

Strategies of Motorcycle Enthusiasts in Building a Sakinah Family

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ABSTRACT

This study examines the strategies employed by motorcycle enthusiasts in maintaining family harmony amid the challenges of modern lifestyles. Motorcycle-related activities such as vehicle modification, touring, and participation in enthusiast communities often require significant time and financial resources, which may potentially generate tension within the household. This research aims to analyze family practices among motorcycle enthusiasts, the strategies they employ to balance hobbies and domestic responsibilities, and the role of wives in supporting and regulating these activities. This study adopts a qualitative research design with a case study approach conducted in Temanggung. Data were collected through in-depth interviews, observation, and documentation, and were analyzed using Miles and Huberman's interactive data analysis model. The findings indicate that motorcycle-related hobbies do not necessarily have a negative impact on family life. Motorcycle enthusiasts implement various strategies, including open and effective communication with their spouses, careful financial planning, balanced time management, and the internalization of religious values in everyday life. The role of wives is particularly significant in providing emotional support, managing household finances, and reminding their husbands to maintain equilibrium between personal hobbies and family obligations. As a result, families of motorcycle enthusiasts are able to sustain household harmony while pursuing personal interests, thereby embodying the concept of a sakinah family.

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Introduction

The family is the smallest social unit that plays a crucial role in shaping the quality of society. From an Islamic perspective, the ideal family is conceptualized as a *sakinah* family, namely a household built upon love and compassion (*mawaddah wa rahmah*), tranquility, and inner peace, as emphasized in the Qur'an, Surah al-Rūm (30):21. The concept of a *sakinah* family underscores the creation of a harmonious domestic environment grounded in affection, mutual understanding, and the moral and spiritual development of all family members (Ulfa, 2023).

Nevertheless, social realities indicate that maintaining family harmony is not an easy endeavor. Rapid changes in modern lifestyles present significant challenges to family stability. One increasingly prominent phenomenon is the emergence of motorcycle enthusiast communities. Activities associated with motorcycle enthusiasts include vehicle modification, touring, and active participation in hobby-based communities, all of which require substantial investments of time, energy, and financial resources. For many individuals, motorcycles are not merely modes of transportation but also symbols of social identity, lifestyle, and self-expression. (Hidayat, R. 2021).

On the one hand, these activities offer positive contributions, such as expanding social networks, fostering creativity, and strengthening social solidarity. On the other hand, they may generate new challenges within the family, particularly when such hobbies are not balanced with domestic responsibilities. Common issues include reduced quality time with family members, financial strain due to costly modifications, and marital conflicts arising from competing priorities between personal hobbies and household needs. In Islamic legal thought, the preservation of family continuity and well-being constitutes a fundamental objective of Islamic law (*ḥifẓ al-nasl*), making these tensions a matter of ethical and religious concern (Sumarjoko, 2017).

This phenomenon raises a critical question: how can married motorcycle enthusiasts balance personal enjoyment with their responsibilities as spouses and family heads? This study seeks to address this question by examining the strategies employed by motorcycle enthusiasts to maintain family harmony. By adopting the perspective of the *sakinah* family, this research is expected to contribute to the scholarly discourse on Muslim family dynamics amid the pressures of contemporary lifestyles. (Hidayat, R. 2021).

Method

This study employs a qualitative approach using a case study method to gain an in-depth understanding of the phenomenon under investigation. The research was conducted in Kandangan District, with the subjects consisting of motorcycle enthusiasts who are already married and have established family lives. This location was selected due to the active presence of motorcycle communities and the relevance of the social context to the research objectives. Data were collected through multiple techniques, including in-depth interviews, direct observation, and documentation. In-depth interviews were carried out to explore participants' experiences, perceptions, and strategies in balancing their motorcycle-related hobbies with family responsibilities. Observations were conducted to capture real-life interactions, daily practices, and social dynamics within the family and community settings. Documentation, such as personal records, photographs, and relevant community materials, was used to support and enrich the primary data. To ensure data validity and credibility, triangulation was applied across sources, methods, and time. Source triangulation involved comparing information obtained from different participants, while method triangulation compared findings from interviews, observations, and documentation. Time triangulation was used by collecting data at different periods to ensure consistency and reliability of the information. Data analysis was carried out using Miles and Huberman's interactive model, which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, focusing, and simplifying the raw data obtained from the field. The reduced data were then systematically organized and presented to facilitate interpretation. (Miles and Huberman, 2014) Finally, conclusions were drawn through continuous reflection and verification, allowing the researcher to identify patterns, meanings, and key findings related to the strategies of motorcycle enthusiasts in maintaining a harmonious *sakinah* family.

Results

Strategies of Motorcycle Enthusiasts in Achieving a *Sakinah* Family

Linguistically, *sakinah* means calmness and comfort (Sumarjoko, 2017). This condition represents the ideal goal of family life for people in general, including motorcycle enthusiasts. The phenomenon of motorcycle enthusiasts in Kandangan District demonstrates

a fairly complex social dynamic. For some enthusiasts, motorcycles are not merely a means of transportation, but also symbols of personal identity, outlets for creativity, and instruments for expanding social networks. Activities such as spending time at workshops, participating in modification contests, and engaging in long-distance touring have become routines that shape a distinct lifestyle. However, behind these positive aspects, there are also consequences that affect family life.

Based on the interview results, it was found that most motorcycle enthusiasts experience a dilemma between pursuing their hobbies and fulfilling household responsibilities. The relatively high cost of motorcycle modification often generates tension within the family, especially when it is not accompanied by careful financial planning. In addition, the amount of time devoted to community activities reduces interaction with spouses and children. This finding is consistent with previous studies indicating that communication patterns and financial management are two crucial factors in maintaining family harmony (Arifin, 2020). Nevertheless, this study finds that motorcycle enthusiasts generally do not neglect their family responsibilities. Most of them attempt to apply various strategies so that their hobbies do not disrupt household life. The most dominant strategy is maintaining open communication with their spouses. Before joining touring activities, they usually discuss plans, costs, and the time that will be spent. Such communication helps prevent misunderstandings while simultaneously fostering mutual trust between husband and wife.

In addition, financial management becomes a key focus. Several informants stated that they always ensure household needs are fulfilled before allocating funds for their hobbies. This principle of prioritization serves as a balancing mechanism so that modification activities do not create economic problems. Some even set aside specific savings for modification expenses so as not to interfere with routine family budgets. These findings reinforce the view that a *sakinah* family requires awareness in placing essential needs above personal interests (Ministry of Religious Affairs of the Republic of Indonesia, 2015).

Another strategy that emerged is time management. Motorcycle enthusiasts strive to limit the frequency of touring so that they do not spend excessive time away from their families. Some informants choose to participate in community activities only on certain weekends, allowing them to maintain quality time with their spouses and children. This approach aligns with the concept of time management in family harmony theory, which emphasizes balance among work, hobbies, and household responsibilities. Equally important, religious values serve as a foundation in maintaining this balance. Some motorcycle enthusiasts emphasize that hobbies should not cause negligence in religious obligations and social responsibilities. They remain active in religious activities within their communities, such as study circles (pengajian) and communal work (kerja bakti). This demonstrates that motorcycle hobbies are not inherently associated with negative lifestyles, but can coexist with the values of a *sakinah* family when guided by spiritual awareness.

Thus, the findings of this study indicate that motorcycle hobbies do not necessarily disrupt family harmony. The key lies in the strategies implemented by the individuals involved. Open communication, financial management, time regulation, and the strengthening of religious values have proven to be the main mechanisms that enable motorcycle enthusiasts to pursue their hobbies without sacrificing family life. This further affirms that the ideal of a *sakinah* family can still be realized despite the challenges posed by modern lifestyles.

Family Practices of Motorcycle Enthusiasts

The research findings indicate that the family practices of motorcycle enthusiasts exhibit distinctive characteristics. On the one hand, they continue to perform fundamental family functions as expected; on the other hand, certain adjustments are made due to the influence of their hobbies.

First, regarding family communication, motorcycle enthusiasts tend to emphasize openness with their spouses. (Fauzi, R. 2021). Informants stated that whenever they plan to participate in touring activities or attend community gatherings, they always discuss the schedule, location, and required expenses with their wives. This practice is intended to

prevent suspicion and potential conflict. Such communication becomes an essential foundation for maintaining household harmony.

Second, in terms of financial management, the practices among motorcycle enthusiast families vary considerably. Some informants allocate a portion of their income for hobbies only after primary household needs are met, while others save specifically for motorcycle modification expenses. Nevertheless, there are also informants who admitted experiencing tension with their wives because modification costs were perceived as excessive. This situation illustrates that financial management constitutes a serious challenge for motorcycle enthusiast families.

Third, regarding time management, most informants strive to balance their hobbies with family responsibilities. Long-distance touring is usually limited to only a few times per year, while informal gatherings at workshops or community meetings are carried out during leisure time without sacrificing family obligations. They are aware that excessive absence from home may cause discomfort for spouses and children.

Fourth, from the perspective of religious practices, the findings show that many motorcycle enthusiasts remain active in religious activities within their communities. They attend religious study gatherings (*pengajian*), perform congregational prayers, and participate in social activities. This awareness arises from the understanding that hobbies are merely complementary, whereas family and religion remain top priorities. This aligns with the concept of a *sakinah* family, which emphasizes balance between material and spiritual needs.

Thus, the family practices of motorcycle enthusiasts demonstrate a dynamic interaction between hobbies and household responsibilities. Although potential conflicts exist, open communication, financial regulation, time management, and strengthened religiosity serve as key factors that enable them to maintain family harmony. These findings indicate that a *sakinah* family does not imply the absence of challenges, but rather the ability to manage such challenges through appropriate strategies.

The Role of Wives in Supporting Their Husbands' Motorcycle Hobbies

First, wives play an important role by granting permission and giving their blessing before their husbands participate in motorcycle community activities, such as touring or modification contests. (Fauzi, R. 2021). This approval is not merely a formality but represents moral legitimacy that strengthens the husband–wife relationship. When communication is conducted openly, wives feel involved in decision-making processes, thereby reducing the potential for household conflict.

Second, wives also contribute significantly to household financial management. Many informants stated that wives typically manage family finances based on priority principles, ensuring that basic needs of children and the household are fulfilled before funds are allocated to the husband’s hobby. Some wives even encourage their husbands to set aside specific savings for motorcycle modifications to avoid disrupting monthly household expenses.

Third, wives function as reminders and time regulators. In several cases, wives remind their husbands not to spend excessive time at workshops or on touring activities. This reminder is not perceived as a restriction, but rather as a form of care to ensure that husbands continue to balance their responsibilities as heads of households.

Fourth, in terms of emotional support, wives provide appreciation for their husbands’ modification work or achievements within motorcycle communities. This support plays a significant role in enhancing husbands’ self-confidence while simultaneously strengthening emotional bonds within the family.

Therefore, the role of wives is not merely that of “observers” of their husbands’ hobbies, but rather as essential actors who help determine whether such hobbies can coexist with family harmony. The support, supervision, and communication provided by wives serve as balancing factors that enable motorcycle enthusiast families to remain on the path toward a *sakinah* family.

Discussion

Motorcycle Enthusiast Families within the Category of *Sakinah* II

Based on field findings, most motorcycle enthusiast families involved in this study can be categorized as Sakinah II families. This category refers to families established through lawful marriage, capable of meeting basic living needs adequately, and possessing an understanding of religious guidance, although not yet deeply internalizing values of faith and piety. Within the context of motorcycle enthusiast families, the characteristics of Sakinah II are reflected in several aspects. (Arifin, Z., 2020). First, from an economic perspective, primary household needs are generally fulfilled. Husbands, as the main breadwinners, are able to provide basic necessities and, in some cases, still allocate income for savings or hobby-related expenses such as motorcycle modifications. This aligns with the Sakinah II indicator that emphasizes economic sufficiency without involvement in deviant activities. (Hidayah, N., 2019). Second, regarding educational and religious aspects, most family members possess a minimum educational background at the junior secondary level and continue to perform obligatory religious practices. However, they are not yet consistent in deepening religious observances such as zakat, infaq, and regular religious study. Some informants admitted that they still hold onto traditional beliefs, such as superstition, or prefer non-medical alternatives when ill. This condition corresponds with the Sakinah II category, which indicates a lack of strong internalization of faith and noble moral values. (Arifin, Z., 2020). Third, from a social perspective, motorcycle enthusiast families are fairly active in community life. They participate in socio-religious activities such as communal work (*kerja bakti*), Islamic holiday celebrations, and neighborhood gatherings. Nevertheless, the intensity of participation tends to fluctuate depending on their motorcycle hobbies and community schedules.

In conclusion, the three motorcycle enthusiast families in Kandungan District can be classified within the Sakinah II stage families that are relatively stable economically and socially, yet still require reinforcement in religiosity and consistency of spiritual values. (Arifin, Z. 2020). This position is particularly significant as it illustrates how modern lifestyles, represented through motorcycle hobbies, interact with Islamic values in shaping the dynamics of a sakinah family.

Conclusion

This study confirms that motorcycle enthusiasm is an integral part of contemporary social reality and cannot be separated from family dynamics. For motorcycle enthusiasts, riding, modification, and community involvement function not only as leisure activities but also as forms of identity, creativity, and self-expression. While such hobbies may potentially generate household tension—particularly in terms of time, financial allocation, and shifting priorities—the findings demonstrate that they do not inherently undermine family harmony. The study reveals that motorcycle enthusiast families face tangible challenges; however, these challenges can be effectively managed through appropriate strategies. Open communication between spouses serves as the primary foundation for minimizing conflict and building mutual trust. Financial management that prioritizes essential family needs, balanced time allocation between hobbies and family responsibilities, and the reinforcement of religious values collectively function as key mechanisms in sustaining household harmony. Furthermore, the role of wives emerges as a crucial balancing factor. Wives act not only as financial managers and time regulators but also as sources of moral and emotional support. Their involvement ensures that the husband's hobby remains aligned with family responsibilities and the ideals of a *sakinah* family. In conclusion, motorcycle-related hobbies are not a fundamental barrier to achieving a harmonious family life. Instead, they provide an arena for families to develop effective communication, conflict management, and value-based decision-making. This study underscores that the concept of a *sakinah* family is not defined by the absence of challenges, but by the family's collective capacity to manage them wisely, consciously, and cooperatively. The findings contribute both practically and academically by offering insights into how Muslim families negotiate modern lifestyles while maintaining religious and familial values.

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