

# erie samara

*by* Erie Jurnal Samara

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## Sakinah Family Empowement by Optimizing the Role of BP4 and Parents Mental Revolution Perspective

Erie Hariyanto  
IAIN Madura

Abd Hannan  
IAIN Madura

Email: [erie@iainmadura.ac.id](mailto:erie@iainmadura.ac.id)

**Abstract:** *This study examines a sakinah family empowement by optimizing the role of Badan Penasihat Pembinaan dan Pelestarian Perkawinan (Body for Marital Advisory Guidance and Maintanance (BMAGM)) and parents from mental revolution perspective. There are three research questions: What is the so-called BMAGM? What and how is the correlation between national revolution movement and sakinah family empowerment in Indonesia? What strategies are carried out in doing mental revolution in a family in order to have a sakinah family? This qualitative research collected both primary and secondary data. Three essential findings in this study are as follow. First, BMAGM is a legal social-religious organization whose particular duty is to cope with problems in a family. Second, there are three programs in the National Mental Revolution Movement (NMRM) as stated in the Presidential Instruction No. 12 of 2016 i.e. Indonesia in Order Movement (IOM) in point H/8; United Indonesia Movement (UIM) point J/10; Clean Indonesia Movement (CIM) point A/1. Third, in the perspective of National Mental Revolution Movement (NMRM), parents' role is essential. Therefore, parents are strategic issue and should be prioritized in building sakinah family in Indonesia.*

**Key words:** *Sakinah Family, BMAGM, Parents, Mental Revolution*

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## Introduction

According to law Number 1 of 1974 Chapter 1, a marriage means a man and a woman who are physically and spiritually bonded to be husband and wife intending to build a last long, happy family upon the one and Only God.<sup>1</sup> Hence, officially every married couple has household rights and responsibilities protected by the state.<sup>2</sup> The rights and responsibilities are both material in nature such as happiness, prosperity, and livelihood and immaterials such as love, protection, sexual needs and the like.<sup>3</sup> It is expected that the family of the married will be peaceful (sakinah), meaning that the family is full of happiness and harmony, and husband-wife relationship is firm and lasts long.<sup>4</sup>

In Indonesia, sakinah family receives great attention from the society and the government. The society's attention is reflected in the Indonesian culture that positions marriage a sacred ritual.<sup>5</sup> Binding in a husband-wife marriage relationship is a great, holy tie making it sacred and not for fun. The government's stand and attention are in the form of laws containing family resilience, such as the Decree of Minister of Religion of Republic of Indonesia No. 3 of 1999 on Sakinah Family Movement Guidance; the Decree of the General Director of Islam Society Guidance and Hajj Matters No. D/71/1999 on A Handbook of Sakinah Family Movement; and A Circular of Minister of Home Affairs No. 400/564/III/Bangda of 1999 on the Implementation of Sakinah Family Guidance. In addition to laws, institutions like the Body for Marital Advisory Guidance and Maintenance (BMAGM) is involved in the

<sup>1</sup> Wahyu Wibisana, "Pernikahan dalam Islam," *Ta'lim: Jurnal Pendidikan Agama Islam* 14, no. 2 (2016): 9; Sulaiman Sulaiman, "Domination of Tradition in Under Age Marriage," *Analisa* 19, no. 1 (June 7, 2012): 15, <https://doi.org/10.18784/analisa.v19i1.152>.

<sup>2</sup> Martina Purna Nisa, "Critical Review of Domestic Violence as Reason for Divorce (Comparison of Divorce Laws in Indonesia, Malaysia and the Maldives)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (June 22, 2021): 1–26, <https://doi.org/10.19105/al-ihkam.v16i1.4292>.

<sup>3</sup> David Mullins, "The Effects of Religion on Enduring Marriages," *Social Sciences* 5, no. 2 (May 21, 2016): 24, <https://doi.org/10.3390/socsci5020024>.

<sup>4</sup> Umi Supraptiningsih, "Pro and Cons Contestation on The Increase of Marriage Age in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 30, 2021): 234–40, <https://doi.org/10.22373/sjhk.v5i1.9136>.

<sup>5</sup> Aulia Nursyifa, "Shifting Causes of Divorce in Indonesia Due to Social Media In Sociological Perspective," *Solid State Technology* 63, no. 2 (2020): 15; Wildanu Ulum, "Sakralitas Akad Nikah" (Malang, Universitas Islam Negeri Maulana Ibrahim, 2019); Nurdinah Muhammad, "Memahami Konsep Sakral dan Profan dalam Agama-Agama," *Jurnal Substantia* 15, no. 2 (2013): 13.

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program. In the context of family life and relationship, BMAGM is a social-religious professional organization that works with the Ministry of Religion as partner; together they work on making the Indonesian families *sakinah*, *mawaddah*, and *warahmah*.<sup>6</sup>

Literature and field studies on the role of BMAGM on *sakinah* family empowerment building have been conducted. A study on the role in BMAGM as an institution comes from Samsul's work entitled *The Empowerment of the Council of Advisory and Preservation of Marriage* (2020). Samsul discovered that BMAGM with its functions of guiding and protecting muslim families throughout Indonesia plays a fundamental role in creating and maintaining family.<sup>7</sup> The finding is supported by other researches such as the one conducted by Fitrotin Jamilah (2019), *Peranan (BP4) dalam Membina Keluarga Sakinah dan Penyelesaian Perselisihan Perkawinan Islam*;<sup>8</sup> Wildana Setia (2015), *Optimalisasi Peran Badan Penasihat, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga Sakinah di Kabupaten Jember*;<sup>9</sup> Ahmad Fauzan and Hadi Amroni (2020) *The Concept of Sakinah Family in the Contemporary Muslim Generation*.<sup>10</sup>

In Indonesia, that performing a focused study on family resilience (*sakinah*) is important is due to family's central role and position in the society social system. Family, sociologically, is the smallest unit or structure in a society construction that has overall social control.<sup>11</sup> Because of those roles and functions, the continuous presence of the state makes it logical. Whether admitted or not, the quality of families determines the quality of the society,

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<sup>6</sup> Nur Listia Ayu Apriliani, "Kontribusi Badan Penasihat, Pembinaan, dan Pelestarian Perkawinan (BP4) Kementerian Agama Kota Tegal," *Syariat* 7, no. 01 (2021): 4.

<sup>7</sup> Samsul Samsul and Mohd. Fauzi Abu Husen, "The Empowerment of The Council of Advising and Preservation of Marriage (BP4) in Building *Sakinah* Families," *Justicia Islamica* 17, no. 2 (November 12, 2020): 281–98, <https://doi.org/10.21154/justicia.v17i2.2087>.

<sup>8</sup> Fitrotin Jamilah, "Peranan (BP4) dalam Membina Keluarga *Sakinah* dan Penyelesaian Penyelesaian Perkawinan Islam," *Al-Fikrah* 2, no. 1 (2019): 15.

<sup>9</sup> Wildana Setia Warga Dinata, "Optimalisasi Peran Badan Penasihat, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga *Sakinah* di Kabupaten Jember," *Journal de Jure* 7, no. 1 (June 21, 2016): 78, <https://doi.org/10.18860/j-fsh.v7i1.3508>.

<sup>10</sup> Ahmad Fauzan and Hadi Amroni, "The Concept Of *Sakinah* Family In The Contemporary Muslim Generation," *AL-'ADALAH* 17, no. 1 (2020): 20.

<sup>11</sup> Sofia Retnowati, Wahyu Widhiarso, and Kumala Windya Rohmani, "Peranan Keberfungsian Keluarga Pada Pemahaman Dan Pengungkapan Emosi," *Jurnal Psikologi*, 4, no. 2 (n.d.): 14.

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and the nation in general.<sup>12</sup> It also in this respect that the instruction of President of Republic of Indonesia Number 12 of 2016 on the National Mental Revolution Movement contains a strong correlation between mental revolution and building *sakinah* family.<sup>13</sup> Without practicing the smallest level society's improvement – the most core substructure in this respect – it is almost impossible to do it in national level.<sup>14</sup> It is at this point, actually, the synergy of stakeholders, in particular institutions or organizations that have direct connection, is needed.<sup>15</sup> They, in this case, are BMAGM and the role of parents whose substructure is the highest in a family.

With the above frame of mind, this research's particular objective is to study mental revolution in *sakinah*-family-to-be by BMAGM and parents's reinforcement. The study is quite interesting and important since it elaborates fundamental issue previously '*forgotten*', namely the correlation between national mental revolution movement and *sakinah* family empowerment in Indonesia. The main proposition formulas proposed in this study are as follow. What is the so-called BMAGM? What and how is the correlation between national revolution movement and *sakinah* family empowerment in Indonesia? What mental revolution strategies are carried out in a family in order to have a *sakinah* family by optimizing the roles of BMAGM and parents?

**RESULTS AND FINDINGS****Sakinah Family; an explanation of the concept**

The term consists of two words, '*Sakinah*' and '*Family*'. Etymologically, '*family*' is a noun referring to a group of people comprises a father, a mother, and child(ren); the whole members of a house under his responsibility.<sup>16</sup> In English, the term '*Family*' means a group of one or more

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<sup>12</sup> Kasjim Salenda, "Abuse of Islamic Law and Child Marriage in South-Sulawesi Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (June 25, 2016): 95, <https://doi.org/10.14421/ajis.2016.541.95-121>.

<sup>13</sup> "Inpres No. 12 Tahun 2016 Gerakan Nasional Revolusi Mental (GNRM)," 2016.

<sup>14</sup> Islamiyati Islamiyati, "Tinjauan Yuridis Tentang Relasi Suami-Isteri Menurut KHI Inpres No. 1/1991," *Masalah-Masalah Hukum* 42, no. 3 (July 23, 2013), <https://ejournal.undip.ac.id/index.php/mmh/article/view/5829>.

<sup>15</sup> Dinata, "Optimalisasi Peran Badan Penasihat, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga *Sakinah* di Kabupaten Jember," June 21, 2016, 4.

<sup>16</sup> Kamus Besar Bahasa Indonesia (KBBI) Online, "Arti Kata Keluarga - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed September 29, 2021, <http://kbbi.web.id/keluarga>.

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*parents and their children living together as a unit.*<sup>17</sup> Terminologically, 'family' means the whole members who are related to each other, whether it is blood relation, adopted, or marriage. A 'family', Sociologically, is a group of individuals, at least a husband and a wife, with values and norms in it.<sup>18</sup>

From the above definitions, there are three key words to understand family, i.e. husband/father, wife/mother, and values and norms.<sup>19</sup> Each of the three elements in a family possesses its own functions and roles. A husband as a patriarch is responsible for the family members' need for security, care, assurance and certainty.<sup>20</sup> A wife as the husband's partner is responsible for taking care of the house, such as serving and keeping her husband and the family's honor.<sup>21</sup> Value and norm elements function as a way of life that adjusts the good and bad attitude and behaviour in a family. These values and norms may come from religious teaching, tradition, custom, or specific rules. In Islam teaching context, a family is a primary base that makes the foundation of community and society. It makes the study about it receive particular attention and discussion.<sup>22</sup>

The word '*sakinah*' is an adjective that modifies a noun (family). Etymologically, the term '*sakinah*' comes from Arabic, derived from '*sakana*' which means motionless or calm after turbulence shot.<sup>23</sup> In the Indonesian

<sup>17</sup> "Definition of Family, Dictionary.Com," [www.dictionay.com](http://www.dictionay.com), accessed September 29, 2021, <https://www.dictionay.com/browse/family>.

<sup>18</sup> Rustina, "Keluarga Dalam Kajian Sosiologi," *Jurnal Musawa* 6, no. 2 (Desember 2014).

<sup>19</sup> Adrian Adrian and Muhammad Irfan Syaifuddin, "Peran Orang Tua Sebagai Pendidik Anak Dalam Keluarga," *Edugama: Jurnal Kependidikan dan Sosial Keagamaan* 3, no. 2 (December 31, 2017): 34–67, <https://doi.org/10.32923/edugama.v3i2.727>.

<sup>20</sup> Abd. Kholid et al., "Rereading the Indonesian Interpretation of the Qur'an on Awliyā': The Cases of Hamka and M. Quraish Shihab," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 37, <https://doi.org/10.21043/qijis.v9i1.7567>.

<sup>21</sup> Liliek Desmawati and Abdul Malik, "Peran Orangtua dalam Pembinaan Pemahaman Motif Pernikahan bagi Anak dalam Lingkup Pendidikan Informal," *Journal of Nonformal Education and Community Empowerment* 2, no. 2 (2018): 8.

<sup>22</sup> Lisa Megawati and Nuraini Asriati, "Peranan Orang Tua dalam Pendidikan Anak Pada Keluarga Nelayan," n.d., 8; Budi Mulia, "13 an Komunikasi Orang tua dan Anak Menciptakan Keluarga Sakinah dan Berakhlak," in *Prosiding Seminar Nasional, Harmonisasi Keberagaman dan Kebangsaan bagi Generasi Milenial, Lembaga Kajian Keagamaan*, vol. 13 (Harmonisasi Keberagaman dan Kebangsaan bagi Generasi Milenial, Lembaga Kajian Keagamaan, Universitas Pamulang, 2019), 14.

<sup>23</sup> Nurdjidin and Nugroho Taufik, "Keluarga Sakinah Dan Kewajiban Mendidik Anak Usia Dini; Analisis Sosiologi Keluarga," *Prosiding Seminar Nasional LKK 1*, no. 1 (2019).

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dictionary, ‘*sakinah*’ means peace, tranquillity, serenity, and happiness.<sup>24</sup> In different version, it means calm, honoured, secured, and loving. Hence, it can be concluded that a *sakinah* family is a family full of security, comfort, peace, serenity, and love.<sup>25</sup> To reach *sakinah* level, a family must be built on self-awareness to continuously have a commitment to and to firmly grip religious values. Members of the family should respect each other’s rights and responsibilities both materially and immaterially.<sup>26</sup>

Islam itself pays a great attention to *sakinah* family. In fact, the term ‘*sakinah*’ is actually taken from Islam teaching. Islam pays so much attention to kinship that it is implicitly stated in the holy Quran at least in two verses, i.e. QS. Al-A’raf [7]:189-190; and QS. Ar-Rum [30]: 21-22.

*“And of His signs is that He created for you, of yourselves, spouses, that you (may) find tranquility in them, and He has created love and kindness between you. Indeed, in that are signs for those who reflect.”*

*“It is He – Allah – who created you from a single being, and out of it he made its mate, that he may find comfort in her. And when he covers her, she bears a light burden and goes about with it.”*

According to Quraish Shihab, the word *sakinah*, which is grammatically composed of three letters *sin*, *kafi*, and *nun*, means serenity, the negation of jolt or shake. The word serenity implies a shift from a shaking, chaotic situation to conducive, calm, stable one. Hence, a *sakinah* family does

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<sup>24</sup> Marmiati Mawardi, “Keluarga *Sakinah*: Konsep dan Pola Pembinaan,” *International Journal Ihya’ ‘Ulum al-Din* 18, no. 2 (September 7, 2017): 253, <https://doi.org/10.21580/ihya.17.2.1739>.

<sup>25</sup> Samsul Arifin, Ummi Khairiyah, and Minhaji Minhaji, “A Portrait of the *Sakinah* Family in Manuscript Texts by Women Scholars from the Pesantren,” *Jurnal Harkat: Media Komunikasi Gender; Jurnal Harkat: Media Komunikasi Gender*, 15(1), 2019 DO - 10.15408/Harkat.V15i1.13441, November 26, 2019, <http://journal.uinjkt.ac.id/index.php/psga/article/view/13441>; Asman Asman, “Keluarga *Sakinah* Dalam Kajian Hukum Islam,” *Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan* 7, no. 2 (December 20, 2020): 45–78, <https://doi.org/10.32505/qadha.v7i2.1952>.

<sup>26</sup> Ardianto Ardianto, Ridwan Jamal, and Munir Tubagus, “Konsepsi Bangunan Keluarga *Sakinah* Bagi Pasangan Suami Istri Yang Telah Bercerai Pada Masyarakat Muslim di Kota Manado,” *Jurnal Ilmiah Al-Syir’ah* 15, no. 1 (January 3, 2018), <https://doi.org/10.30984/as.v15i1.470>.

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not mean a family with no conflict since it inevitably occurs in a home.<sup>27</sup> The term *sakinah* implies the ability to educate and guide a family well and to cope with internal disagreements wisely. When an unpleasant situation strikes, members of a *sakinah* home sooth, advise, give them guidance and counselling to get rid of it; conflict and chaos turn to calm and stable.<sup>28</sup>

In addition, Ibnu Katsir explained that the similar term for *sakinah* was *sakan* meaning a place to obtain spiritual peace. Every individual owns genital organs that will not be functioning when alone. In other words, they will be perfectly functioning with partners.<sup>29</sup> Therefore, when someone is living on their own, what emerges in their mind is continuous shock and turmoil. To make them live in peace and quiet, it is suggested they get married. In this case, marriage is the place (*sakan*) for someone to live in peace and quiet.<sup>30</sup>

**Juridical Review of Sakinah Family**

In many cases, man gets married and expects to have *sakinah* home, to live with their spouse in comfort, full of peace. What they experience, however, is far from what they dream of; the so-called *sakinah* family turns into a disaster. The family they have built undergoes severe shocks; arguments and quarrels with spouse seem inevitable and lead to chaotic situation and occasional violence, even a divorce.<sup>31</sup> In contemporary family dynamic

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<sup>27</sup> Sholihah Rohmahtus and Al Faruq Muhammad, "Konsep Keluarga *Sakinah* Menurut Muhammad Quraish Shihab," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 4 (Desember 2020).

<sup>28</sup> Kholid et al., "Rereading the Indonesian Interpretation of the Qur'an on Awliyā'."

<sup>29</sup> Hamid Pongoliu, "Family of *Sakinah*, Mawaddah, Warahmah in the Concept of Islamic Marriage," *Journal of Critical Reviews* 13, no. 1 (2017): 16; Farhanah Az Zahrowani Nabila, "The Role of *Sakinah* Family Service Center (Pusaka *Sakinah*) to a Harmony Inside of Family During Pandemic Period on The Perspective of Maslahah Mursalah," *SAKINA: Journal of Family Studies* 5, no. 1 (2021): 14; Siti Chadijah, "Karakteristik Keluarga *Sakinah* dalam Islam," *Rausyan Fikr: Jurnal Pemikiran dan Pencerahan* 14, no. 1 (March 5, 2018), <https://doi.org/10.31000/rf.v14i1.676>.

<sup>30</sup> Putri Ayu Kirana Bhakti, Muhammad Taqiyuddin, and Hasep Saputra, "Keluarga *Sakinah* Menurut Perspektif Al-Qur'an," *Al Tadabbur: Jurnal Ilmu Alquran dan Tafsir* 5, no. 2 (2020): 22; Eka Prasetiawati, "Penafsiran Ayat-Ayat Keluarga *Sakinah*, Mawaddah, Wa Rahmah Dalam Tafsir Al-Misbah Dan Ibnu Katsir," *NIZHAM* 5, no. 2 (July 2017).

<sup>31</sup> Aly, Abdullah, "Violence in Online Media and Its Implication to Islamic Education of Indonesia," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (May 29, 2020): 177–98, <https://doi.org/10.18326/ijims.v10i1.177-198>; Friska Gurning et al., "The Depression Level of Women Suffering Domestic Violence in Medan, Indonesia," *Open Access Macedonian Journal of Medical Sciences* 8, no. B (April 12, 2020): 983–87, <https://doi.org/10.3889/oamjms.2020.3298>; Lihat juga Sidiq Aulia Lilik, "Penanganan Kasus



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context, the incidence commonly happens in nearly most regions. It arises due to increasing complexity in life, from economy, prosperity, to third-person intruder.<sup>32</sup> To cope with this more complex family problem, the state presents and participates in empowering and bringing *sakinah* family into reality in order to ward off any in-house violation that increasingly occurs.<sup>33</sup>

At juridical level, the presence of state in the matter is in the form of a number of legislations on family matter issued. The term legislation in this article refers to any rule and regulation concerning constructing persistent family.<sup>34</sup> The regulations includes Constitution, Government Regulation, Minister Decree, Minister Regulation etc. By the period they were issued, the regulations on persistent family in Indonesia can be put in four (4) period groups: 1) 1954 period, marked by the birth of BMAGM; 2) 1974 period, as law No 1 of 1974 on marriage was issued; 3) 1999 period, marked by the birth of *Sakinah* Family Guidance Regulation and Circular of Minister of Home Affairs No. 400/564/III/Bangda of 1999 on the Implementation of *Sakinah* Family Guidance; 4) the birth of Pre-marriage Course Regulation in 2009 and 2013.<sup>35</sup>

In the company of pre-marriage course, the Director General of Islam Society Guide Regulation Number: Dj.11/491 of 2009 on Bride and Groom-to-be Course was issued. The course aims at minimizing the rate of dispute, divorce, and domestic violation.<sup>36</sup> One reason for the problems to occur is that

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Kekerasan dalam Rumah Tangga (KDRT) oleh Berencana Pe<sup>28</sup>erdayaan Masyarakat dan Pemberdayaan Perempuan (BKBPMPP) Kab<sup>16</sup>upaten Sleman,” *University Of Bengkulu Law Journal* 4, no. 2 (October 24, 2019): 152–70, <https://doi.org/10.33369/ubelaj.4.2.155-176>.

<sup>32</sup> Mery Ramadani and Fitri Yuliani, “Kekerasan dalam Rumah Tangga (KDRT) sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global,” *Jurnal Kesehatan Masyarakat Andalas* 9, no. 2 (2015): 8.

<sup>33</sup> Mark Cammack and Tim Heaton, “Explaining the Recent Upturn in Divorce in Indonesia: Developmental Idealism and the Effect of Political Change,” *Asian Journal of Social Science* 39, no. 6 (2011): 776–96.

<sup>34</sup> Hamsah Hudafi, “Pembentukan Keluarga *Sakinah* Mawaddah Warahmah Menurut Undang – Undang Nomor 1 Tahun 1974 Dan Kompilasi Hukum Islam,” *Al Hurriyah : Jurnal Hukum Islam; Vol 5, No 2 (2020): Juli-Desember 2020* 5, no. 2 (December 31, 2020).

<sup>35</sup> Khoiruddin Nasution, “Peraturan dan Program Membangun Ketahanan Keluarga: Kajian Sejarah Hukum,” *Asy-Syir’ah Jurnal Ilmu Syari’ah dan Hukum* 51, no. 1 (2017): 23.

<sup>36</sup> Lutfi Kusuma Dewi, “Penerapan Nilai-Nilai Pendidikan Islam dalam Pelaksanaan Kursus Pra Nikah untuk Mewujudkan Keluarga *Sakinah*,” *TA’DIBUNA: Jurnal Pendidikan Agama Islam* 2, no. 1 (May 21, 2019): 33, <https://doi.org/10.30659/jpai.2.1.33-50>; Muhammad Lutfi Hakim, “Kursus Pra-Nikah: Konsep dan Implementasinya; Studi Komparatif antara BP4 Kua Kecamatan Pontianak Timur dengan Gkkb Jemaat Pontianak,” *AL-’ADALAH* 13, no. 2 (2016): 14.

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the future bride and groom lack of understanding and knowledge of family life. The course lasts for 24 hours at the least covering: 1) marriage procedures, 2) Knowledge of Religion, 3) regulations and legislations on marriage and family, 4) husband and wife rights and responsibilities, 5) reproduction organ health, 6) family management, and 7) psychology of marriage and family. Three years later, in 2013, the Director General of Islam Society Guide issued a regulation No. Dj.ii/542 of 2013 on Pre-marriage Course Practice Guidelines from which future bride and groom should comprehend four fundamental materials, i.e.1) family functions, 2) love caring in a family, 3) conflict management in a family, and 4) psychology of marriage and family.<sup>37</sup>

Beside the above four period groups, juridically, the struggle to empower family persistence going to *sakinah* in Indonesia has been taken for years. In juridical level, BMAGM, an institution or organization established in 1954, was really meant to manage family's endurance. Looking back earlier years, however, there was a juridical idea on empowering *sakinah* family.<sup>38</sup> For example, on March 7, 1958, initiated by AR. Baswedan and K.H. Ahmad Badawi, the House Prosperity Body was established. Then, in Jakarta prior to BMAGM, an organization named Marital Advisory and Divorce Adjudication Committee (MADAC) was settled; and in April 1954 a body called Marital Advisory Section (MAS) was established on H.S.M. Nasarudin Latif's idea.<sup>39</sup>

Apart from the legislation dynamics above, the core of juridical struggle began as several legislations – a decree of the Minister of Religion of Republic of Indonesia No. 85 of 1961 in which BMAGM was established, Law No. 1 of 1974 on Marriage, *Sakinah* Family Movement Guide Regulation, in 1999, Circular of Minister of Home Affairs No. 400/564/III/Bangda of 1999 on the Practice of *Sakinah* Family Movement Guidance and the birth of a Special Regulation on Marriage in 2009 and 2013

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<sup>37</sup> Zakyyah Iskandar, "Peran Kursus Pra Nikah dalam Mempersiapkan Pasangan Suami-Istri Menuju Keluarga *Sakinah*," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 10, no. 1 (December 21, 2017): 85, <https://doi.org/10.14421/ahwal.2017.10107>; Hakim, "Kursus Pra-Nikah: Konsep dan Implementasinya; Studi Komparatif antara BP4 Kua Kecamatan Pontianak Timur dengan Gkkb Jemaat Pontianak, 56-78"

<sup>38</sup> Joni Zulhendra and Suci Maharani, "Pelaksanaan Penasihatannya Oleh Badan Penasihatannya Pembinaan Dan Pelestarian Perkawinan (BP4) Di Kecamatan Lima Kaum Batusangkar," *Jurnal Normative* 7, no. 1 (2019).

<sup>39</sup> Haris hidayatulloh, "Eksistensi Badan Penasihatannya Pembinaan Dan Pelestarian Perkawinan (BP4) Dalam Mewujudkan Keluarga *Sakinah* Di KUA Peterongan Jombang," *Jurnal Hukum Keluarga Islam* 1 (April 2016).

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– were issued. Those legislations substantially comprise law materials on marriage and guidelines proceedings in religious courts.<sup>40</sup> The legislations are simply providing solutions to in-home problems that may threaten family's tranquillity.

### **The Position and Role of BMAGM in the National *Sakinah* Family Movement**

Beside juridical approach, the government applies institutional approach as well. In this study, the term institutional comprises any organization or society-level structure founded in response to the establishment of regulations to build and empower *sakinah* family. Up to now there are several institutions within this category, one of which is the Body for Marital, Advisory, Guidance and Maintenance (BMAGM), a social religious organization and partner to the Ministry of Religion on managing marital problems of Indonesian Muslims.<sup>41</sup>

The BMAGM institution, historically, was officially established on January 3, 1961 as the decree of Ministry of Religion RI No 85 of 1961 was issued. However, the body had actually existed long before its official establishment. It was on October 3, 1954 that the body operated in Bandung, headed by Abdur Rauf Hamidy. Two years later, on 28-31 August 1956, it successfully conducted the 1<sup>st</sup> conference in Bandung, attended by the Governor of West Java and the Ministry of Religion representatives.<sup>42</sup> Interestingly, since its official establishment in 1961, BMAGM has changed its name three times. In 1960, the name was the Body for Marriage, Dispute and Divorce Advisory, and was changed to Advisory Board for Marriage and Domestic Disputes in 1977. Finally, according to the agreement in the

<sup>40</sup> Zahrotul Hamidah, "Peran Badan Penasihatatan, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Mencegah Perceraian (Studi Kasus di Kua Kecamatan Klojen Kota Malang)," *HIKMATINA: Jurnal Ilmiah Hukum Keluarga Islam* 1, no. 1 (2019): 12.

<sup>41</sup> Apriliani, "Kontribusi Badan Penasihatatan, Pembinaan, dan Pelestarian Perkawinan (BP4) Kementerian Agama Kota Tegal," 58–70.

<sup>42</sup> Wildana Setia Warga Dinata, "Optimalisasi Peran Badan Penasihatatan, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga *Sakinah* di Kabupaten Jember," *Journal de Jure* 7, no. 1 (June 21, 2016): 79–86, <https://doi.org/10.18860/j-fsh.v7i1.3508>.

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National Conference XIV held in Jakarta on 1-3 June 2009, it was changed to Body for Marital Advisory Guidance and Maintenance.<sup>43</sup>

In terms of empowering family resilience, the role and functions of BMAGM are printed in its main objective as a family matter adviser organization. As stated in its statute and bylaw, the body has five goals; 1) improving the quality of marriage and family lives toward *sakinah, mawaddah, warahmah*; 2) decreasing the rate of divorce by upgrading the services to families in trouble through counseling, mediation, and advocacy; 3) empowering the body's capacity and manpower to optimize the programs and to reach the goals; 4) providing family matter legislation enlightenment; and 5) building partnership network with institutions of similar missions and goals.<sup>44</sup> Hence, it is no doubt that BMAGM as the Ministry of Religions and other related institutions' work partner was regarded as the only social-religious organization having particular legality of family matters such as marital, divorce, and reconciliation advisory.

Being the oldest, independent organization on family matters, the body's role and contributions on family empowerment and resilience in Indonesia should not be ignored. One prominent contribution of BMAGM is the issuance of marital law on December 22, 1973.<sup>45</sup> It is said that marital law is an evidence of the long history of BMAGM's struggle to make Indonesian families live in *sakinah, mawaddah* and *warahmah*. The issuance of marital law, however, affects the body's existence since chapter 39 verse (1) of the law says that divorce can only be legitimated before the authorized law courts after trial, and the courts fail to reconcile them. The chapter practically rules out the roles of BMAGM since the body cannot run its mediation function.<sup>46</sup> As a result, the Ministry of Religions issued a decree No. 30 of 1970 and altered the body's name into Body for Marital, Disputes and

<sup>43</sup> Gandha Patria Adiyasa, Bambang Eko Turisno, and Adya Paramita Prabandari, "Perkawinan dan Peranan Badan Penasihatannya Pembinaan dan Pelestarian Perkawinan (BP4)," *NOTARIUS* 13, no. 2 (2020): 16.

<sup>44</sup> A. Holik and Ahmad Sulthon, "Peranan BP4 Dalam Upaya Pembinaan Keluarga Sakinah," *Minhaj: Jurnal Ilmu Syariah* 1, no. 1 (August 4, 2020): 52-69, <https://doi.org/10.52431/minhaj.v1i1.278>.

<sup>45</sup> Apriliani, "Kontribusi Badan Penasihatannya, Pembinaan, dan Pelestarian Perkawinan (BP4) Kementerian Agama Kota Tegal," 54-65.

<sup>46</sup> Dahwadin Dahwadin et al., "Hakikat Perceraian Berdasarkan Ketentuan Hukum Islam Di Indonesia," *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam* 11, no. 1 (June 5, 2020): 87, <https://doi.org/10.21043/yudisia.v11i1.3622>; Linda Azizah, "Analisis Perceraian dalam Kompilasi Hukum Islam," *AL-ADALAH* 9, no. 2 (2012): 8.

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Divorce Advisory<sup>47</sup> hoping that the body can run its roles and functions as previously expected.

In the following development, the position of BMAGM as the only body that concerns family's endurance (sakinah) is getting sturdier following the decree of the minister of religion number 30 of 1977 on the affirmation and acceptance that BMAGM is the sole organization of the Department of Religion whose duty concerns marital, domestic dispute and divorce advisory.<sup>48</sup> The decree, at the same time, marked the transformation of its name and abbreviation from the Body for Marital, Dispute and Divorce Advisory to the Body for Marital Adviser, Guidance and Maintenance (BMAGM). The name's transformation is meant for the body to have enough room to succeed its vision which is to strengthen the endurance of family life toward sakinah, mawaddah, warahmah family.

To achieve the four goals above, as the ministry of religions work partner in household section, BMAGM has a number of special programs. The term program means activities triggered by the issuance of rules and regulations on constructing strong resilient family. According to the statutes and bylaws of BMAGM signed in the BMAGM National Conference XIV in 2009, the body has thirteen programs.<sup>49</sup>

1. Provide advice, counsel, guidance, and enlightenment to the society, individually or community, on marital matters such as divorce and reconciliation.
2. Provide counselling regarding family matter laws.
3. Provide mediation against litigating parties in religious courts.
4. Provide advocacy assistance to resolve marital, family and domestic dispute problems in religious courts.
5. Reduce the disputes and divorce rate.
6. Responsible for underage marriages and unfiled ones.

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<sup>47</sup> Hamidah, "Peran Badan Penasihat, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Mencegah Perceraian (Studi Kasus di Kua Kecamatan Klojen Kota Malang), 45-67"

<sup>48</sup> Holik and Sulthon, "Peranan BP4 Dalam Upaya Pembinaan Keluarga *Sakinah*," 53-68.

<sup>49</sup> Ali Bata Ritonga and Sudirman Suparmin, "Peran Badan Penasihat Pembinaan dan Pelestarian Perkawinan dalam Mengantisipasi Angka Perceraian," *AT-TAFAHUM: Journal of Islamic Law* 2, no. 3 (2018): 55-63.

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7. Establish cooperation with institutions and organizations, domestic based and/or overseas based, of similar vision.
8. Publish necessary marital and kinship books, brochures, and electronic-based media.
9. Organize premarital courses, workshops and trainings, seminars, discussions and the like for future bride and groom.
10. Organize education for families to give them better understanding, appreciation, and practice of values of faith, piaty, and excellent characters for sakinah family purpose.
11. Actively participate in any cross-sector event intending toward sakinah family target.
12. Support any economic empowerment and utilization on family level basis.
13. Organize necessary, valuable activities institutionally and family level.

### **BMAGM and Parents' Role in Sakinah Family Empowerment**

There is a clearer picture from the above discussion that BMAGM does have not only a great responsibility but complex one also. The great responsibility is due to its function and duty which is preparing and maintaining sakinah family. The responsibility is complex because it does not merely transfer kinship education in domestic level, it goes far beyond – targeting other sectors including public.<sup>50</sup> Therefore, to achieve those great objectives, building sakinah family agenda will not run well if it merely relies on the structural role of the body; it needs another approach. Cultural approach such as parents' role in a family seems convenient.

In terms of empowering family resilience, the idea of involving parents seems to be a logical choice for parents are the main substructure in a family. Sitting in the position, parents could play their roles assisting

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<sup>50</sup> Siti Mas'udah, "Power Relations of Husbands and Wives Experiencing Domestic Violence in Dual-Care Families in Indonesia," *Millennial Asia*, September 3, 2021, 097639962110397, <https://doi.org/10.1177/09763996211039730>; Lihat juga Lin Puspita Jati et al., "Social Cognitive Theory on the Domestic Violence in Yogyakarta," *Journal of Maternal and Child Health* 4, no. 5 (2019): 316–24, <https://doi.org/10.26911/thejmch.2019.04.05.04>.

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BMAGM campaigning the values of family endurance to all citizens.<sup>51</sup> It is understood that, in many cases, of many emerging domestic problems these days, the ‘*never-ending*’ common family problems such as disagreements, quarellings, and affair are predominant. These problems occasionally make either husband or wife file for divorce. According to the latest data, those who are involved in divorce cases are generally relatively of young age. National Social Economy Survey conducted in 2018 affirmed the occurrence. It is revealed in the survey that 11.2% of the population got married at a very young age where psychological condition is just not ready nor strong enough to cope with the potential marital problems.<sup>52</sup>

The level of household endurance quality can basically be measured from one’s motivation to marry. Theoretically, from motivation point of view, there are four factors affecting low household endurance quality. 1) unplanned marriage. In general, it occurs because of an ‘accident’ or unexpected out-of-marriage pregnancy. Thus, it is vulnerable to a divorce.<sup>53</sup> Population Survey Between Census (2015) revealed that 7.1% pregnancy was unexpected;<sup>54</sup> 2) Planned marriage but not enough knowledge; 3) Planned marriage with enough knowledge but psychologically not ready. It is in these types of marriage parents’ role is badly needed. Parents represent BMAGM’s institutional function, i.e. firming up understanding and practice of faith, piousness and excellent character. Parents teach these values to their children and all the people in the family. It is believed that the Indonesian respect and obedience great culture towards parents can be value-added in support to empowering sakinah family in Indonesia.

Juridically, when talking about rights and responsibilities in family life, it is very certain that the respective couple should stand in the front line. When a couple has bond themselves in a legitimate marriage, their rights and responsibilities of both husband and wife, or father and mother, have been clearly mentioned in laws, including what each of them should do to make and nurture the home.<sup>55</sup> The big question now is in what respect and how

<sup>51</sup> Megawati and Asriati, “Peranan Orang Tua dalam Pendidikan Anak Pada Keluarga,” 34–51.

<sup>52</sup> BPS dan Kementerian PPN, “Pencegahan Perkawinan Anak Percepatan Yang Tidak Bisa Ditunda” (BPS dan Kementerian PPN, 2020).

<sup>53</sup> Friedman and M Marilyn, *Keperawatan Keluarga :Teori Dan Praktik* (Jakarta: EGC, 1998).

<sup>54</sup> “Pencegahan Perkawinan Anak Percepatan Yang Tidak Bisa Ditunda,” 08–78.

<sup>55</sup> Ahmad Zainudin, “Hak Dan Kewajiban Suami Istri Dan Harta Bersama Dalam Perkawinan Menurut UU No. 1 Tahun 1974,” *Al Qodiri : Jurnal Pendidikan, Sosial Dan*

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parents play their strategic roles and functions to make *sakinah* family strong and durable.

Friedman (1998) in his study explained that, in general, parents' kinship role and function to their children and family members encompass five (5) aspects.<sup>56</sup> *First*, affection role where parents dedicate themselves to their children and members of the family concerning how to interact with people. Affection role has a fundamental function in individual's mental development process. Well-developed psychic of an individual will lead to strong mentality. In *sakinah* family endurance empowerment context, affection function may be in the form of introducing values of family education. *Second*, introductory role where parents internalize socio-cultural values to children and members of the family. In building *sakinah* family, introducing values is regarded as fundamental for the individual or group of a family can comprehend the roles in a kinship system, and society system in general.<sup>57</sup> *Third*, reproduction role to which the function of parents' existence concerning generation and family's continuity is referred. This function will only work well if parents have good relationship. On the contrary, when the relationship is dominated by turmoil and disagreements, even a divorce, reproduction function is no longer stable that practically leads to a weak, fragile family. *Fourth*, economic function where, in family life, parents' central function is to finance the whole family's need – primary, secondary, and tertiary.<sup>58</sup> Economic aspect, in particular the *sakinah* family empowerment context, is essentially fundamental for many family disagreements and divorce are predominantly triggered by financial matter. When linked up with BMAGM programs, the utilization of parents' economic function coincides with BMAGM program, namely economic utilization on family basis.<sup>59</sup> *Fifth*, health care function. It hints the presence

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<sup>14</sup>  
*Keagamaan* 18, no. 1 (April 6, 2020): 224–39; Dyah Purbasari Kusumaning Putri and Sri Lestari, "Pembagian Peran dalam Rumah Tangga pada Pasangan Suami Istri," *Jurnal Penelitian Humaniora* 16, no. 1 (n.d.): 14.

<sup>56</sup> Friedman, *Keperawatan Keluarga* (Jakarta: EGC, 1998).

<sup>57</sup> Tin Herawati et al., "Faktor-Faktor yang Memengaruhi Pelaksanaan Fungsi Keluarga di Indonesia," *Jurnal Ilmu Keluarga & Konsumen* 13, no. 3 (September 30, 2020): 213–27, <https://doi.org/10.24156/jikk.2020.13.3.213>.

<sup>58</sup> Ainun Maknunah, "Pelaksanaan Fungsi Keluarga (Studi Kasus Pelaksanaan Fungsi Keluarga pada Suami Pelaku Poligami di Kecamatan Kerumutan Kabupaten Pelalawan)," *JOM FISIP* 4, no. 2 (2017): 14.

<sup>59</sup> Ritonga and Suparmin, "Peran Badan Penasihat Pembinaan dan Pelestarian Perkawinan dalam Mengantisipasi Angka Perceraian," 4-9.

<http://jurnal.arraniry.ac.id/index.php/samarah>



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of parents to ensure the children and members of the family are always in good health, physically and mentally, to support high productivity. The role becomes essential for, in many cases, divorce may be triggered by disability, disease history, and low productivity.<sup>60</sup> So, the use of parents as the ones responsible for family members' health is essential in minimizing conflicts and disagreements occurrence due to biological, physical or health problems.<sup>61</sup>

Therefore, referring to the above facts and elucidations, it is quite logical to say that parents have fundamental roles and functions in a family life. It is reasonable then for the presence of parents to be involved in the family empowerment agenda. Also, parents take a fundamental position in society. Not only are parents in the highest structural class in the hierarchy of a family, but they also have education function<sup>62</sup> in the sense of being the educator, guardian, caretaker, and good model for the whole family members.<sup>63</sup> In the context of *sakinah* family empowerment, parents actually function as an agent to ensure that one target of BMAGM is achieved. As stated in the bylaws, BMAGM provides education in family level to give a better understanding and practice on the values of faith, piety, and excellent character in order to guide the family obtain *sakinah, mawaddah, warahmah* quality.

### **Empowerment for Sakinah Family Endurance Mental Revolution Perspective**

There are two fundamental questions regarding the relationship between mental revolution and empowerment for *sakinah* family endurance by revitalizing the role of BMAGM and parents. In what way and how does mental revolution concept have causative relationship with empowerment for *sakinah* family endurance? What real steps and how are the steps of

<sup>60</sup> Choirunnisa Nur Novitasari, Dian Latifiani, and Ridwan Arifin, "Analisis Hukum Islam terhadap Faktor Putusnya Tali Perkawinan," *SAMAH: Jurnal Hukum Keluarga dan Hukum Islam* 3, no. 2 (November 20, 2019): 322, <https://doi.org/10.22373/sj.v3i2.4441>.

<sup>61</sup> Imam Mustofa, "Keluarga *Sakinah* dan Tantangan Globalisasi," *Al-Mawarid* 18, no. 1 (Febru 12, 2008), <https://doi.org/10.20885/almawarid.vol18.art5>.

<sup>62</sup> Abd Hannan, "Gender dan Fenomena Patriarki dalam Sosial Pendidikan Pesantren; Studi Tentang Hegemeoni Kiai Pesantren Terhadap Sosial Pendidikan Bias Gender," *L4M Universitas Trunojoyo Madura*, 2016, 6.

<sup>63</sup> M. Syahrani Jailani, "Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini," *Nadwa: Jurnal Pendidikan Islam* 8, no. 2 (October 19, 2014): 245–60, <https://doi.org/10.21580/nw.2014.8.2.580>.

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empowerment for *sakinah* family endurance by revitalizing the role of BMAGM and parents implemented in regard to mental revolution concept? The two questions are interesting and urgent to answer. Studies on the role of BMAGM in building *sakinah* family in mental revolution perspective are very rare to never. To answer the questions, it is a good idea to begin with an in-depth and focused elaboration on the concept of mental revolution.

Historically, mental revolution is not something new in Indonesia. The term was first introduced by Soekarna in a state speech during the Indonesia Independence Ceremony in 1957.<sup>64</sup> Soekarno at that time discussed mental revolution to deal with unfavourable national situation where the people were losing revolutionary spirit, having strong colonialism tradition and thoughts such as fraud and conspiracy. Soekarno thought that the deteriorating condition would ruin and worsen Indonesia as a nation. He, then, called Indonesian people on the need to revolutionize mentally. In his opinion, the essence of revolution was to change or reconstruct mind set, work and struggle, life style and made them coincide with the spirit of the development and the national revolution direction.<sup>65</sup> In short, mental revolution is a change of mind set radically.

During Jokowi Presidency, the term mental revolution regains attention after its long absence. Even long before Jokowi's presidency inauguration, he made '*mental revolution*' his campaign jargon. To show his serious intention, he urged a National Mental Revolution Movement (NMRM) as clearly stated in the Presidential Instruction Number 12 of 2016 on National Mental Revolution Movement (NMRM).<sup>66</sup> The movement was meant to alter current habit to the new one to make Indonesia sovereign and characterized following the values of Pancasila. The national movement agenda, in everyday life, aims at making Indonesian people integrated, willing to work hard, and eager to do '*gotong royong*' (mutual cooperation) in order to make Indonesia dignified, modern, developed, and prosperous under Pancasila.<sup>67</sup>

<sup>64</sup> Buyung Syukron, "Paradigma Implementasi Konsep Revolusi Mental," *Elementary* 2, no. 3 (2016): 14.

<sup>65</sup> Bambang Indriyanto and Komplek Kemdikbud, "Mengkaji Revolusi Mental dalam Konteks Pendidikan Mental Revolution Within Educational Contexts," *Jurnal Pendidikan dan Kebudayaan* 20 (2014): 14.

<sup>66</sup> [12](#)pres No. 12 Tahun 2016 Gerakan Nasional Revolusi Mental (GNRM)."

<sup>67</sup> Sulthon Abdul Aziz and Mohammad Syifa Amin Widigdo, "Konsep Revolusi Mental Presiden Jokowi Widodo dalam Perspektif Pendidikan Karakter Syed Muhammad Naquib [12](#)1-Attas," *LITERASI (Jurnal Ilmu Pendidikan)* 11, no. 1 (July 17, 2020): 32, [https://doi.org/10.21927/literasi.2020.11\(1\).32-49](https://doi.org/10.21927/literasi.2020.11(1).32-49).

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In order to upgrade the condition of Indonesian people, from 2020 to 2024, the national movement and mental revolution development have been transformed to a program named Mental Revolution Revitalization. It is through this program that the agenda of national mental revolution movement found its scope of work focusing on six main sections, i.e. education, governance management, social system, center for changes, citizen-based economic, and guidance on Pancasila ideology.<sup>68</sup> To give a commitment, the Mental Revolution Revitalization program was made into the State Middle-Term Development Design 2020-2024 period as the National Priority on Mental Revolution and Cultural Development. To reach the target, the National Mental Revolution Movement (NMRM) revitalization focuses on 5 (five) sections, namely: Indonesian Movement to Serve (IMS), Clean Indonesia Movement (CIM), Indonesia in Order Movement (IOM), Indonesia Independent Movement (IIM), and United Indonesia Movement (UIM).<sup>69</sup>

### **Analysis of *Sakinah* Family Endurance Empowerment by Revitalizing BMAGM and Parents Role Mental Revolution Perspective**

Concerning with the *sakinah* family empowerment, it looks like there is no explicit explanation on the relationship between National Mental Revolution Movement (NMRM) and building *sakinah* family, neither institutional relationship nor regulatory one. However, if observed closer, in particular by looking at the program target on which each of the five sections focus, it will be discovered strong enough relationship between National Mental Revolution Movement and the agenda to build *sakinah* family.<sup>70</sup> At least the relationship is implied in three programs. *First*, Indonesia in Order Movement (IOM) Program, clearly printed in point H/8 that one out of eight work targets is *to make family, education unit, work unit, and community hospitable and free from violence environments*.<sup>71</sup> The term '*family*' in this point implies family in general, and universally applied to any Indonesian

<sup>68</sup> Hastangka, "Doktrin Filsafat Politik Jokowi Dan Janji Nawacita (Mengurai Gagasan Revolusi Mental)," *Jurnal Pancasila* 1, no. 2 (n.d.): 2020.

<sup>69</sup> Maragustam Maragustam, "Paradigma Revolusi Mental Dalam Pembentukan Karakter Bangsa Berbasis Sinergitas Islam dan Filsafat Pendidikan," *Jurnal Pendidikan Agama Islam* 12, no. 2 (December 2, 2015): 161–75, <https://doi.org/10.14421/jpai.2015.122-03>.

<sup>70</sup> Tempo.co, "BKKBN Wujudkan Revolusi Mental Melalui Keluarga," <https://nasional.tempo.co/>, Agustus 2017, <https://nasional.tempo.co/read/902495/bkkbn-wujudkan-revolusi-mental-melalui-keluarga>.

<sup>71</sup> "Inpres No. 12 Tahun 2016 Gerakan Nasional Revolusi Mental (GNRM)."

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family. The vision of making hospitable and violence-free family in the National Mental Revolution Movement (NMRM) actually strongly correlates family endurance empowerment agenda, as campaigned by BMAGM in its bylaws.<sup>72</sup>

*Second*, the relation between National Mental Revolution Movement (NMRM) and building *sakinah* family agenda is also found on page 10 of the Presidential Instruction No. 12 of 2016 on National Mental Revolution Movement (NMRM) point J/10 on United Indonesia Movement Program (UIM) that says *to increase the role of religious institutions, families, and public media in instilling values of moral, tolerance, and harmonious life*.<sup>73</sup> Referring to this point, it is clear that family, the smallest community unit in a society, has significant roles and functions in moral, tolerance, and harmonious life inculcation. In a broader scope of understanding, the term ‘in harmony’ as a representation of peace, good-deed bond contains two meanings, namely publicly in harmony and domestically in harmony. The former comprises interrelations of religions, faiths, ethnics, and tribes, while the later is meant that, in a household life, husband and wife have good, peace, and loving relationship. In connection with constructing enduring family (*sakinah*) it is clear that family role’s empowerment in National Mental Revolution Movement is actually substantially similar to *sakinah* value inculcation, the vision for which BMAGM has fought.<sup>74</sup>

*Third*, in addition to Indonesia in Order Movement (IOM) and United Indonesia Movement (UIM), the relationship between National Mental Revolution Movement (NMRM) and family endurance agenda can also be encountered in Clean Indonesia Movement (CIM) program point A/1 of the Presidential Instruction No. 12 of 2016 on National Mental Revolution Movement (NMRM) that says *to improve clean-life, healthy behavior in family, education unit, work place, and community environments*.<sup>75</sup> The phrase does not explicitly mention family endurance empowerment. The use of the word ‘family’ in the phrase, however, implies that the movement pays a special attention to the family’s roles and existence. It also confirms the

<sup>72</sup> Ritonga and Suparmin, “Peran Badan Penasihatannya Pembinaan dan Pelestarian Perkawinan dalam Mengantisipasi Angka Perceraian,” 54–63.

<sup>73</sup> Islamiyati, “Tinjauan Yuridis Tentang Relasi Suami-Isteri Menurut KHI Inpres NO. 1/1991,” n.d., 153–162.

<sup>74</sup> Dinata, “Optimalisasi Peran Badan Penasihatannya, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga *Sakinah* di Kabupaten Jember,” June 21, 2016, 78–86.

<sup>75</sup> “Inpres No. 12 Tahun 2016 Gerakan Nasional Revolusi Mental (GNRM).”

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position and function of a family in the national movement, and implies that the movement should begin from a family as the smallest structure in the society.<sup>76</sup>

Apart from the three points above, the National Mental Revolution Movement and the family endurance movement of BMAGM) actually require family usage and empowerment. Family in its most basic element position is a reflection of the society's personality.<sup>77</sup> Mental revolution movement is one of many instruments of nation's character change that can only be carried out from the smallest element – the family. The importance of involving family in building *sakinah* family agenda, whether by BMAGM movement or by National Mental Revolution Movement (NMRM) is the fact that a family is the pillar or cantilever of nation development. Besides, a family also plays an essential role in carrying out '*asah, asih, asuh*' (sharpen, love, **22** irture) to children, where one, from the very early age, learns the concepts **of good and bad, right and wrong**, appropriate **and** inappropriate – things they first learn in the smallest education institution named family.

Naming family the most essential and most fundamental element in society means accepting that parents' role is everything for parents in a kinship system and structure take a central element position. Parents play both domestic and public roles in a family. In nation level, things concerning parents' role revitalization is one of strategic issues. Current situation shows that parents' role in family endurance agenda is far from being optimum despite their important presence in society character and personalty's establishment. Also, as formulated by the government, the mental revolution priority in social and cultural sector concerns a conducive environment which directly shares with one of national priority issues namely increasing parents' role to empower family's quality and endurance.

When the above discussion is connected to the national movement on building *sakinah* family, the idea of utilizing parents' role is clearly stated in the strategic program. And mental revolution priority in social and cultural sectors has the same spirit as the position, role, and function of BMAGM, institutionally and juridically.

<sup>76</sup> BKKBN, "Memaknai Keluarga Sebagai Basis Utama Penerapan Revolusi Mental," *Https://Rb.Bkkbn.Go.Id* (blog), October 19, 2017, <https://rb.bkkbn.go.id/?p=36>.

<sup>77</sup> Alimin Purba and Amelya Z. Sitepu, "Hubungan Pendidikan Karakter Dalam Lingkungan Keluarga Dengan Re**27**visi Mental Siswa Kelas XI Semester Ganjil SMA Etislandia Medan T.A 2019/2020," *Jurnal Pendidikan Pancasila Dan Kewarganegaraan* **2**, **18** 1 (June 12, 2020), <http://jurnal.darmaagung.ac.id/index.php/civiceducation/article/view/543>.

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### **Conclusion**

Looking at the whole discussion, this study can draw three main points. *First*, the Body for Marital Advisory Guidance and Maintenance (BMAGM) is an institution or social religious organization, partner of the ministry of religions in its effort to improve marital quality. Concerning *sakinah* family empowerment, the role of BMAGM can be found in its function as the only social religious organization that has particular legitimacy namely family matters such as marital, divorce, and reconciliation advisory. When carrying out its function, BMAGM can give guidance, counseling, and aegis to the family in trouble. All of these points are meant to build a *sakinah, mawaddah, warahmah* family. *Second*, the relationship between National Mental Revolution Movement (NMRM) and household endurance empowerment toward *sakinah* family can be found in a number of programs or work targets as clearly summarized in the Presidential Instruction No. 12 of 2016 on National Mental Revolution Movement (NMRM). The work program targets include three points. 1) Indonesia in Order Movement Program (IOM), in point H/8, that focuses on making family, education unit, work unit, and community environments hospitable and violence-free. 2) United Indonesia Movement (UIM) Program, point J/10, is trying to upgrade the roles of religious institutions, family, and public media in initiating the values of moral, tolerance, and harmonious life. 3) Clean Indonesia Movement (CIM); clearly printed in point A/1 in the Presidential Instruction No. 1 of 2016. *Third*, the idea of involving parents to empower *sakinah* family is the fact that parents are of central position in a family in all sides. In National Mental Revolution Movement (NMRM) perspective, the utilization of parents' role is substantial. It belongs to a strategic issue and national priority in the agenda of empowering the endurance and quality of Indonesian families.

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