

How Far the Psychoeducation can Build Family Resilience for the Brides in the City of Bandung

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Abstract—This study was entitled "How far the psychoeducation can build family resilience for the brides in the city of Bandung " which becomes the government's attention to create a strong and prosperous family. The data at the Religious Courts of Bandung City show 5,415 divorce lawsuits throughout 2017, of which 4,113 plaintiffs were women. Divorce continues to increase at around 5% per year. To analyse internalizations of family resilience for couples processing divorce, the phenomenological method was used In-depth interviews, observation and literature were used in collecting data; Six aspects from Nick Stinnett's and John De Frain's theory were used to identify the main qualities of a healthy family, Th primary informants selected were 20 people and three for secondary ones. The research result shows that the six aspects of family resilience are weak to meet the strong family which lead to the divorce.

Keywords—*psychoeducation, family resilience*

I. INTRODUCTION

Marriage according to Fiqh is not only an activity carried out for the fulfilment of human needs as social beings but also a part of worship to Allah SWT [1]. The purpose of marriage is to create a peaceful and graceful family [2]. Therefore, in choosing a partner in marriage, one must choose the pious person in order to form an Islamic society so that it functions as a stronghold of faith. Data from the Religious Courts Agency, the province that contributes the most divorce cases in Indonesia is West Java. Data form Bandung City Religious High Court shows that there were 5,415 divorce lawsuits throughout 2017, of which 4,113 plaintiffs were women and the divorce rate continued to increase by around 5% per year. Seeing this phenomenon, in 2017 the Ministry of Religion has compiled a marriage guidance module for prospective brides before marriage, which has been piloted since 2016. This method of debriefing has been followed by prospective facilitators from various provinces who are assigned by the Director General of Islamic Guidance. Through this debriefing, it is hoped that when every couple decides to enter the marriage stage, they can maintain their commitment to reduce the divorce rate. But the results are not optimal. Currently, many people who enter the stage of marriage are not ready in terms of thinking and emotional maturity, either because of a

relatively young age or lack of understanding life, as well as inadequate financial capabilities. Finally, it is not uncommon for problems to arise after marriage. One of the State Institutions that participates in handling cases of divorce and lawsuits is the Bandung City Religious Court Class IA chaired by Mr. H. Muhammad Camuda, Drs., MH. To facilitate the process of all handling, cases of divorce and lawsuits, including other problems, are carried out through the One Stop Integrated Service (PTSP). By using an integrated service system, all claims filing processes and all requirements that must be met can be carried out easily, quickly, and accurately [3,4]. The results of an interview with the Head of the Bandung City Religious Court, Mr. H. Muhammad Camuda, Drs., MH. together with his staff, described that some complaints given were mostly divorce issues. People who complained also come from various levels of society ranging from small communities to officials including military and police officers with low education to higher education, weak economy to successful entrepreneurs. In the settlement of cases of divorce and divorce, the Chairperson of the Bandung Religious Court has staff: Judges, Registrars, Mediators, and administrative staff, and involves one of the Banks to facilitate the process of administrative and trial costs. The Bandung City Religious Court also involved Radio (RRI Bandung City). What has been done and attempted by the Bandung City Religious Court, and perhaps other cities, has not produced optimal results, which can be seen in the case reports for divorce and lawsuits. Data from Bandung City Religious Court shows that divorce and lawsuits were 6572 in 2018, 7231 in 2019, 7061 in 2020 , and 2772 from January – March 2021. Thus, the parties who filed for divorce or lawsuits continued to increase [5].

The results of interviews with informants proceeding to show that the divorce or lawsuits are due to: a. the existence of infidelity due to economic deficiencies ; b. lack of intimate and effective communication because the partner's workplace is far apart; c. lack of time together; d. cannot strengthen each other in increasing worship and faith; e. because the wife/husband is sick; f. third party intervention (in-laws). These results show that divorce can occur due to 6 things: not caring for and fostering friendships, respecting each other, always giving happiness, low consistency in commitment; lack of positive communication; inadequate togetherness; weak religious

passion; and inability to manage crises well. According to Article 30 of the Marriage Law, Law no. 1 of 1974, marriage is a binding legal act between a man and a woman which contains the value of worshipping Allah on the one hand and on the other, contains civil aspects that give rise to rights and obligations between husband and wife. According to article 77 of the Compilation of Islamic Law, it is stated that husband and wife bear the obligation to uphold a *sakinah, mawaddah and rahmah* household. In the journey, to achieve *sakinah, mawaddah and rahmah* is not easy. As humans live, marriage will be faced with certain conditions and certain problems that require a way out. Duvall et al. [6] suggests that there are things that husband and wife must understand very well as the two people who make up the family, there are changes or developments. What is meant by family development is the process of changes that occur in the family system, such as changes in patterns of interaction and relationships between family members over time.

The consequences of a divorce certainly have an impact on every individual as well as on the children. For most children and adolescents, the separation period itself causes considerable stress, and during the first year or two after separation, many children experience a difficult period of anxiety, anger, and disbelief about divorce [7]. The Center for Gender and Child Studies (PSGA) of LPPM UNISBA is concerned with the issue of family resilience. Therefore, the activities related to divorce, its prevention and scope of intervention become the focus of the study. This means that preventive efforts are needed based on essential empirical data in the field to produce valid products through research entitled "Psychoeducation in Building Family Resilience for Bride and Groom Candidates in the City of Bandung"

II. METHODS

Creswell [8] states that qualitative research is method to explore and understand the meaning perceived as social and humanitarian problems by a number of individuals or groups of people. The process of qualitative research involves important efforts, such as asking questions and procedures, collecting specific data from participants, analysing data inductively from specific themes to general themes, and interpreting the meaning of the data.

This research used a qualitative method to analyse Psychoeducation in Building Family Resilience for Prospective Brides in Bandung. This first year of research examined the phenomenon of psychoeducation in couples who are in the process of divorce or those who already divorced. The study is aimed to find out the psychoeducational aspects of their experience realizing that they cannot maintain the family they hope to stand forever.

The research data were gained through several stages. The first stage was observation to the Bandung City Religious Court office to obtain initial data on the divorce filing process. The second stage of primary data was taken by accidental technique. The data were obtained from people coming to the

Religious Courts to take care of the divorce process and were to be interviewed. In the third stage, the data were taken using a focus group discussion technique among researchers to find saturated data continued to categorize them. This means that researchers work with inductive logic from the specific to the general.

A. Research Design

The research method used in this study is a of phenomenology. Phenomenology is used in the first year of the research to interpret the reality exists in a society that is relevant to psychoeducation for couples who cannot maintain a family in Bandung. The data are then analyzed in the perspective of psychology, communication and religion in order to find psychoeducational aspects that must be built and applied to prospective brides. The psychoeducational experiences of divorced couples can be explored from the aspects of knowledge, understanding, feelings and tendencies of couples regarding family resilience.

Data collection techniques are: a. Interviews with representatives of the community who filed for divorce or divorced in the city of Bandung as many as 20 informants; b. Observations in the research subject environment were carried out at the time of initial data collection by taking into account the context of the divorce process and interviews with officials at the Religious Courts in Bandung City regarding divorce cases; c. The FGD was conducted by Unisba with elements of the mediator from the Religious Courts, researchers, and from interviewers in the field; 4. The literature used is divorce data Using the Template

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III. REVIEW OF PSYCHOEDUCATION AND FAMILY RESILIENCE

A. Psychoeducation Concept

1) *Definition of psychoeducation:* Psychoeducation is an action given to individuals and families to strengthen coping strategies or a special way of dealing with difficulties with mental changes. Psychoeducation is an action modality delivered by professionals, which integrates and synergizes between psychotherapy and educational interventions [9,10], states that there are at least six notions of psychoeducation, each of which represents a particular movement, namely (a) training people to learn various life skills, (b) academic-experiential approach in teaching psychology, (c) humanistic education, (d) training professionals in the field of counselling skills, (e) a series of service activities to the community, and

(f) providing information services about psychology to the public.

Psychoeducation is a professionally administered treatment which integrates psychotherapeutic and educational interventions [11]. Based on the definitions above, psychoeducation (PE) can be applied not only to individuals but also to families and groups. Psychoeducation can be used as part of the treatment process and as part of rehabilitation for patients with certain diseases or disorders.

Psychoeducation can be implemented in various places in various groups or households. Psychoeducational actions have media in the form of notes such as posters, booklets, leaflets, videos and in the form of necessary exploration. The process of providing psychoeducation is very necessary for the presence of the family as the key to the success of the intervention. Nurses can build a trusting relationship in order to carry out appropriate assessments and provide understanding to families how psychoeducation benefits them, can overcome and prevent emotional disorders with effective coping strategies [12].

B. Family Psychoeducation Therapy

1) *Objective:* Psychoeducation Therapy has some objectives. Damayanti [13], stated that this therapy aims to share information about mental health treatment caused by the diseases gained, help family to know the disease, support the families to release their burden in giving long treatment the family member.

2) *Advantage:* This therapy is given to individuals or families with psychological disorders. Damayanti [13], which is done to reduce risk factors associated with the development of behavioural symptoms.

C. Marriage, Family, Family Resilience Concept

1) *Marriage concept in islamic perspective:* Marriage is an effort to build a good family. The family plays a role in human life both personally, in society and in the state. The family is a place for continuing offspring and the initial place for educating new generations to learn moral values, think, believe, speak, behave, have piety and quality in carrying out their role in society as servants and Caliphs of Allah [14].

Cooperation between men and women in carrying out the mandate as caliphs is very necessary, both in the life of society, the state, and the family in terms of preventing crime (*nahi munkar*), a family must be the safest place of refuge from various problems that develop in society, such as violence, promiscuity, corruption, human trafficking, drugs, and other crimes. Marriage as a firm promise (*mitsaqan ghalizhan*) [15].

2) *Family concept:* A family is defined as two or more people who share resources, share responsibility for decisions, share values and goals, and are committed to one another over time [16].

Family is also a concept that has a broad and diverse understanding and scope. The family, in the sociological context, is considered as a social institution which at the same

time becomes a social system that exists in every culture. As the smallest social institution, the family is a collection of a group of people who are related by marriage, descent, or adoption and live together in ordinary households [17].

3) *Principles in marriage and family:* In fostering a household there are main principles need to be conducted together between husband and wife, based on the limits of Allah's provisions, namely: sincerity (*ridha*); worthy (*ma'ruf*); trying to create better conditions; the existence of deliberation; peace (*ishlah*) [18].

Marriage in Islam has a purpose, those are: *Sakinah*, *Mawaddah*, and *Rahmah*. *Sakinah* is simply interpreted as peace meaning that the family is as a state to remain peaceful despite facing many obstacles and trials of life. *Mawaddah*, can be interpreted as love. That the person who has love in his heart will be open-hearted, full of hope, and his soul will keep away from bad or evil desires. He will take care of love in times of joy and sorrow. Love shows mutual hope of reciprocal kindness. *Rahmah*, can be translated as affection. This love will cause a person to continue to try to give goodness, strength, happiness to others in gentle and patient ways [19].

On that basis, the fulfilment of the concept of *sakinah*, *mawaddah* and *rahmah* in the family means to reflect the teachings of the Qur'an called *mu'asyarah bi al-ma'ruf* (good husband and wife association) [20] and the balance between rights and obligations. These verses provide an understanding that God wants marriage and husband and wife relations to run in a pattern of harmonious interaction, a peaceful mood and a balance of rights and obligations. In other words, it can be said that *mu'asyarah bi al-ma'ruf* is a moral foundation that must be used as a reference in all matters concerning husband-wife relationships [21].

4) *Roles of family members:* The roles of each family member are as follows: The role of the father: husband of his wife, father for his children, acts as breadwinner, educator, protector, and provider of security, as head of the family, as a member of his social group and as a member of society from environment. Mother's role: As wife and mother of their children. Mothers have roles to take care of the household as caregivers and educators of their children, protectors and as one of the groups of their social roles and as members of society from their environment, besides that mothers can also act as additional breadwinners in their families. While the role of children: Children carry out psychosocial roles according to their level of development, both physically, mentally, socially and spiritually.

A weak family resilience is closely related to the less than optimal implementation of family functions, resulting in family life with a deviant family personality model, including: (a) a chaotic family (broken home), (b) a family of power (authoritarian), (c) protective family (over protection), (d) symbolic family, and (e) traumatic family.

5) *Family resilience concept*: There are at least five indications describing the level of resilience of a family, namely: (1) an attitude of serving each other as a sign of glory; (2) the existence of intimacy between husband and wife towards a good quality of marriage; (3) the existence of parents teaching their children with various creative challenges and consistent training, and developing skills; (4) the existence of a husband and wife who lead all members of their family with great affection; and (5) the existence of children who obey and respect their parents.

Family resilience according to Law No. 52 of 2009 is the condition of a family that has tenacity and toughness and contains material and mental-spiritual abilities to live independently and develop themselves and their families to live harmoniously in improving physical welfare and inner happiness [22].

The tendency of a family having no family resilience, is vulnerable to social problems such as: divorce, domestic violence, errors in child care, juvenile delinquency, children and women, drug use and HIV and various other negative behaviors caused by the fragility of a family. The cause of the fragility of a family can be triggered by the internal family as an organization unable to build a quality family life and also the emergence of various threats from outside forces, either social, economic or environmental aspects. Therefore, in realizing family resilience, it must be built from the commitment of all family members as the smallest organizational system in community life upholding the goal to achieve inner and outer happiness. Thus, a family may have a high level of family resilience if it fulfills several aspects, those are: (1) physical resilience: the fulfillment of food, clothing, housing, education and health needs; (2) social resilience that is oriented to religious values, effective communication, and high family commitment; (3) psychological resilience includes the ability to overcome non-physical problems, positive emotional control, positive self-concept, and husband's concern for his wife.

Family resilience is a dynamic condition of a family that has tenacity and toughness and contains physical material and mental and spiritual abilities to live independently, develop themselves and their families to achieve a harmonious state in improving physical and spiritual well-being [23].

Pearsall [24] states that the secret of family strength lies in the spirit of altruism between family members, such as: trying to do something for others, doing and moving together, maintaining family relationships, creating a positive atmosphere, protecting shared dignity and celebrating life together.

The perspective family strength was developed by Nick Stinnett, John DeFrain, in Olso [25] and their colleagues across the country and around the world. To see Family Strength (Family Resilience), there are 6 aspects as a tool to identify the main qualities of a healthy family, namely: commitment, appreciation and affection, positive communication, fun time

together, spiritual well-being, and the ability to manage stress. and crisis effectively.

a) *Commitment to family*: A strong mutual commitment gives all family members the freedom and support they need to achieve their individual goals.

b) *Great time together*

c) *Ability to manage stress and crises effectively*: While all families face marital and family stress, strong families see stress as a challenge and deal with problems as they arise.

d) *Spiritual well-being*: Spiritual beliefs and values including religious beliefs are believed to help deal with ongoing life problems.

e) *Positive communication*: Convenience in communicating with each other can build a healthy family.

f) *Appreciation and affection*: Sharing the positive feelings they have about each other helps to keep relationships positive in the family.

IV. RESULTS AND DISCUSSION

The research involved 20 respondents consisting of 15 women and 5 men. All respondents have submitted a divorce process to the Religious Courts in the city of Bandung. The age of the respondents ranged from 20 years to 66 years. The shortest marriage age is two months and the longest is 50 years of marriage.

No.	Sex	Age	Education	Occupation	Number of Children and Age	Age of Marriage
1	P	27/30	S1/S1	Entrepreneur/ Honorary teacher	1/3 month	1 Years
2	P	53/56	SMP/SD	Self-employed/Driver	4/35, 31, 27, 23 year	37 years
3	P	31/32	S1/S1	Self-employed/ Self-employed	non	7 years
4	P	29/28	S1/S1	Housewife / Architect	non	2 years
5	P	20/21	D3/SMA	University Student/Non-government employee	non	1-2 months
6	P	29/28	S1/S1	Teacher/ Non-government employee	1/6 month	1,5 years
7	P	27/27	S1/SMK	Non-government employee/ Non-government employee	1/5 month	1,5 years
8	L	62/53	SMK/SD	Retired Armed Forces /Housewife	1/28 year	29 years
9	P	49/59	SMA/SMA	Dressmaker/Retired from PT DI	2/25, 21 year	26 years
10	P	28/29	D3/D3	Housewife/ Cafe businessman	1/5 year	6 years
11	P	43/42	SMA/SMP	Housewife/Shop keeper	3/16, 7, 2 year	17 years
12	L	45/45	SMA/SMA	Freelance/Shop keeper	3/30, 27, 10 year	24 years
13	P	35/38	SMP/SMA	Convection/Construction	4/18, 12, 2, 5 (twin)	17 years
14	P	25/27	SMP/SMP	Convection/ Gambler	Non	2 month
15	P	33/36	SMA/SMA	Factory employee/Security	1/9 year	10 years
16	L	48/40	SMA/SMA	Project worker/ Housewife	2/20, 10 year	21 years
17	L	55/45	D3/SMA	Private /Housewife	3/23, 20, 12 year	32 years
18	P	66/68	SD/SD	Housewife/Truck driver	8 children and 16 grand children	50 years
19	P	49/42	D3/SMA	Government employee/Non-government employee	2/9, 8 year	8 years
20	L	36/31	D3/D3	Government employee/Non-government employee	1/3 year	4 years

Fig. 1. Respondent data.

No.	Appreciation and Affection	Commitment	Positive Communication	Enjoyable Time Together	Spiritual Well-being and Shared Values	The Ability to Manage Stress and Crises Effectively
1.	My husband is always busy in front of the laptop. When the wife expresses how she feels, the husband does not respond. The wife feels that her husband does not care about her, does not appreciate and has no love.	Having an affair with another woman more financially established. Because since the pandemic the wife's restaurant is not empty of buyers.	Rarely communicate because husband is always busy in front of the laptop.	There is no time to be together. Almost no time together.	Religion forbids infidelity.	The wife's income decreases, the husband moves to his mother's house.
2.	As a driver, husband always come home late. So communication is only done briefly after the husband and before the husband goes to work. Communication is only limited to the needs of the child. No affection or friendship. When the wife tells the husband is indifferent and does not respond.	Husband has another woman.	Husband as a driver came home late at night. So that communication is only done briefly after the husband and before the husband goes to work. Communication is only limited to the needs of the child.	Very limited meeting time together. Almost no time together.	Husband has another woman. Religion forbids infidelity.	Her husband left home 9 years ago due to choosing to be with his new girlfriend. Does not solve family problems.
3.	Since the wife is sick, there is no affection, no care. The wife is "returned" to the parents' house.	Have an affair and polygamous. It turned out that since the wife was sick, the husband had a girlfriend.	Since the wife gets sick, we get lack communication.	No time together, since my wife was returned to her parents.	Husband has an affair.	Inability to manage difficult circumstances. Sick wife "returned" to parents' house.
4.	The subject feels confined by her husband, she is not allowed to work and interact with other people. Her husband often scolded her for small things. The wife suffers from GERD, but is considered trivial by the husband. The subject does not feel that he has grown up with his husband, because when he experiences problems, he feels alone. No support, appreciation or friendship.	No data-	As an architect, my husband is often out of town on duty. This causes a lack of communication between the two.	As an architect, my husband is often out of town on duty. This causes less time together. When the husband is at home, he often takes care of small things, so there is no fun togetherness.	No data-	No data--
5.	The subject caught her husband with a woman at an inn, the husband's evidence of reaction did not show any guilt at infidelity. There was also a message from the subject's feelings. A unknown person who said that she was pregnant with her husband's child. The subject caught her husband with a woman at an inn.	Husband's friends provide evidence of infidelity. There was also a message from an unknown person who said that she was pregnant with her husband's child. The subject caught her husband with a woman at an inn.	Long Distance Marriage. Time together on weekends, and communication are not smooth. Husband often gets angry.	Long Distance Marriage time together is only on weekends, and was not good. The husband starts being rude to subjects like pushing, getting angry for trivial things like coffee problems.	Husband gets an affair.	After being caught having an affair, making a deal to cut off contact with the mistress, and never coming home, and "hiding" at his parents' house.
6.	Husband doesn't care about wife problems. Problem solving is "it's up to" or not giving an answer. Husband doesn't care about the subject's pregnancy, don't even accompany when giving birth.	Mother-in-law restricts seeing the subject when she is pregnant, and asks for a divorce.	Busy working from after dawn until late at night, also overtime. Time off is used for sleep and rest. Communication is sparse and not smooth.	No time together, husband is busy working.	Mother-in-law restricts seeing the subject when she is pregnant, and asks for a divorce.	Problem solving is very dependent on the mother of the husband.
7.	Expression of affection and responsibility, constrained by the mother of the husband (in-law). In-laws are very dominant and interfere in the household.	Commitment to marriage is constrained by the mother of the husband (in-law).	Communication is not smooth after the in-laws interfere in the household.	The good times together are lost when the in-laws interfere in the household. Husband separated and lived with his mother.	Do not fulfill obligations as husband and head of the family in accordance with Islamic teachings. Prefers to be the role of the child of his mother.	Unable to manage stress. Husband separated and lived with his mother.

8.	Unable to express appreciation to his wife, even though she admits to be good.	More time and attention is directed to friends in the organization.	Communication is not smooth. Especially after retirement.	Easier and more comfortable spending time with friends.	Different religion	It is realized that the interaction with the wife is not smooth, not good, but does not try to solve it. When angry the subject runs away, avoids trouble.
9.	Doesn't care about the situation by staying at the child's house. Nor does he care about his wife who is looking for income to be able to rent a house.	His time and energy is spent hanging out with old friends, not focusing on family life.	Communication with the wife is not good, unlike with old friends.	Time spent with old friends.	Ignore the husband or head of household family.	Husband does not try to solve household problems.
10.	Every time his wife asks for time and affection and just ignores. Wife thinks husband is too busy working.	Husband's time and attention is more on work.	Lack of time for communication.	Time for being together with family is very limited.	No data -	-No data
11.	Don't care about the family. No affection and just does what he wants to do.	Cheating, breaking the agreement to start a household and raise children.	Husband avoids not wanting to communicate.	No more time for communication is ready.	I used to love praying together. Currently no longer, even having an affair, wants a divorce.	Do not want to solve household problems, by going outside the house.
12.	There is no appreciation, no comfort and no reciprocity for the husband's honesty. While the subject is honest, the wife does not want to reveal what is there. By default, the wife is jealous and suspicious.	The subject tries to keep affection, no commitment, but the wife is always suspicious and jealous.	Communication is not smooth. The wife is relatively silent, and busy with work or taking care of children.	No fun times together. Relationships are characterized by limited economic problems and taking care of children.	No data-	The subject feels tired of the wife's selfish attitude and jealousy. Existing problems cannot be discussed together.
13.	Filed for divorce because husband had remarried. There is no comfort, the husband becomes drunk, likes to have fun and is not honest about his income.	The subject and her husband both commitments.	Since the husband likes to communicate is not smooth.	No more convenient relationship.	Islamic ethical values are violated. Husband becomes drunk, likes to have fun and is not communicate. The subject takes revenge for her husband's behavior, by marrying her husband's friend who has raped her until the subject is pregnant.	Why the husband became a drunkard, he did not know. And the subject is a "lazy" divorcee and is not honest about his income. The subject takes revenge for her husband's behavior, by marrying her husband's friend who has raped her until the subject is pregnant.
14.	Relationships become uncomfortable. Dishonest about work. The work of the subject is often taken by the husband secretly. And many people collect their husband's gambling debts.	Husband's time and attention is devoted to gambling by the husband secretly. And many people collect their husband's gambling debts.	Husband always comes home in the middle of the night, so there is no time to communicate warmly and with love.	Husband always comes home late at night, so it's not a great time together.	Since getting married, the subject knows that her husband's job is not a businessman but a gambler. It's been told that gambling is illegal. But husband still gambled. The subject does not want to use her husband's money.	The subject discussed about her husband's work, and asked not to repeat it, but the husband persists in his gambling behavior.
15.	No data-	No data--	No good communication. The new subject learned from his brother that the husband's money was given to his son from a previous marriage. Her husband does not provide for her, but has many debts.	No data-	-No data-	-No data-
16.	- No data-	Subject's wife got an affair.	No data	- No data-	No data--	Wife's infidelity is silenced. There are no preventive measures. Problem solving with divorce.

17	No comfort. The wife doesn't care about the financial system in the work her husband is doing.	-No data-	No convenient communication. The conversation revolved around the need for family and money.	No data	No data	There is no solution to financial problems.
18	Since the beginning of the marriage the husband did not take care and did not show affection.	As a truck driver, the husband often take women along on trips. There is dishonesty in the finances for the family's needs.	No pleasant mutual communication.	No time together. Even in recreational situation, her husband separates himself from the family.	The subject wants to spend his old age by worshipping problems together. But the husband chooses a way of life playing with other women, even though he is not married.	The subject invites her husband to solve life's problems by living a calm life. Living routines like an old person. Husband didn't care.
19	After the infidelity is exposed, the husband who was originally loving and caring for the family becomes indifferent and his behavior becomes violent.	Had an affair with the businessman's wife	No good two-way communication	Husband having an affair although togetherness is always done.	Advice and rules for worshipping the family are not applied to him (husband). He even had an affair.	Husband is younger, less mature, so unable to solve family problems. Even though the husband is in the wrong position, he is more fierce in his attitude.
20	The concern that is built for each other cannot be maintained because the wife, according to the subject hides her feelings.	The subject gets the impression that the wife is hiding her feelings. However, the subject believes in his wife. And it turns out his wife cheated on him.	Subjects try to build openness between them (husband and wife). However, the subject assessed that his wife often hides something. Until the subject stated that he could not read the nature of the wife.	No Data	No data	In solving household problems it seems incomplete, because the wife according to the subject likes to suppress her feelings.

Fig. 2. Results of data collection.

Based on the results of data collection, it can be seen that there are more women who file for divorce than men who file for divorce. Divorce is not only carried out by young couples, but also by couples who have been married for a long time and have had many grandchildren.

The factors that become the problem of disharmony in husband - wife relations and in the family appear to be interrelated with one another. For this reason, it is necessary to analyze verbatim presented by the informants in this study.

It was obtained that more than 50% of the informants stated that their partner was dishonest, violated marital commitments, either financially or in relation to other women or men. This has an impact on the relationship quality between husband and wife as well as relationships with children and other families. In other cases, the indifference of one party makes the partner uncomfortable, feels waning affection, or unappreciated (Appreciation and Affection), so that the quality of the relationship deteriorates, communication is not effective, pleasant togetherness is unachieved, household problems are not properly resolved leaving certain problems or giving rise to new problems. New problems that arise are usually in the form of escaping to find comfort in another place, in the form of having another woman or man, meeting with excessive intensity with friends or organizational groups, or returning to the original family by playing yourself as a child of his parents.

On the other hand, in addition to expressions of love, affection, and appreciation (Appreciation and Affection) from what the informants expressed, commitment to marriage based on religion and moral values (Spiritual Well-Being and Shared

Values) is also weak. Olson et al, stated that religion or spirituality can translate that marriage is sacred, able to make husband and wife hold fast to ethical values and commitment to a very important goal of forming a happy family.

Along the way, marriage and family must grow along with the problems of life. Fulfillment of financial needs, boredom and boredom from routine, prolonged fatigue, intervention of extended family and friends; all of which require appropriate responses that stem from openness to change and efforts to improve adaptability, as well as seeing crises as challenges and opportunities. So that each individual in a marriage or in a family grows together through crises, has good resilience.

From the data obtained in this study, it is depicted that every marriage and family must realize that what they do is trying to form a system. According to family systems theory, everything happens to every family member or partner has an impact on everyone in the family, because family members are interconnected and have a relationship as a group [26].

V. CONCLUSION

Based on the objectives and benefits of the study as well as the results of the study, it can be concluded that the intervention in the form of providing knowledge about marriage and family for the couple is needed in the community, especially in Bandung in order to reduce the divorce rate and build a happy family.

It was found that husband or wife, or both have minimal knowledge that marriage will "change" over time, along with the demands of status and role in society, with the presence of children, with changes in position and relationships, and with extended families. They also show such low awareness that they should take care for each other, share information from what is experienced by each individual in their daily lives, and preserve expressions of appreciation and affection in their marriage. These can cause violations of marital commitments, ineffective communication, and inadequate time togetherness which are all completely needed in marriage. Meanwhile, for some other individuals, low appreciation and affection causes individuals to "run away, or return" to their original family, or to be "in the arms of" their parents as shown by the data in the field that they are under the care of the mother.

The result also shows that the ability of husband or wife, or both, in managing stress and marital crises is very low. This is usually accompanied by a low level of religiosity and moral values. Meanwhile in life problems, stress and crises will absolutely occur. A tendency to run away from problems, or to face problems with disproportionate emotional reactions and personality immaturity is found in some married couples. Of course this hinders harmonious communication, hinders pleasant togetherness and opens up opportunities for breaking marital commitments.

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