

JAVANESE LOCAL WISDOM *MEMAYU HAYUNING BAWANA* IN AL-GHAZALI PERSPECTIVE FOR INCREASING FAMILY RESILIENCE

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Abstract: Globalization and technological developments are challenges in maintaining local wisdom and religious values. This study aims to explore the potential of Javanese community wisdom values, namely *Memayu Hayuning Bawana* (MHB) as a solution to increasing family resilience. In addition, MHB is also studied for its relevance to Islamic religious values through Al-Ghazali's perspective. The research method used is a mixed method with a Qual-quant sequential exploratory design. Quantitative analysis was conducted to determine the profile of family resilience, while qualitative analysis was used to examine the potential of MHB values as a solution to increasing family resilience and its relationship to Al-Ghazali's views. The study was conducted in Java, Indonesia, with 150 couples as participants. The results of the study found that the family resilience of Javanese society was 36.00% at a low level, 60.33% were in the medium category, and 3.67% were in the high category. In addition, the MBH values that can be used as a solution to increase family resilience are respecting each other's partners (*Tepa Selira*), pleasing the feelings of the partner (*Karyenak tyasing sesama*), being sincere in establishing a relationship (*Sepi ing Pamrih, lan Rame ing Gawe*), and being careful in acting (*Eling lan Waspada*). These values are in accordance with Al-Ghazali's perspective on the criteria for the nature of a partner. The characteristics of *Al-Annanah*, *Al-Mananah*, *Al-Haddaqah*, *Al-Syaddaqah*, *Al-Barraqah*, and *Al-Hananah* need to be avoided and are contrary to the MBH values and Al-Ghazali's perspective. Thus, the value of maintaining MBH can create a family that is orderly (*tata*), calm (*titi*), and peaceful (*tentrem*) or in Islamic literature it is called *sakinah, mawadah, warahmah*.

Keywords: the value of local wisdom; *Memayu Hayuning Bawana*; Al-Ghazali's perspective; family resilience

Abstrak: Globalisasi dan perkembangan teknologi merupakan tantangan dalam pemertahanan nilai kearifan lokal dan religi. Penelitian ini bertujuan untuk menggali potensi nilai kearifan masyarakat Jawa yakni *Memayu Hayuning Bawana* (MHB) dalam sebagai solusi peningkatan ketahanan keluarga. Selain itu, MHB juga dikaji relevansinya nilai religi Islam melalui perspektif Al-Ghazali. Metode penelitian yang digunakan adalah mixed method dengan desain eksploratori sekuensial Qual-quant. Analisis kuantitatif dilakukan untuk mengetahui profil ketahanan keluarga, sedangkan kualitatif untuk mengkaji potensi nilai MHB sebagai solusi peningkatan ketahanan keluarga dan kaitannya dengan pandangan Al-Ghazali. Penelitian dilakukan di Jawa, Indonesia, dengan jumlah partisipan sebanyak 150 pasang suami istri. Hasil penelitian menemukan bahwa ketahanan keluarga masyarakat Jawa yakni 36,00% berada dalam level rendah, 60,33% berada pada kategori sedang, dan 3,67% berada pada kategori tinggi. Selain itu nilai MBH yang dapat dijadikan solusi peningkatan ketahanan keluarga yakni saling menghargai pasangan (*Tepa Selira*), menyenangkan perasaan pasangan (*Karyenak tyasing sesama*), tulus ikhlas dalam menjalin hubungan (*Sepi ing Pamrih, dan Rame ing Gawe*), serta berhati-hati dalam bertindak (*Eling lan Waspada*). Nilai tersebut sesuai dengan perspektif Al-Ghazali mengenai kriteria sifat pasangan. Sifat *Al-Annanah*, *Al-Mananah*, *Al-Haddaqah*, *Al-Syaddaqah*, *Al-Barraqah* dan *Al-Hananah* perlu dihindari dan bertentangan dengan nilai MBH dan perspektif Al-Ghazali. Dengan demikian, nilai pemertahanan MBH dapat mewujudkan keluarga yang teratur (*tata*), tenang (*titi*), dan tentram (*tentrem*) atau dalam literatur Islam disebut *sakinah, mawadah, warahmah*.

Kata kunci: nilai kearifan lokal; *Memayu Hayuning Bawana*; perspektif Al-Ghazali; ketahanan keluarga

Introduction

Family resilience is a crucial issue in improving the quality of a nation. The progress of a nation starts from an advanced family, and an intelligent nation is formed from an intelligent family.¹ Therefore, national resilience can be achieved by striving for a solid family. A solid family is able to fulfill its rights and provide protection to each of its members.

Families must be able to meet all their needs, especially basic needs, namely food, clothing, and board. This is related to family resilience as a condition for a prosperous life.² After the family has successfully met their basic needs, it is hoped that they will carry out productive activities to improve the quality of life.

Many factors affect family vulnerability, one of which is the economy. The low economy will increase the potential for divorce as a form of low family resilience.³ Not only economic, but socio-cultural values are also things that can affect family resilience. Economically, Covid-19 has had an impact on the resilience of Muslim families in Indonesia. However, socio-cultural values are a bulwark in the problem of family resilience. Families are more solid, to face economic problems in the pandemic era.⁴

This research focuses on the use of socio-cultural approaches in increasing family resilience. The ultimate goal of family resilience is harmony. One of the local wisdom of the Javanese people that carries harmony is *Memayu Hayuning Bawana* (MHB).⁵ Harmony can be realized through a life of

order, titi, and peace. With this form of harmony, family welfare will be created.

MHB's socio-cultural studies can also be seen from the perspective of Islamic studies. One of the Islamic figures who discusses a lot about the family is Al-Ghazali. Al-Ghazali views marriage as an important thing in carrying out Islamic sharia. Worship is interpreted as sunnah and perfection of worship.⁶

In addition to having the value of worship, a good marriage will have an impact on happiness or welfare for humans. Welfare according to Al-Ghazali can be built through a moderate or tolerant attitude.⁷ A moderate attitude is the key to gaining a sense of calm and peace by respecting each other's differences.⁸ With the socio-cultural study of Javanese society through MHB values and the Islamic religious perspective of Al-Ghazali, this research can contribute to family resilience.

Method

This study uses a mixed method. The design used is the sequential exploration of Qual-quant.⁹ In this design, quantitative analysis is used to aid in qualitative data analysis. Quantitative data analysis was carried out using a descriptive survey to measure family resilience. Qualitative analysis was carried out by examining the potential application of MHB values in increasing family resilience. In addition, the value of MHB is also seen in Al-Ghazali's perspective. Family resilience assessment instrument

¹ Dorothy S. Becvar, *Handbook of Family Resilience, Handbook of Family Resilience*, 2013, <https://doi.org/10.1007/978-1-4614-3917-2>.

² Angela McDonald, "Family Resilience: An Interview With Froma Walsh, MSW, PhD," *The Family Journal* 21, no. 2 (2013), <https://doi.org/10.1177/1066480712465821>.

³ Khairul Amri, Muhammad Adnan, and Cut Dian Fitri, "Does Poverty Affect Divorce Rates? The Role of Women's Income as Moderating Variable," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2069908>.

⁴ Abdurrohman Kasdi and Saifudin, "Resilience of Muslim Families in the Pandemic Era : Indonesian Millennial Muslim Community's Response Against COVID-1," *EurAsian Journal of Biosciences* 19, no. 1 (2020).

⁵ FX. E. Armada Riyanto, "'Hamemayu Hayuning Bawono' ('To Beautify the Beauty of the World'): A Javanese Philosophical Foundation of the Harmony for Interfaith Dialogue," *Proceedings*

of the International Symposium on Religious Literature and Heritage (ISLAGE 2021) 644, no. 2021 (2022).

⁶ Ghazali, *Ihya 'ulum Al-Din, Ihya 'ulum Al-Din*, 2023, <https://doi.org/10.1163/9789004662087>.

⁷ Pahri Siregar et al., "Imam Al-Ghazali's Concept of Religious Counseling in Forming Moderate Attitudes," *Madania* 28, no. 1 (2024): 103–12.

⁸ G. Vajda, "Maurice BOUYGES (†), Essai de Chronologie Des Œuvres de Al-Ghazali (Algazel), Édité et Mis à Jour Par Michel ALLARD (Recherches Publiées Sous La Direction de l'Institut de Lettres Orientales de Beyrouth, Tome XIV), I Vol. in-8°, XXIII + 204 p., Beyrouth, Imprimerie Catholique (1959)," *Arabica* 7, no. 3 (2008), <https://doi.org/10.1163/157005860x00558>.

⁹ John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017).

using the Walsh Family Resilience Questionnaire.¹⁰ In this instrument, the aspects measured are Belief System, Organizational Pattern, and Communication Process. These three aspects were reduced to 56 statements. 22 statements on the Belief System aspect, 20 statements on the Organizational Pattern aspect, and 24 statements on the Communication Process aspect. The statement was given a choice with a likert scale model from 1 to 5. The score is obtained by the following formula.

Table 1. Family Resilience Category

Category	Interval	F	%
High	≥74	0	0
Medium	47-73	0	0
Low	≤46	0	0

The high level of endurance is called Climber. Climbers have the highest level of endurance, which is characterized by being able to realize the potential in themselves and strive to develop them. The medium level is also called a camper, which is an individual who cannot achieve the highest achievement because he needs to make the most of his potential. Low-level or so-called Quitters are individuals who do not have a vision of life in the future.

The respondent data in this study amounted to 150 Javanese married couples with an age range of 20-35 years. The location of the research is in Magelang, Central Java. The choice of location is due to the quality family program launched by the local government.¹¹ With this program, family resilience is very important. In addition, the community is still very thick with the preservation of MHB values which is manifested in the Saperan tradition.¹²

¹⁰ Judith A. Myers-Walls, “Strengthening Family Resilience (3rd Ed.),” *Journal of Family Theory & Review* 9, no. 4 (2017), <https://doi.org/10.1111/jftr.12233>.

¹¹ Wejang Huni, “HEBAT! Kabupaten Magelang Mulai Sekarang Punya 260 Kampung Keluarga Berkualitas,” <https://magelangekspres.disway.id/read/652039/hebat-kabupaten-magelang-mulai-sekarang-punya-260-kampung-keluarga-berkualitas>, 2023.

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Results and Discussion

Javanese Family Resilience Profile

The resilience of respondents’ families tends to be in the medium and low categories. This shows that most families in the region have not been fully able to manage challenges optimally in the context of family resilience. However, their well-being may have been relatively stable. According to Walsh, family resilience is defined as the ability of a family to recover and adapt in the face of crises and significant changes.¹³ This resilience includes emotional, social, and economic aspects that all play a role in determining the extent to which a family can survive and thrive under pressure. The following is a family resilience chart of 300 respondents.

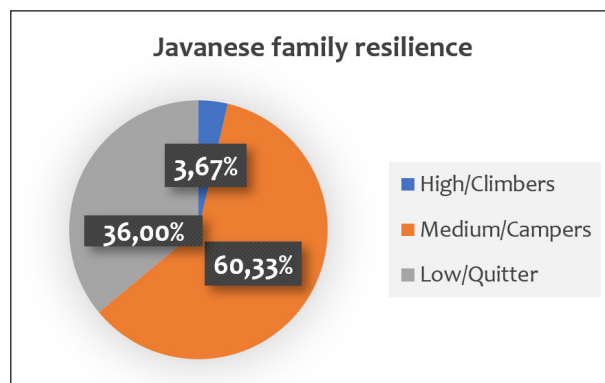


Figure 1. Javanese Family Resilience Diagram.

Based on the diagram above, the data shows that the resilience of Javanese indigenous families is mostly in the medium category, namely 181 respondents (60.33%). A total of 108 respondents (36.00%) were in the low category, while only 11 respondents (3.67%) were in the high category. The average family resilience is in the moderate category, according to the classification of class intervals. Based on the theory of family resilience, families are in the medium category, as shown in

“Revitalizing the Family Education Environment: Integrating the Values of *Memayu Hayuning Bawana* in Saperan Culture,” in *BIO Web of Conferences*, vol. 79, 2023, <https://doi.org/10.1051/bioconf/20237906006>.

¹³ Froma Walsh, “Family Resilience: A Framework for Clinical Practice,” *Family Process* 42, no. 1 (2003), <https://doi.org/10.1111/j.1545-5300.2003.00001.x>.

the data, can function properly in normal situations but does not yet have enough capacity to recover optimally in the face of a crisis.¹⁴ They may have stable relationships and a materially sufficient life but are not resilient enough to deal with greater stress or crises without experiencing dysfunction.

Previous research conducted by Roma Megawanty & Margaretha Hanita also supports these findings by showing that families with moderate levels of resilience often feel comfortable with their stability, but should be more proactive in developing strategies to deal with more complex challenges.¹⁵ They tend to maintain the status quo without making significant efforts to improve the quality of interaction between family members or improve their socioeconomic conditions on a sustainable basis.

In addition, Werner suggests that factors such as social support, effective communication skills, and the adaptive role of each family member play a key role in improving family resilience. However, in families that fall into the medium and low categories, there is a high probability of deficiency in one or several of these factors. For example, limited social support or a lack of good communication skills can hinder families from functioning optimally in the face of crises.

The findings are also in line with research by Roma Megawanty & Margaretha Hanita which found that family resilience in rural areas tends to be in the medium and low categories.¹⁶ Factors such as minimal economic stability, limited access to social services, and cultural norms that emphasize acceptance of simple living conditions are often obstacles to improving resilience.¹⁷

¹⁴ Walsh.

¹⁵ Roma Megawanty and Margaretha Hanita, "Ketahanan Keluarga Dalam Adaptasi New Normal Pandemi Covid-19 Di Indonesia," *Jurnal Lemhannas RI* 9, no. 1 (2021), <https://doi.org/10.55960/jlri.v9i1.375>.

¹⁶ Roma Megawanty and Margaretha Hanita, "Ketahanan Keluarga Dalam Adaptasi New Normal Pandemi Covid-19 Di Indonesia."

¹⁷ Muhamad Hasan Sebyar, Pagar Pagar, and Sukiati Sukiati. "Marlojong Custom Contribution In Marriage Dispensation Case At Panyabungan Religious Court." *Pena Justisia: Media Komunikasi dan Kajian Hukum* 21.1 (2022).

Implications of MHB Value in Increasing Family Resilience

Looking at the data on family resilience findings in research respondents, it is necessary to make efforts to improve. One of the efforts to increase family resilience can be done through family counseling. Family counseling is needed when there are major problems in the household and small problems.¹⁸ This means that counseling in this context can be used as a preventive (preventive) and curative (therapeutic) measure.

One of the problems in marriage is trust. Culture can influence belief systems.¹⁹ Therefore, family resilience is often associated with local cultural values called indigenous counseling.²⁰ In the context of Javanese society, the value of MHB can be used as a basis in family counseling. MHB stands for harmony and balance.²¹ The MHB-based counseling process must follow the principles of mutual respect for the partner (*Tepa Selira*), pleasing the feelings of the partner (*Karyenak tyasing others*), being sincere in establishing a relationship (*Sewai ing in Pamrih*, and *Rame ing Gawe*), and being careful in acting (*Eling and Waspada*). Each family member can commit to building a harmonious family by applying these principles. The following is explained MHB-based counseling to increase the resilience of Javanese families.

¹⁸ Amy Lew and Betty Lou Bettner, "Establishing a Family Goal," *The Journal of Individual Psychology* 55, no. 1 (1999).

¹⁹ Ani Ani, Aisha Nadya, and Arum Setiowati, "Cross-Cultural Marriage Family Resilience and Implications for Family Guidance and Counseling," in *Proceedings of the International Seminar on Innovative and Creative Guidance and Counseling Service (ICGS 2021)*, vol. 657, 2022, <https://doi.org/10.2991/assehr.k.220405.006>.

²⁰ Ryan Yumin Chua et al., "An Exploratory Model of Family Resilience Processes and Functioning: A Cultural Perspective of the Semai Indigenous Communities in Perak, Malaysia," *Journal of Cross-Cultural Psychology* 52, no. 6 (2021), <https://doi.org/10.1177/002202212111028297>.

²¹ Riyanto, "'Hamemayu Hayuning Bawono' ('To Beautify the Beauty of the World'): A Javanese Philosophical Foundation of the Harmony for Interfaith Dialogue."

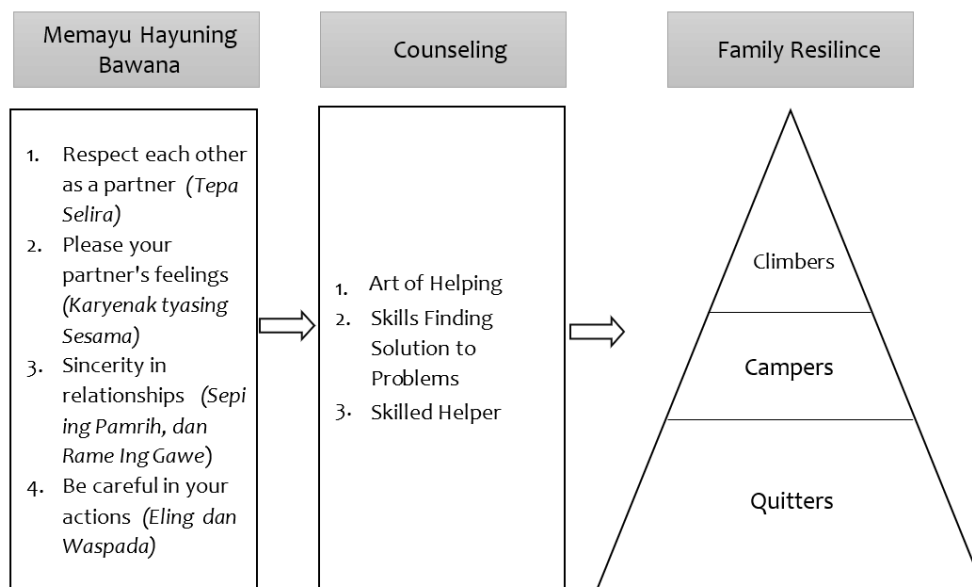


Figure 2. MHB Counseling for Family Resilience Enhancement

MHB Values based on Al-Ghazali’s Perspective in Creating a Prosperous Family

Marriage in Imam Al-Ghazali’s view is a commandment. This means that in marriage there are worship values. Even Imam Al-Ghazali formulated the benefits of marriage relationships. The benefits or virtues of a marriage relationship are obtaining children or offspring, eliminating orgasm, pleasing the heart, easing the burden, and training to be able to become a leader of women.²²

The importance of a marriage in Al-Ghazali’s view is certainly related to how to maintain and achieve happiness in a marriage relationship. One perspective is about efforts to achieve family happiness by making criteria for couples (in this case, it is attributed to women). These criteria have a close relationship with the value of MHB which can realize a prosperous family. First, namely respecting the partner (*Tepa Selira*). Al-Ghazali is of the view that women who have the attributes of *Al-Barraqah* should not be chosen because they can damage the marriage relationship. *Al-Barraqah* is a woman who has the habit of decorating, so she forgets her obligations. That is, the woman only thinks about herself. In fact, in a prosperous family, it must be built with mutual respect or perseverance.

²² Ghazali, *Ihya ’ulum Al-Din*.

Imam Al-Ghazali’s view is further in accordance with pleasing the couple’s feelings (*Karyenak tyasing others*). One of the virtues of getting married according to Al-Ghazali is getting pleasure. In marriage, couples can tell stories, sit down, joke, and relieve distress in their hearts. Therefore, Al-Ghazali denounced a woman who has bad qualities, namely *Al-Hananah*. Women who have the trait of *Al-Hananah* always remember their past or ex-husbands for widows. Such a trait indicates that the woman is contrary to pleasing the feelings of her husband or partner.

Al-Ghazali’s view is in accordance with MHB’s values, namely sincerity in establishing relationships (*Quiet in Pamrih, and Rame in Gawe*). Sincere and sincere in carrying out obligations and obtaining rights in marriage. Therefore, Al-Ghazali did not like women who had the traits of *Al-Annanah* and *Al-Mananah*. *Al-Annanah* is a woman who complains too much, while *Al-Mananah* is a woman who always brings up everything that has been done. That is, in the heart of the woman does not have sincerity or sincerity in accordance with the value of Quiet in Modesty, and Rame in Gawe.

In establishing family relationships, we must implement the value of caution in acting. According to Imam Al-Ghazali, women who have the nature of *Al-Haddaqah* are a threat in the family. *Al-Haddaqah* is a wasteful or careless nature in managing family

finances. This will add to the burden on the husband. In addition, Al-Ghazali also warned men not to take advantage of women who have the nature of Al-Syaddaqa. Women who talk a lot, so they have the potential to make mistakes in speaking. Thus, Al-Ghazali's views are in accordance with the values of Eling and Waspada in the MHB concept.

Al-Ghazali's view of marriage is still very relevant to be applied today. Although according to critics, Al-Ghazali's opinion is gender biased by placing men as the main figures in the family²³. However, of course, the substance from Al-Ghazali's perspective can also be applied by women in choosing husbands. Women should not want to be married by men who do not respect women, still bring up the relationship with their ex-lovers, are extravagant, and like to talk aimlessly.

The value of MBH which is in accordance with the views of Imam Ghazali aims to achieve a family blessed by Allah Swt. In Islamic treasures, the family is known as *sakinah*, *mawaddah*, *warahmah*. The indicators of the *sakinah* family include the emergence of mutual understanding, mutual love, acceptance, respect and love between people who live in a family on the basis of responsibility. It can basically create an atmosphere of harmony and harmony in a household.²⁴ In the perspective of a harmonious family, *sakinah* is a state achieved when a married couple is able to create deep emotional stability between them. In a *sakinah* family, married couples create a safe environment for the development of their children. This allows them to educate children well and form character to become individuals who have a healthy personality and a caring attitude towards others.²⁵

According to Quraish Shihab, the word *sakinah* means tranquility or antonym of shock. Tranquility here is dynamic tranquility, because in every household

there is a time when there is turmoil, but it can be overcome immediately and will give birth to *sakinah*. *Sakinah* is not only visible in the serenity of birth, but must be accompanied by spaciousness, a subtle manner born by inner tranquility due to the unity of understanding and purity of heart and the combination of clarity of view with strong determination. *Sakinah* does not come just like that, but there are conditions for her presence, the heart must be prepared with patience and piety.²⁶

Allah said in Surah Ar-Rum:21

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

Meaning: "Among His signs is that He created for you from your own (kind) so that you may feel at peace with him. He makes among you a sense of love and affection. Indeed, in such things there are indeed signs (of Allah's greatness) for those who think.

According to Wahbah al-Zuhaili, *mawaddah* means love, while *rahmah* means affection. Love and affection are the main elements that encourage husband and wife to help each other, establish the family on a strong foundation and order and give birth to perfect tranquillity.²⁷

Mawaddah encompasses deep love as an emotional and physical bond between a married couple. In the context of marriage, *mawaddah* does not always refer to feelings of love that are emotional but also includes the biological dimension, which plays an important role in maintaining the harmony and balance of the couple's relationship. *Mawaddah* is the basis of solid or strong and sincere love that fosters feelings of understanding, appreciation, and showing each other's needs.²⁸

²³ Nor Salam, "Karakteristik Pemikiran Hukum Perkawinan Imam Al-Ghazali Dalam Ihya' Ulum Al-Din," *HOKI : Journal of Islamic Family Law* 2, no. 1 (2024), <https://doi.org/10.55352/hki.vi.1>.

²⁴ Stai Syekh and Abdur Rauf, "The Concept of the Sakinah Family in the Perspective of Fiqh Munakahat Konsep Keluarga Sakinah Dalam Perspektif Fiqh Munakahat Suryadi," 2024, 79–102.

²⁵ Sofwan Hadiano Prasetyo, "Analisis Pandangan Ibnu Katsir Terhadap Tafsir Surah Ar-Rum Ayat 21 Mengenai Konsep Sakinah Mawaddah Warahmah," no. Sutrisno (2024).

²⁶ Quraish Shihab, *Pengantin al-Qur'an: Kalung Permata Buat Anak-anakku*, (Cet. I; Jakarta: Lentera Hati, 2007), 80-82.

²⁷ Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (2018): 113–29, <https://doi.org/10.31000/rf.v14i1.676>.

²⁸ Hukum Islam et al., "KONSEP KELUARGA SAKINAH DALAM KELUARGA KARIR MENURUT HUKUM ISLAM (STUDI KASUS DESA ASEMBAGUS KEC. KRAKSAAN)" 2, no. 1 (2024): 29–39.

Rahmah is interpreted as deep affection, which is one of the keys in establishing and creating a harmonious and ideal family according to Islamic principles. *Rahmah* is not just a form of affection, but also a place that strengthens the interaction between family members, including husbands, wives, and children. A relationship based on *rahmah* is expected to create a harmonious and supportive household atmosphere, so that it has an impact on every individual in the family members to feel loved and appreciated.²⁹

According to Dadang Hawari, there are six things that are the basis for forming a *sakinah* family or the criteria for a *sakinah* family, including: 1) Create a religious life in the family, because in religion there are moral values or ethics of life. 2) Time to be with family must exist. Often in the household life the father is busy and there is no time, the mother has no time, what about the child? Time to be together must exist. 3) In the integration of the triangle, the family must create a good relationship between family members. There must be good communication, democratic, reciprocal. 4) Must respect each other in the integration of father, mother and son. A child can appreciate his father's attitude, as well as a father can appreciate the child's achievements or children's attitude, a wife respects the husband's attitude or vice versa the husband respects the wife's attitude. 5) The family as the smallest unit, consisting of father, mother and child must be close and strong. Don't be loose, don't be fragile, the tendency of modern society today is to have loose family relationships. 6) If your family has a crisis, there may be clashes. If that happens then the top priority is the integrity of the family.³⁰

Conclusion

To realize a prosperous family, it must start from the strong resilience of the family by married couples. The results of the study found that family

resilience in Magelang City is dominated by medium and low categories. Therefore, there is a need for a solution to increase the resilience of the family.

One of the alternative solutions to increase family resilience is with counseling based on the values of local wisdom *Memayu Hayuning Bawana* with the basic values of mutual respect for each other (*Tepa Selira*), pleasing the feelings of the couple (Karyenak tyasing others), being sincere in establishing relationships (Quiet in *Pamrih*, and *Rame ing Gawe*), and being careful in acting (*Eling and Waspada*). This value is in accordance with Al-Ghazali's view on the criteria for women (couples) who should not be married, namely *Al-Annanah*, *Al-Mananah Al-Haddaqah Al-Syaddaqah*, *Al-Barraqah Al-Hananah*. Therefore, local governments need to include the value of local wisdom as the basis for pre-marriage counseling programs or family counseling. With this program, family resilience can be increased and a prosperous family can be realized.

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²⁹ Wahbah al-Zauhaili, *Tafsîr al-Munîr*, Beirut-Libanon, Dâr al-Fikr, 1991, jilid XXI, 69

³⁰ Dadang Hawari, *Al-quran ilmu kedokteran jiwa dan kesehatan jiwa*, (Jakarta: Dana Bakti Prima Yasa, 1996.) 236-237

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