." The Quranic verse from Surah Ar-Rum 21 was frequently referenced, highlighting the three key principles for building a strong marital foundation: mawaddah (love for one another), rahmah (compassion and mercy), and sakinah (tranquility). Participants understood mawaddah as a mutual love between spouses, rahmah as showing empathy and understanding, and sakinah as achieving a state of peace and spiritual harmony. The findings suggest that despite their visual impairments, these couples deeply value the Islamic ideals of sakinah, mawaddah, and rahmah as the cornerstones of a harmonious marital relationship. By embodying these principles in their daily lives, they strive to create a tranquil and loving home environment rooted in the teachings of the Quran and Islamic traditions.

Gratitude: The findings highlighted gratitude as a key aspect of fulfilling the religious function within families. Parents were found to play a crucial role in instilling religious values and gratitude through teaching, awareness, and modeling behaviors in daily life. This lays the foundation for developing good character among family members. Additionally, the study identified several important factors in cultivating a sakinah (tranquil) family environment, including expressing gratitude for blessings received, patience during difficulties, acceptance of God's plans, mutual consultation between spouses, helping one another, keeping promises, seeking repentance, advising each other, forgiving mistakes, maintaining prejudice-free attitudes, strengthening family ties, performing congregational worship, respecting in-laws, and providing opportunities for religious learning.

Contributing to the Community: The study found that for couples with disabilities from Pertuni Kabupaten Malang, contributing benefits to the surrounding community is considered an essential guiding principle. This aligns with the characteristics of the Nahdatul Ulama's concept of a maslahat (sakinah) family, which emphasizes being a pious couple who can bring benefits and advantages to themselves, their children, and their environment. The participants expressed a strong belief in reflecting exemplary behavior

and deeds (*uswatun hasanah*) that can serve as a positive example for their children and others in the community. This commitment to contributing to the greater good and being a source of inspiration for those around them emerged as a significant aspect of their understanding of a harmonious family life. The findings suggest that for these couples with disabilities, their family values extend beyond their immediate households. They prioritize making a positive impact on their surrounding community, aligning with the ideals of the Nahdatul Ulama's conception of a *sakinah* family that brings benefits and advantages to society.

Having a Beloved and Sholeh Child: The concept of a *sakinah* family was closely tied to the goal of raising *sholeh* (pious) and *sholehah* (pious female) children, aligning with the biological function of the family as the cradle for nurturing quality future generations. Participants emphasized the importance of providing enough love, maintaining health, ensuring adequate education, and other key factors in child-rearing. The Nahdatul Ulama's vision for a *sakinah* family employs the term "*abrar*," referring to children who are good, qualified, noble, spiritually and physically healthy, productive, and creative - able to live independently without burdening others or society.

The findings indicate that parents view themselves as responsible for instilling in their children a strong foundation based on the Quran and Hadith. They see teaching good ethics and modeling appropriate behavior as crucial obligations in forming a *sakinah* family. Overall, two key family functions emerged: the biological function of giving birth and raising children in a healthy, well-adjusted manner; and the religious function of providing religious values, beliefs, and facilitating relevant activities to nurture spiritual development within the family.

The Efforts of A Couples with Blind Disabilities in Realizing The Sakinah Family in Pertuni Malang Regency on Hierarchy of Theory's Perspective

To meet their basic physiological needs to the couples with visual disabilities from Pertuni Kabupaten Malang engaged in various income-generating activities. Several participants worked as therapists, utilizing skills acquired during their rehabilitation at the Social Rehabilitation Center for the Blind (RSCN) in Janti. These therapeutic abilities allowed them to earn sufficient income for daily expenses such as food and drink, while also saving for the future and their children's education. Additionally, some visually impaired wives supplemented the family's income by working as teachers at local special

education institutions. Their employment provided a means to fulfill physiological needs for themselves and their families. Notably, the research identified the role of a "Qoriah," a female reciter of the Holy Quran. Despite their visual limitations, some participants, armed with extensive memorization, knowledge of tones, and beautiful voices, earned an income by chanting verses from the Quran at various events. Overall, the findings highlighted the resourcefulness and determination of these couples in pursuing diverse income sources to ensure their basic physiological needs were met, despite the challenges posed by their visual impairments.

Safety Needs to impaired couples from Pertuni Kabupaten Malang demonstrated remarkable resilience and resourcefulness in meeting their fundamental physiological and safety needs. Through employment in various fields, including therapy, teaching, and Quranic recitation, they generated income to sustain their daily living expenses, construct modest homes, save for the future, and fund their children's education. This financial stability contributed significantly to their sense of security and well-being. Alongside income generation, the couples prioritized frugality and careful budgeting, enabling them to accumulate savings as a safety net for unexpected circumstances. They recognized the importance of distinguishing between essential and non-essential needs, avoiding wastefulness, and planning for contingencies.

Research on the love and belonging needs of visually impaired couples in Pertuni Kabupaten Malang reveals how these individuals actively cultivate strong bonds and a sense of belonging within their immediate and extended social circles. Spousal attention is a central pillar in meeting these needs, characterized by open communication, mutual understanding, respect, emotional support, and shared responsibilities. Practices such as attentive listening, empathy, and providing positive reinforcement significantly strengthen their marital connections. Children also play a pivotal role in fulfilling the couples' love and belonging needs, particularly as they mature. They demonstrate their care through quality time, respect, appreciation, emotional and physical support, and practical assistance for their aging parents. Beyond the family, the community's attention and inclusion are invaluable. Community support facilitates access to public services, religious facilities, political engagement, and healthcare. Additionally, assistance with mobility and other daily needs enhances the sense of belonging for these visually impaired individuals. Notably, government support emerges as a crucial factor. Disability-friendly public services and policies help overcome numerous challenges faced by the couples, contributing to their

overall sense of acceptance and belonging within society. This institutional recognition and accommodation significantly bolster their integration and inclusion, thereby fulfilling their love and belonging needs.

The research on esteem needs among visually impaired couples in Pertuni Malang Regency reveals that these individuals have made significant efforts to integrate and contribute meaningfully to their community, thereby fulfilling their need for esteem. Working as therapists, these couples have become indispensable due to their expertise and dedication, often assisting patients well into the night. This frequent interaction with diverse individuals has expanded their knowledge and reinforced their social presence. Moreover, the community plays a vital role in their lives, providing substantial support in daily activities such as communication, religious practices, and other essential matters. This mutual dependence creates a supportive environment that meets their esteem needs. Additionally, these couples actively participate in community activities, including religious study groups (recitation), the Family Welfare Movement (PKK), and other social events, ensuring their inclusion and highlighting their contributions.

Furthermore, their unique skills and experiences enable them to overcome daily challenges effectively, allowing them to serve as public speakers. In this role, they share valuable insights and solutions, helping society better understand and empathize with the challenges faced by visually impaired individuals. These various forms of engagement and recognition significantly enhance their social standing and foster a supportive and inclusive community, ultimately fulfilling their esteem needs.

Research on self-actualization needs among visually impaired couples in Pertuni Malang Regency highlights their proactive efforts to fulfill these needs. One significant avenue is through employment. For these individuals, working goes beyond merely earning a living; it becomes a means of self-development and realizing their highest potential. The satisfaction derived from work not only addresses their curiosity but also hones their personal skills and interests. Additionally, their active involvement in organizations serves as another crucial pathway to self-actualization. Participation in organizational activities allows them to develop and maximize their potential in social and community contexts. Through organizing, they learn vital skills such as communication, collaboration, leadership, and problem-solving. Furthermore, channeling their hobbies provides these couples with opportunities to explore their interests, develop their skills, and achieve personal satisfaction. Engaging in hobbies brings them joy and fulfillment in their daily

lives. Collectively, these efforts illustrate how visually impaired couples in Pertuni Malang Regency pursue self-actualization through work, organizational involvement, and personal hobbies, thus enhancing their overall well-being and personal growth.

Research on visually impaired couples from Pertuni Kabupaten Malang reveals their resilience and resourcefulness in meeting various human needs. To fulfill their basic physiological needs, many worked as therapists or teachers, using skills acquired from rehabilitation centers to earn sufficient income for daily expenses and future savings. Some also earned by reciting the Holy Quran, showcasing their memorization and vocal skills. To ensure safety and financial stability, the couples practiced frugality and careful budgeting, prioritizing essential needs and saving for unforeseen circumstances. In terms of love and belonging, they cultivated strong bonds through open communication, mutual respect, and shared responsibilities. Their children provided additional support, and community assistance facilitated access to public services, religious activities, and healthcare, enhancing their sense of belonging. Government support through disability-friendly policies further reinforced their societal acceptance and inclusion.

The need for esteem was met through meaningful community contributions and integration. As indispensable therapists, they expanded their knowledge and social presence through diverse interactions. Active participation in community activities and roles as public speakers allowed them to share insights and foster societal understanding. For self-actualization, employment and community involvement were crucial. Work provided self-development and the realization of their potential, while organizational participation developed their communication, leadership, and problem-solving skills. Engaging in hobbies brought personal satisfaction and joy, enhancing their overall well-being and growth. Collectively, these efforts highlight the determination and adaptability of visually impaired couples in Pertuni Malang Regency in fulfilling their physiological, safety, love and belonging, esteem, and self-actualization needs.

CONCLUSION

Based on the explanation above, it can be concluded that the concept of the sakinah family, according to a blind, disabled couple Pertuni Malang Regency have six keywords. Reciprocation, which are detailed by loving, appreciating, needing, maintaining, filling, complementing, learning, and lowering each other's egos. Harmonious, detailed in peace,

calm, harmony, and wisdom, Grateful, Contribute to society, Independent, and having a beloved and sholeh child.

The efforts of a blind, disabled couple in Pertuni Malang Regency to build a sakinah family based on the theory of hierarchy of needs, first to meet physiological needs are pursued by working as therapists, becoming a teacher and becoming Qariah. Second, the fulfillment of a sense of security is sought by having an income, saving and frugality, being good to others, owning own home, trusting the government, and having the presence of family. Third, the fulfillment of love is sought by the attention of spouses, children's attention, family attention, the attention of the surrounding community, and the government attention. Fourth, the fulfillment of a sense of appreciation that is sought by the community assisted by the community and involvement in community activities. Fifth, fulfilling self-actualization is pursued by working passionately, being involved in the Pertuni organization, and being active in civic activities such as recitation, PKK, etc. Then, channeling hobbies and artistic souls, such as covering songs through Youtube.

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