Religion and Family Resilience in Urban Communities

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Abstract :*This research is aimed to elaborate the construction of religious thinking movement through building sakinah family and fostering Aisyiyah organization programs that provide services in improving family resilience in Garut district. This study applied a qualitative method with a phenomenological approach. The research findings showed facts and actual social phenomena regarding family resilience in urban communities. A strong family is that can survive and instill social values from an early age in terms of religious norms and regulations that build a sakinah family. Religion funtions to hold strong control and absolute instructions for humans. Therefore, the main role and function of family in Garut district are to achieve progress and success of the nation.*

Keyword: Religion, Family resilience, Sakinah family, Urban Society.

Introduction

Garut district in West Java has made significant advances in some sectors. First is social-religious sector. In recent years Garut district always has conducted official social activities (cooperation programs between government and non-government institutions) that encourage the community to preform social activities. Second, Garut district is a developing plural city (diverse cultures, ethnicities, races, religions and customs). With these changes, Garut district experienced a shift in social-religious issues. The changes in life behavior and patterns which are getting complex, realized or not, have implications for the individual religious behavior in society, when realizing family resilience in sakinah family. Third, Garut district experienced social and economic system changes from an agrarian district to a center of housing, industry, trade, services, crafts and creative economy. In the past, Garut had a large agricultural land that could fulfill the community's basic need such as rice, but now Garut is very dependent on other regions like Tasikmalaya, Ciamis and the surrounding towns. Land conversion from agricultural area to housing or trade and service centers has implications for the dynamic, creative and modern society.

The changes impact, realized or not, has had an effect on family resilience. Family problems in terms of economic problems, infidelity, indecent shows, drinking, getting involved in motorcycle gangs and promiscuity are against family resilience. Those behaviors that have spread to our society are called social pathology because they are contrary to the norms, local stability, simplicity patterns, morals, property, solidarity, family, living in harmony, goodness and moral law.

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It is no room for doubt that the same family problems that happen in Garut district. Economic problems, infidelity, children brawl, motorcycle gang involvement, and pregnancy beyond marriage are common in our society. In addition, miscommunication among family members that resulted in broken home is another serious problem in today's family. On the other hand, a sakinah family might be the dream of every Muslim family (Quran Ar-Ruum: 21). However, realizing a happy family is not an easy matter. It is apparent that there are many problems that arise and break Muslim family, which in turn demolish the noble ideals. Moreover, advances in information technology bring a variety of lifestyles, including those not in accordance with Islamic values. The low morality and social behavior deviation from the values

of religious teachings, noble character, and norms that apply in society challenge the dream of happy family. Miscommunication between family members is seen to be one of several reasons of family breakdown. Immoral behavior or manners and courtesy are getting wide, as seen in the behavior of children and adolescents who show unfriendly attitude to their parents, teacher and friend. The ethics of communication seem to disappear when people convey words and sentences. The speech act always gives arrogant messages, excessive self-confidence and insults. Physical violence often occurs among fellow women. The same immoral acts such as corruption and bribary are committed by State officials, and pornography is a part of every day entertainment that can easily be accessed anytime with a low cost. The access to internet media, facebook, instagram and other social media results in lazy behavior. Such a social situation becomes one perspective in questioning the emergence of family breakdown. In consequence, religion is considered as a therapy to anticipate the failure of family breakdown. Nazarudin Umar stated that religion is a way of life in building a sakinah family, as a good appreciation and practice of religion will drive all family members to carry out their social functions properly (Ministry of Religious Affairs, 2007)

From the big number of previously problems, we can find problem solving. There are many efforts that can be made to resolve a family crisis. There are some traditional and modern ways to deal with the problems. The later is often called the scientific way. Family problems solving in the traditional way is divided into two parts. First is a wise method by way of affection and kinship. Second, parents' roles in dealing with family crises especially those related to problems of children and wife.

The observation results from the Office of Religious Affairs (KUA) Garut, there was stated that the divorce rates in Garut district have increased each year. Based on the records of the Religious Court (PA) of Class 1A in Garut, in 2018 there were as many as 4,792 cases. The number of problems has increased compared to the cases in 2017 which reached 4,031 cases (statement from Religious Court Clerk in Garut). From the total cases in 2018, there were 3,272 cases regarding divorce cases and 667 final divorce cases.

Furthermore, the interviews with the Religious Court stakeholder revealed that Garut government has made a lot of efforts to build sakinah family, and even Garut government conducted examplipary program for one target village in creating sakinah family. This is one targeted program of local governments. Additionally, the religious court in Garut provide not only services in the courtroom, but also public sevices outside the court. This program is intended to help people in remote areas. Aisyiyah dakwa movement in Garut district was standing in the pront line in fostering sakinah family. In the process of preaching, Aisyiyah members carry out citizens counseling through various religious gathering and many other social activities which are aimed to practice religious teachings, so that they can gain happy and prosperous family life in this world and hereafter life. Aisyiyah dakwa movement in fostering sakinah family program in Garut district was conducted by Aisyiyah cadres. Aisyiyah organization is a dakwa organization pioneered by Muslim women whose focus on carrying out preaching activities particularly in building sakinah happy, prosperous, harmonious family under the guidance of the Qur'an and al-Hadith.

Here are some previous studies regarding the topic of this research: (1) Muhammad Yusuf Pulungan' study on the role of *majlis takim* (religious gathering) in fostering Muslim sakinah family in Padang Sidimpuan City (Pulungan, 2014). The objective of this research is coaching family sakinah for the members of *majlis taklim*. This research gives its focuses on the method of *majlis taklim* role in conducting the formation of sakinah family to its members. (2) Siti Mahmudah' study on the role of career women in building sakinah family (Mahmudah, 2008). This study examines the phenomenon of the role of women in conducting their duties as housewives and workers as well. The findings showed that a woman had influential role in the formation of sakinah family. (3) Thoriq Nurmadiansyah's study on fostering happy family as an effort to reduce domestic violence in the household in the perspective of Islam and Law (Nurmadiansyah, 2011). This study revealed the victims of domestic violence, in particular wives and children. Indeed, law enforcement and criminal sanctions are believed to be one way of the protections for domestic violence victims, so that the actors of

violence receive legal consequences. Punishment is intended to maintain harmony within the household life. (4) Enung Asmaya's study on the implementation of religion in creating sakinah family (Asmaya, 2012). This article discusses the roles of family which function to unite love, continue descendants and maintain social-social relations, to make sure that Islam is the foundation of family integrity, which is believed to be true and sacred. The roles of religion in realizing sakinah family is to protect love tie, so that the members of family always have the true intimate to each other, forgive and respect each other, solve problems wisely, and get mutual affection. (5) Yusnalis' study on the development of counseling models and training for sakinah family with systems approach method in Rokan Hulu and Riau districts (Yurnalis, 2018). This study elaborates the understanding of family values   through system approach in family counseling toward sakinah family. Counseling in this study covers the issue of marriage guidance. Meanwhile, coaching was done in teams not through official institution.

Regarding the previous studies on family resilience in contemporary society, there was not a ssingle research that specifically elaborate the effectiveness of Aisyiyah organization services as an effort to strengthen family resilience and this is a manifestation of the formation of sakinah family. Therefore, this article is designed to cover the issues that have not been touched by previous research. The previous studies applied descriptive mathod in nature and no critical analysis has been conducted. This article is seen to be the first more comprehensive and in-depth work.

Methodology

This study applied qualitative approach and descriptive method to be the main method. Qualitative method is seen as research procedures that can produce descriptive data, in the form of written or oral words from people and observable behavior. This research elected Muhammadiyah Islamic Women Organization (ORMAS) Aisyiyah its object for several reasons. First, Aisyiyah has a significant role in responding to the needs of community in various aspects of life. Aisyiyah is Muhammadiyah institution whose platform is struggle and business charity for Muhammadiyah women. Aisyiyah organization with a special autonomy position under Muhammadiyah organization is different from other autonomous organizations because the movements and activities of Aisyiyah are equal to and same as the movements and activities of Muhammadiyah organization.

This research attempts to answer some research questions. The qualitative approach is seen to be suitable with the focus of the study, because this study is not intended to test the hypothesis whether it is significant/relevant (or not), or whether there is difference or similarity between variables. Qualitative approach, however, is intended to answer questions, find the meanings of phenomena, categorize data or phenomena and pursue meanings to the root causes of problems in research focus.

Results and Discussion

Family is an institution that is formed by marriage tie, where a couple (husband and wife) lives together. There are some legal requirements for a man and woman to conduct marriage: woman is non-mahram for man who will marry her, not illegal reasons that forbid a man and woman to make marriages both temporary and forever reasons, and the presence of witnesses (Al-Hamdani & Salim, 1989; Alhamdani, 2002). After marriage, a couple live together happily under the same light, carry the same weight, live in harmonious and peaceful manner in meeting their ideals to form a happy and prosperous family physically and mentally. Psychologically, family is a group of people who live together in one residence and the family members feel an inner connection so that they influence each other, care for one another and share love to one another. The concept of emotional attachment in marriage is formed after fostering a family. A family that is founded on sincerity, affection, belief, trust, kindness, unselfishness and tolerance will make one's very strong sense of and attachment to his partner. Conversely, a family which is based on distrust, worthlessness, emotional and suspicious manners and egoism will lead to family unhappiness and unrest.

Moreover, family in the pedagogical sense is a fellowship of life that is intertwined by affection between a couple, man and woman who are strongly bound in marriage, which is intended to perfect each other. In a family, man and woman as a life partner must have equal rights and opportunities to express opinions both in personal expressions and in everyday activities. There must be equality in duties and obligations and a division of tasks based on mutual trust and mutual respect for the role of husband and wife. One's happiness will not suddenly come under restraint and oppression (Indonesian Ministry of Religion, 2007). Accordingly, family is place where a couple learn a lot of things as well as practice religion teachings in a variety of worship forms. As learning site, husband and wife have a strategic role in getting used to religious activities. The close and intimate nature of family communication, warm and open, deep and surpassing secret boundaries,

gives space and opportunity to be more expressive in performing religious teachings. As a husband, he will provide religious guidance for his wife, get patient bearing his responsibilities and meeting the needs of clothing, food and shelter, education, health, safety and happiness for all family members. As a mother of her children, a wife will be a guide for kindness, compassion and love, a role model in speech and action for her children. When those characteristics appear in a family, all family members will get happiness. A good interaction between parents and children in the family will deliver a deep sense of language, so that parents become a figure in their children's lives.

This is a simple explanation because children can easily identify examples and actions. Children have instinct (gharizah) to imitate words, deeds and gestures of people who are closely related to them. Athiyah al-Abrasyi a Muslim philosopher expects stated, "every parent should practice good and noble character and avoid all that is despicable." In this regard, he quoted the words of Rasulallah which means, "Abdullah told us, my father told me, Abd-al-Rohman bin Mahdi told us, Syu'bah told us from 'Aun bin Abi Huzaifah from Munjdir bin Jarir from his father from the Prophet Muhammad, "Whoever performs good deeds in Islam, for him the merits of his good deeds and rewards because others follow him until the Day of Judgment without being subtracted from the reward at all."

Furthermore, whoever commits a bad deed, for him the sin of his evil deeds and the sin of others following him until the day of judgment, not reduced at all. Practicing good morals in everyday life will have implications for the good future of children. In this regard, Zakiyah Daradjat said, "In general, a person's religion is determined by education, experience and training in his childhood. A person who has been never taught religion, later in his adult time, he will not feel the importance of religion in his life. The case is different from those who got religious teachings during their childhood. For example, those whose parents have a good understanding of religion, and their social environment and friends have a pious practicing of religion and well-organized religious education, home, school and community will gain the real peace in their life. These kinds of people will naturally have a tendency to live within religious rules, get accustomed to practicing worship, feel afraid to break religious restrictions and feel happy in their religious life.

Therefore, the role of parents is to educate children in order that they grow up healthy both physically and spiritually. The real and good example of family education was applied by Asma bint Abu Bakar ash-Sidiq and her husband as a school (madrasa) for her children. The type of madrasa developed was the real examples and attitudes for her son Abdullah bin Zubair namely; generous nature, and consistency in practicing Islam (istiqomah) which brings her son to die as *syahid* in the path of Allah. Another example is Fatimah az-Zahra and her husband who were recorded in the history of Islam to be noble figures because had been ideal example for their sons Hasan and Husen. Fatimah once said: "Hasan, my child, be like your father, fight for the truth, worship God, God the entirely merciful and the giver of goodness. And do not gather with vindictive people." The religious understanding of children still depends on the role of parents and their environment. In fact, there is a single human attitude without being connected to the example of others. Bandura's theory stated that there are four components of modeling. First, child will pay attention to a model. Second, child remembers what was seen in symbolic form. Third, child has motor skills needed to produce behavior. If all three conditions have been fulfilled, implemented or not dependent on the fourth point, i.e. the accompanying reinforcement; vicarious reinforcement (Amalia et al., 2018).

Religion and sakinah family. It is important for every couple to make their family as a place to grow love, affection, togetherness, and piety to Allah. This is relevant to the concept of family in Islam that is bound by a sacred marriage vows to Allah and couple. From marriage there will grow true compassion rooted from the inner, strong and firm branch, producing loyalty and harmony. In religious terms, it is called marriage which is *mawaddah wa rahmah* or *sakinah* family. Sakinah family based on the Decree of the Directorate General of Islamic Community Guidance and Hajj Implementation Number D/71/1999 concerning Guidelines for the Implementation of sakinah family movement Chapter III Article 3 is a family fostered by a legal marriage, which is able to fulfill the spiritual and material needs properly and in balance, covered by love atmosphere between family members and their environment in harmony and being able to practice, live and instill the values   of faith, piety and noble character." However, this kind of family model does not come by accident. It must be built by the couple, man and woman. The growth of love, strong or weak, depends on the intentions and wishes of the couple who becomes the family pillar. The time that every couple need to build love their family may be different. Some have slow motion, and some other cannot reach love in their life. In order to build a complete family, each partner must have a commitment to religion as a basis for solving problems.

Commitment here means not the long duration of studying religion, nor how often one follows religious gathering. However, it is defined the ability to believe in the truth of Allah as God who has power and greatness, and the

responsibility for religious teachings in everyday life, such as recognizing the sacredness of marriage. The internalized religion will form a more integrated personality and play a role in the integrity of marriage. Judgson T. Landis and Mary G. Landis stated "a person who has beliefs that are practiced in their lives will make them a good partner (Darajat, 1976, p. 11). He will not contradict things that are not essential, but rather will understand the perspective of others. He will show a willingness to compromise for the sake of harmony. He will appreciate the personality of his partner. He will build the confidence and trust of his partner rather than destroy it. The inner security will be a source of strength that will confront every family. He will be able to maintain his life perspective and values. Accordingly, when a problem comes, a couple will not get separated but more united ". The function of religion is to unite something broken. In its literal meaning, religion has many derivations. Religion in Arabic comes from the word *ad-diin* which means law. In English, it is called religious which means regulation. And in Sanskrit words, agama derives from *a* and *gamma* which means not chaotic (Nasution & Nasution, 2017).

The derivation shows the broad understanding of religion concept. In Oxford Dictionary it is stated that religion is (1) the belief in and worship of a Superhuman controlling power, especially a personal God or gods, (2) particular system of faith and worship based on such belief. On the other hand, Harun Nasution defines religion as a belief in the unseen, attachment to teachings and scriptures, has responsibility towards its adherents and has faith in the messenger of God (Munajah, 2020)

In another definition, religion (al-diin) means: advice, calculation, noble character, community (family), and law. The Prophet Muhammad said, "al-din al-nashihah" (HR. Bukhori and Muslim) which means that religion is advice or "al-din mua'amalah" religion is social interaction. Thus, the term religion is interpreted as a law that regulates humans both as individuals or groups, and obedience to the supernatural by carry out his teachings. To realize a sakinah family, religion has governed the way of having family by setting the criteria for prospective partner. The Prophet said: "Do not marry a woman because of her beauty, maybe her beauty will bring damage to herslef and you should not marry her because of her wealth, but marry her because of her religion." According to the other hadith, there are four criteria for a person to marry a woman; (1) hereditary/rank; (2) wealth/money; (3) physical appearance/beauty; and (4) religion/virtue. Islam emphasizes the religion factor as the main reason for a person to marry woman, not the other three factors. A husband has obligations and responsibilities: first, believing that his wife is a mandate from Allah that he must take care as he will be be accounted before God for everything he did to his wife. Second, feeding his wife and family. In addition, a husband must protect his family from risks and dangers. Third, becoming a leader in worshiping Allah. Fourth, becoming the head of household and just, wise and gentle family. Fifth, being patient when seeing something bad his wife and try to guide her to a better path. Sixth, husband is a leader, protector and guide in his family, as stated in the QS. An-Nisa verse 34: "men are in charge of women by right of what Allah gas given one over the other and what they spend for maintenance from their wealth." Meanwhile, the responsibilities and obligation of a wife includes: first, realizing that she is part of the mandate given by Allah to her husband. Second, the keeper and housewife who is responsible for the property of her husband and an educator of his children. Third, being able to grow peace for her husband and children. Fourth, attempting to become a pious wife who knows her obligations to her God and husband. Fifth, always pleasing her husband when he sees her, obeying her husband's wishes as long as they are in line with the commands of Allah and never spending her husband assets to a path that he does not like.

The main duties and responsibilities of husband and wife cover helping each other and perfecting all the weaknesses of both sides in order to realize sakinah family. In addition to making cohesiveness with partner (nucler family), a husband or wife can foster harmonious relationships with other parties (extended family). The bond of both husband and wife must be established well between the both sides families. Husband must treat his wife's family properly, and in turn the wife must behave well to her husband's family. As a part of large environment, every family must live in harmony with his neighbors and surrounding environment. The religious practices towards sakinah family rely on both religious understanding but religious action. A good learning and understanding of religion will function to be a guide in everyday activities. To protect family unity from the problems that will disintegrate the family cohesion, religion must come in the attitude, outlook and life of the family members which are reflected in the following characteristics. First is compassion. All religions including Islam teaches love and affection to others in order that that people live in harmonious and beautiful way. This feeling can grow and develop longer and stronger when all people keep, maintain and care for it, and do the members of a family. All couples must have affection, even if it is reflected the smallest attention to the couple

that will grow a positive impact on marital relationships. A good understanding of husband and wife to think, feel, habit, hope, their partner will lead to affection.

The ideal atmosphere can take place when all couple spend their time a lot to think about their own marriage. They will always remember important events of their partner's history and attempt to update information as the feelings of their partner's world change. For example, when providing food for her husband and she knows that he does not like salty food, she will keep that in her mind. If a wife is busy with her household works, her husband helps her do the works. They know something that their partner likes and dislike and their partners' anxiety and hopes. This condition will protect the family from household problems as both husband and wife have sincere affection that is reflected in open, honest, and responsible communication by forgiving one another. Second is keeping the sense of love and amazement that will keep a couple living in a harmony. Moreover, a couple's love and admiration will make them go beyond hate. This feeling becomes a positive reinforcement to maintain the integrity of family because both husband and wife take care of each other and miss each other. This feeling can remain eternal when each couple always remembers beautiful moment before the marriage took place or the early honey moon moments. On the contrary, if good moments in fast disappear and only a few memories remain, this may be a sign that marriage need upgrading. Islam teaches us to always have pride of our couple. In consequence, Islam tells both husband and wife to always keep sight, protect feeling, attitudes and actions for non-*muhrim*. This is done so as to always protect a sense of love and admiration for the couple. Third is approaching each other. A couple never stays away from each other/gets prejudiced. These behaviors are suggested not only in Islam but also in social norms and psychology. Approaching each other is interpreted as giving mutual attention, intimate, warm, open and mutual service to the couple. This emotional attitude is not only done in a big event, instead it becomes a habitual/daily habit. This approaching possibly that takes place in small matters is the key to lasting harmony. Many couples think that the secret to harmony lies in a candlelit dinner or a vacation in beach. However, the real secret of harmony lies in mutual approach in everyday activites. Closeness means physical, psychological and social cohesion. Fourth is accepting the Influence of a partner (JAMALUDIN, n.d.).

As a legal couple, husband and wife must influence each other through listening to what husband says and vice verca so that happiness somes ture. Having awareness to listen and cooperate with a partner will provide a sense of security. Conversely, a couples must not act that insults, evaluates, discredit each other, because this will lead to pain and insecurity. The habituated bad habits will cause disharmony in family. John M. Gottman stated that: "a wife of husband who receives his influence is less likely to behave rude to her husband when encountering marriage problems. This will increase the possibility of their marriage being prosperous." Islam provides rules for happy family life through a couple's giving advice to each other in kindness and patience, and husband's resposibility in his family. Fifth is wise problem solving. This does not mean that happy family has no problems; however, it can manage the problems properly. There are some ways to solve and identify problems (Puspitawati, 2013): first is complaining but not blaming. Second is making a statement that begins with "I" instead of "you". Third is teeling what happened, no judging. Fourth is behaving clearly. Fifth is being polite. Sixth is being respectful. And seventh is not letting problems. Eighth is getting out of the deadlock.

It is no room for doubt that every couple will have life problems, new couples or old couples who have been married for years. When encountering problems, a couple will actually find solutions. First, make a soft start. Second, learn to do and accept improvement efforts. Third, keep calm and make your partner stay calm. Fourth, find common ground. Fifth, tolerate the lack of your partner. Seventh, create togetherness. Any effort to develop a harmonious marriage will naturally encounter obstacles. Different views regarding the philosophy of life and experience do not have to cause conflict, because similarity usually comes from differences. A couple will find a way to respect each other's differences even though it takes time and process. In other words, interaction is developed to equalize the meaning of difference and the interaction is quite flexible, so it may change as husband and wife grow and develop. When a couple believe in shared meaning in their marriage, conflict is getting lower and lasting problems rarely lead to deadlock. This means that a happy marriage is more than just avoiding conflict. The more couples agree on the basic principles in life, the richer, the more meaningful their marriage is. Every couple certainly cannot force themselves to have the same shared view. However, agreement on these basic issues is more likely to occur naturally if a couple are open to each other. Therefore, the crucial goal in any marriage is to create an atmosphere that encourages each side to discuss their beliefs honestly. The more honest and respectful the two couples talk to, the higher sense of marriage meaning occurs

Conclusion

The realization of family resilience needs several factors. These factors are intended to build the personality of family members who hold values or norms. It is important to reveal that values or norms are stimulants in the formation of self-concept. Thus, the efforts must depart from the process of civilization and empowerment within family and community. Another factor that influences family resilience is flexibility in sharing roles. Like a theater show, the storyline will not run smoothly when each actor does not undergo his role in proper and correct manner. In other words, everything must be done in a balanced manner in addition to the fulfillment of rights and obligations which is supported on the basis of mandate and responsibility. When the above concept is optimally implemented, the discourse of *sakinah, mawaddah* and *rahmah* family concepts will easily come true. This is in line with the sunnah of the prophet Muhammad regarding the success standard indication in this world and hereafter life which cover trust, competence and responsibility.

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