

From Women

(A social movement for women in the family)

Wilodati Wilodati, Siti Komariah, Puspita Wulandari

Sociology Education

Universitas Pendidikan Indonesia

Bandung, Indonesia

wilodati@upi.edu, sitikomariah@upi.edu, puspitawulandari@student.upi.edu

Abstract—Various problem in society are believed to be the impact of weak family ties, not least about the lack of understanding of family resilience until women choose to become single parents. The development of the women's field in the status of a wife becomes the central point of the *Persatuan Islam Istri (PERSISTRI)*. A qualitative approach with interview and observation technique is carried out to the *PERSIS* group to find out whether there are attempts to accommodate women in divorce claim decision. Does the *PERSISTRI* group have preventive measure to develop family resilience, and are there repressive steps in rebuilding family resilience after the divorce? The result of the study show that women have a large share in strengthening the role and function of women themselves, both in the realm of family, society, and social society.

Keywords—women; social movement; family

I. INTRODUCTION

Family resilience is the main requirement for family integrity. The rise of divorce behavior today in the city of Bandung in particular, and Indonesia in general, among others, has the background of declining family resilience in the face of conflicts between husband and wife couples. Anticipation of divorce decision making through optimization of family resilience, besides having to be done by the intended husband and wife, is also a social movement of the Wife Islamic Union (*PERSISTRI*) group in an effort to foster women's fields as a preventive effort to minimize this occurrence.

Problems in the family can simply arise due to difficulties or disruptions to the inability to carry out social functions properly, this has a negative impact on meeting the needs of life, both physically, spiritually and socially [1]. Socio-economic and demographic factors such as low levels of education and marriage at a young age which are relatively unstable make divorce a solution for solving family problems [2].

Divorce rates in Indonesia continue to increase from year to year, even according to the National Education and Family Planning Agency (BKKBN) data in 2013, Indonesia occupies the highest divorce rate in the Asia Pacific [3]. During the period of 2010-2014 divorce in Indonesia increased by 100,000 cases compared to the previous five years [4], as revealed by the Supreme Court Religious Courts that "In 2010-2015 there were 59-80% of divorce cases [5], or around 70%" [3].

According to the Mujahideen, "The case of divorce in the city of Bandung is the highest in West Java" [6]. Based on data obtained by the Tribune from January to September 2017, a total of 4,725 reports were received. The city of Bandung is also a place for many divorced female civil servants, namely 40 divorce cases throughout 2017, and 70% of them are in the established age of around 40-58 years [7]. The causes vary, from economic issues, principles, to social media especially Facebook, which are 10 out of 25 cases [8].

This research is based on a sense of concern over the high rate of divorce in the city of Bandung. Weak knowledge about family resilience makes it inability to resolve conflicts that occur in the family, so the decision to divorce is made as the most likely choice. Awareness is needed through a change in mindset about the importance of deep knowledge and understanding, family resilience as a preventive and repressive effort to solve problems in the family.

Social movements are theoretically a movement that is born from and on the initiative of the community in an effort to demand changes in institutions, policies or government structures. This can indicate the demand for change that is aspired, because not all policies can be carried out by all societies more thoroughly. That is, a regulation or program is expected to be able to be applied properly according to the abilities and needs of the research subject.

Conflict resolution is a problem solving effort in the family. Knowledge and capabilities in family conflict resolution are instilled through premarital programs and guidance in the family. This is an effort to prevent and resolve conflicts in families. Therefore, the social movements carried out by *PERSISTRI* were carried out in this research as a collective action of planting and increasing family resilience in the city of Bandung. The social movement is expected to be able to bring confidence to the actions taken to the family, especially regarding decisions and considerations in solving problems.

II. RESEARCH METHOD

In essence, this research was designed to increase the resilience of families before family; at the time of family; and when the divorce claim is a choice that must be taken. The focus of this research is the re-view of social movements for women in the family carried out by *PERSISTRI*, as an effort to increase family resilience to minimize the occurrence of

divorce decisions in the city of Bandung, West Java Province, Indonesia. Cresswell as follows [9]:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher build a complex, holistic picture, analysis words, reports detailed views of informants, and conducts the study in a natural setting.

Because it intends to describe and analyze the problems that are analyzed analytically to detail through a qualitative approach, the method used in this study is Descriptive Analytic. The research sub-jects are a number of families in the city of Bandung and collaborating with PERSISTRI, with rationality that Islamic organizations have their own ways of in-stilling family values, and resolving conflicts within families. The people who became informants in this study were husbands, wives, PERSISTRI central administrators, and community leaders. The data col-lection technique used in this study was observation; Interview; and documentation study. The data analysis technique carried out refers to the qualitative da-ta analysis by Miles and Huberman, which consists of "Data reduction process (data reduction), data display (data presentation), and conclusion drawing / verification (conclusion / verification)" [10]. As illustrated below:

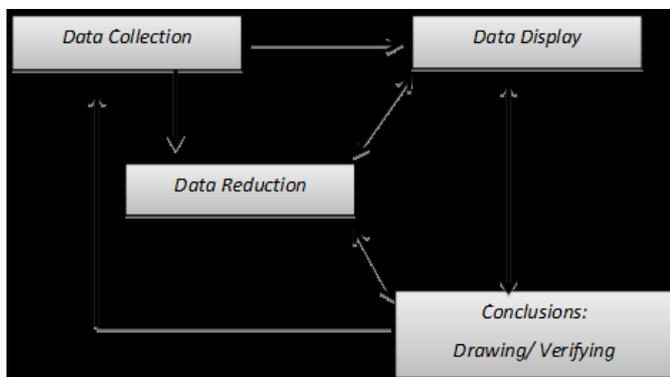


Fig. 1. Analysis data model interactive Miles & Huberman.

III. RESULTS AND DISCUSSION

Based on observations and interviews conducted, it can be stated that PERSISTRI as a cadre and pioneer of the struggle for Islamic Unity (PERSIS) in the field of femininity is obliged to give examples and examples that are in line with the Qur'an and Sunnah in matters relating to aqeedah, worship, and *muamalah* in the life of the household and the community. PERSISTRI was established to implement EXACT jihad plans in matters of education, *da'wah*, and community among women. This role is in line with the vision of Persistri, namely "the creation of a female society that adheres to Islamic law based on the Qur'an and the Sunnah". Its mission "Educating Muslim women living in congregation, *berimamah*, faithful, submissive and obedient to *jam'iyah* that is in line with the Qur'an and Sunnah". The goal: so that members understand and practice the teachings of Islam *kaffah* according to the guidance of the Qur'an and the Sunnah.

In the midst of the flow of modernity and moral crisis, PERSISTRI continues to exist and play a role in building the character of the nation, specifically the improvement of the quality of children and women in accordance with the grand design of the PERSISTRI Central Leadership Program, namely family resilience. The Head of the PERSISTRI Center has made Family Resilience both economically, socio-culturally, mentally and spiritually as a leading program for the 2015-2020 jihad period. "Family integrity has become the center of each individual's problem, even now the family's existence is increasingly threatened with the emergence of demands from LGBT families by forming families that are not in accordance with Indonesian norms and values" [interview with the Chairperson of PERSISTRI, [11]].

The number of factors underlying the large number of divorces that occurred in the city of Bandung include: First, disputes that occur between married couples are the main cause of cracking of households with a total of 3,440 cases; Second, divorce occurs because of dissatisfaction with the family's economic situation with 1,313 cases; Third, leaving one of the parties recorded 504 cases, Fourth, polygamy 112 cases, fifth, domestic violence 39 cases, and sixth because of drunkenness and gambling [11].

In essence, divorce claims occur due to the weakening of family resilience, which among others is caused by the following things [11], Infidelity, the presence of negative attitudes shown to family members, no gender partnership, family interference, economic difficulties, attitudes toward childish conflict, differences of opinion / understanding, and lack of knowledge about family and ways of educating child. Puspitawati states, "The family as a source of social security of the community is realized from the existence of good inputs and processes. So that it describes the output of family welfare which includes physical well-being, social welfare, economic prosperity, psychological / mental well-being, and spiritual well-being, as well as good outcomes" [12].

Problems that occur in the family environment do vary from the normal to the complex or complex. However, there are things that are considered by the family, so that it becomes a force in realizing family resilience, namely:

- Children, always a consideration for every family. If parents divorce, the child will be victimized both mentally psychologically and physically. This is a very deep consideration for a husband and wife who wants a divorce.
- There is moral and material support from parents of married couples so that parents play a role as a supporting system that always guides and supports husband and wife in carrying out household life. Parents give advice on how relationships should be established between husband and wife so that husbands and wives can complement each other's shortcomings and respect each other's weak-nesses and strengths so that family life will be felt calm and peaceful if each husband and wife accept their respective circumstances with all the shortcomings and strengths. Besides material support in the form of economic support that helps the life of a family.

- The community environment where husband and wife are present will also give color to family life. Religious life implemented in the neighborhood will also be a consideration in deciding divorce. Advice, teaching obtained from community leaders such as *Ustadz*, the soothing *ulema* made the couple think twice about divorce. These advice are always inserted in every lecture or Islamic study by clerics or religious scholars.
- Religion is the consideration of a married couple. Divorce rates dropped dramatically when entering the holy month of Ramadan. "When entering the fasting month, indeed (divorce lawsuit cases) tend to decline. But in the following month there will be a drastic increase." There were only 190 divorce claims filed during Ramadan. In fact, if averaged, at least one month there are 451 divorce claims or 15 cases a day.

As an effort to implement its social movements, PERSISTRI conducts various jihad programs in fostering family resilience both for its members and sympathizers and the community in general which is specifically handled by the Field of Family Consultation. *Jamiyyah* programs in an effort to realize family resilience carried out by *Jamaah* Leaders Branches and Branches are in the form of *halaqoh* member. *Halaqoh* activities are one model of coaching members in the Persistri environment for behavioral coaching and the development of insights based on kinship / brotherhood [11].

In trying to create family resilience for members, sympathizers, or the community in general there are also a number of the following [11]:

- Family resilience booklet that introduces the basics of realizing family resilience. This activity was held, while the participants came from West Java, Jakarta and Banten Counseling training by presenting experts such as psychologists, psychology lecturers, and so on. This activity was carried out by the Persistri Center Leader.
- Seminar activities, good ways of communication in the family so as to realize family harmony.
- At the Central Executive Level there is a Family Consultation Institution specifically for solving family problems that cannot be solved by fields of Family Consultation at lower levels of leadership (*Jamaah* Leaders, Branch Leaders, Regional Leaders, Regional Leaders), so families are recommended for consultation with The Persistri Family Consultation Institution is to be given advice and solutions in overcoming problems relating to problems that occur in the family including problems that trigger divorce.

Meanwhile, Thariq in the results of his research stated that [13]: Interpersonal communication plays an important role in shaping family resilience and strengthening family functions in shaping the character of the nation's youth in the midst of increasingly difficult family challenges. Parents previously inherited family communication capital that formed self-concept in their children (second and third generation). With the capital of interpersonal communication, families can function in building inter-family relations and social relations

for 20 years such as social gathering and recitations day or night filled with religious *tausiyah* by an *ustadz*.

There are four stages in social movements, namely: (1) Emergence (stage of emergence); (2) Coalescence (merging stage); (3) Bureaucratization (bureaucratization stage); (4) Decline (stage of decline / decline) [14]. Based on the results of the research conducted it can be stated that the social movements in this study at the Emergency stage found high divorce rates in Bandung City, Mujahideen revealed that divorce cases in the City Bandung became the highest in West Java [6,11]. Based on the data obtained by the Tribune from January to September 2017 a total of 4,725 reports were received. The city of Bandung is also the place for many divorced female civil servants, which are 40 divorce cases throughout 2017 (Directorate 2017), and 70% of them are in the established age of around 40-58 years [7]. The causes vary, from economic issues, practices, to social media especially Facebook, which are 10 out of 25 cases [8].

The Bandung Religious High Court noted that there were 5,415 divorce claims throughout 2017. 4.113 was the divorce rate, which meant that women filed for divorce, while only 1,302 lawsuits were filed by men [15]. This figure increases by 5% every year, because 90% of complaints filed are in the form of divorce applications, while others are in the form of polygamy and Islamic marriage permits. Interestingly, this number dropped dramatically when entering the holy month of Ramadan. Only 190 divorce claims were filed during the holy month of Ramadan. This figure is far compared to ordinary days which penetrate 451 lawsuits or 15 cases per day. This shows that religion has a significant influence on the decision to divorce. The next stage of Coalescence is collaboration with Islamic organizations PERSISTRI to describe the PERSISTRI social movement in realizing family resilience. Then the Bureaucratization stage (bureaucratization stage is the Formation of members of the Social Movement committee as an Effort to Improve Family Resilience), and Decline (stage of decline / decline) Internalization of the value of family resilience and conflict resolution in solving family problems. The implementation of the Family Resilience program and guidance on conflict resolution through *halaqoh*, member education, counseling training, and Family Consultation Institutions.

IV. CONCLUSION

Weak family resilience which, among others, is characterized by unstable economic conditions, which subsequently become a factor that weakens the physical security and resilience of the family economy; Negative attitudes shown by one another in family conditions are in conflict, thus weakening social-psychological and socio-cultural resilience, are factors that encourage women to sue for divorce. There-fore interpersonal communication is built in the family, along with the support and guidance of parents, well-embedded family values, as well as religious culture, which can strengthen the socio-cultural resilience of the family, which in the end is expected to be able to maintain or strengthen family resilience. PERSISTRI, as an autonomous part of PERSIS Islamic organizations, carried out social movements in realizing family resilience which was the implementation of its

jihad programs in the form of *halaqoh*, member education, counseling training and Family Consultation Institutions. This is done in stages starting from the leadership of the congregation, branches, branches, regions, regions, to the center.

REFERENCES

- [1] F.A. Helmi, Segara Menikah, Jangan Bercerai. Academia, (n.d.), pp. 1–14.
- [2] T. Arifin, “Betulkan Islam Lebih Permisif terhadap Perceraian daripada Agama Lain? Suatu Analisis Sosiologis”. *Jurnal Mimbar Studi*, vol. 75(XVII), pp. 10-35, 1995.
- [3] D. Purnawan, Tingkat Perceraian di Indonesia Termasuk yang Tertinggi di Dunia. [Online] tersedia <https://www.gulalives.co/tingkat-perceraian-di-indonesia-termasuk-yang-tertinggi-di-dunia/>. Diakses pada 23/02/2018, 2016.
- [4] Tribun News, Angka Perceraian Diprediksi Naik Terus, Apa Penyebabnya?. [Online] Retrieved from: <http://www.tribunnews.com/lifestyle/2017/02/16/angka-perceraian-diprediksi-naik-terus-apa-penyebabnya>. Diakses pada 23/02/2018, 2017.
- [5] D. Dream, Angka Perceraian di Indonesia Meningkatkan 80 Persen. [Online] <https://www.dream.co.id/news/angka-perceraian-meningkat-lima-tahun-terakhir-1601200.html>. Diakses pada 23/02/2018, 2016.
- [6] Tribun News, 90 Persen Laporan ke Pengadilan Agama Bandung adalah Kasus Perceraian. [Online] Retrieved from: <http://www.tribunnews.com/regional/2017/10/25/90-persen-laporan-ke-pengadilan-agama-bandung-adalah-kasus-perceraian>, 2017.
- [7] M. Dinillah, 77 Persen Perceraian ASN Kota Bandung Menyasar Usia Mapan, Kenapa?. [Online] Retrieved from: https://news.detik.com/berita-jawa-barat/d-3697477/77-persen-perceraian-asn-kota-bandung-menyasar-usia-mapan-kenapa?_ga=2.200978798.1375054669.1508730347-643618864.1505201638. Accessed by: 23/02/2018, 2017.
- [8] A. Amaliya, Waspadai, Perceraian Kini Dipicu Perselingkuhan Lewat Facebook. [Online] Retrieved from: <http://www.pikiran-rakyat.com/bandung-raya/2017/05/18/waspada-perceraian-kini-dipicu-perselingkuhan-lewat-facebook-401406>. Accessed by: 23/02/201, 2017.
- [9] J.W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar, 2013.
- [10] M.B. Miles, A.H. Michael, *Analisis Data Kualitatif Buku Sumber Tentang Metode-metode Baru*, Jakarta: UI-Press, 2007, pp. 16-21.
- [11] W. Wilodati, *Gerakan Sosial Persatuan Islam Isteri sebagai Optimalisasi Ketahanan Keluarga dalam Pengambilan Keputusan Gugat Cerai di Kota Bandung*. Penelitian Bidang Ilmu SPS UPI, 2018.
- [12] H. Puspitawati, *Gender dan Keluarga: Konsep dan Realita di Indonesia*. Bogor: PT Penerbit IPB Press, 2012.
- [13] M. Thariq, “Membangun Ketahanan Keluarga Dengan Komunikasi (Interpersonal Building Family Security With Interpersonal Communications)”. *SIMBOLIKA*, vol. 3(1), pp. 34–44, 2017.
- [14] J.J. Macionis, *Sociology*. New Jersey: Prentice Hall, 1999.
- [15] J. Jawaami, *Alasan Turis Malaysia Gemar ke Bandung*. Ayobandung.Com, p. 1, 2018.