



Family Resilience of Jama'ah Tabligh: Implementation Study of the Dimensions of Legality, Household Wholeness and Gender Partnerships

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Asbtrak

Belakangan ini, diskursus ketahanan keluarga telah menjadi perhatian serius pemerintah, anggota DPR dan para pemerhati hukum keluarga Islam di Indonesia. Semakin tingginya angka perceraian yang terjadi di masyarakat, merupakan bentuk dari lemah dan rapuhnya sendi-sendi pertahanan keluarga. Tulisan ini akan meneliti implementasi ketahanan keluarga Jama'ah Tabligh di Kabupaten Serdang Bedagai dalam dimensi landasan legalitas, keutuhan rumah tangga dan kemitraan gender. Kemudian, tulisan ini juga akan menguraikan pengaruh aktifitas Jama'ah Tabligh dalam pembentukan ketahanan keluarga di kalangan jama'ah. Penelitian ini merupakan penelitian yuridis empiris dengan menggunakan pendekatan sosiologi hukum dan antropologi hukum. Data penelitian dianalisis dengan menggunakan metode kualitatif. Sumber data primer diperoleh dari hasil wawancara yang mendalam dari beberapa responden yang terpilih dengan menggunakan metode *snowball*. Hasil penelitian menunjukkan bahwa implementasi ketahanan keluarga Jama'ah Tabligh Kabupaten Serdang Bedagai dalam dimensi landasan legalitas, keutuhan rumah tangga dan kemitraan gender terlaksana dengan baik dan mengindikasikan ketahanan keluarga yang kuat dan tangguh. Hal ini terbukti dengan tingginya angka persentase pemenuhan keluarga para responden dalam pemilikan surat nikah, akta kelahiran anak, kebersamaan dalam keluarga, kemitraan suami-istri, keterbukaan pengelolaan keuangan dan pengambilan keputusan keluarga. Aktifitas Jama'ah Tabligh sangat mempengaruhi terbentuknya ketahanan keluarga seiring dengan semakin kuatnya anggota keluarga dalam mengamalkan nilai-nilai agama baik secara pribadi maupun bersama. Hasil penelitian ini bisa menjadi bahan pertimbangan bagi pemegang kebijakan nasional dalam mewujudkan ketahanan keluarga secara nasional.

Kata Kunci: Ketahanan Keluarga, Jama'ah Tabligh, Serdang Bedagai

Abstract

In recent times, family resilience discourse has become a serious concern of the government, members of parliament and observers of Islamic family law in Indonesia. The higher the rate of divorce that occurs in the community, is a form of weak and fragile family defence joints. This paper will examine the implementation of the family resilience of the Jama'ah Tabligh in

Serdang Bedagai Regency in the dimensions of legality, household integrity and gender partnership. Then, this paper will also elaborate on the influence of Jama'ah Tabligh activities in the formation of family resilience among Jama'ah. This research is empirical juridical research using the approach of legal sociology and legal anthropology. Research data is analysed using qualitative methods. Primary data sources are obtained from in-depth interview results from selected respondents using the snowball method. The results showed that the implementation of the family resilience of the Jama'ah Tabligh in Serdang Bedagai Regency in the dimensions of legality, household integrity and gender partnership was well implemented and indicated strong and resilient family resilience. This is evidenced by the high percentage of family fulfilment of respondents in the ownership of marriage certificates, child birth certificates, togetherness in the family, spousal partnerships, financial management openness and family decision-making. Jama'ah Tabligh activities greatly affect the formation of family resilience along with the stronger family members in practicing religious values both personally and together. The results of this study can be a consideration for national policy holders in realizing family resilience nationally.

Keywords: Family Resilience, Jama'ah Tabligh, Serdang Bedagai

Introduction

Discourse about family resilience¹ has long been a concern of the Government of the Republic of Indonesia. Family development is part of thematic issues in the context of national development. Efforts to develop social development, cannot be separated from the urgency of a family as one of the social institutions. The intensity of national development and the strength of national development comes from the family component as a small community in the community. The fundamental foundation of the sustainability of development lies in the condition of a prosperous family. Conversely, unstable or vulnerable families will encourage the weakness of the basic joints of state life.² In 2009, the Government has passed Law No. 52 of 2009 on Population Development and Family Development, which regulates family resilience. In the Law it is explained that the resilience and welfare of the family is interpreted by the condition of the family that has tenacity and toughness and contains material physical ability to

¹ McCubbin said family resilience is a comprehensive concept covering the way of thinking of a system that starts from the weight of resource resilience, coping strategy (behavior and thought response strategy to stress) and appraisal (appraisal). Family resilience is a dynamic process within the family when making positive adjustments to threats from both external and internal families. Hamilton I. McCubbin et al., "Family Stress and Coping: A Decade Review," *Journal of Marriage and Family* 42, no. 4 (1980): 855–71, doi:<https://doi.org/10.2307/351829>. To understand the meaning of family resilience must actually begin with an understanding of the definition of a prosperous family (successful family). A prosperous or successful family is identified successfully based on the characteristics of family members, the characteristics of family interactions or the extent to which they can fulfill certain functions that are considered family responsibilities. Maria Krysan et al., "Identifying Successful Families: An Overview of Constructs and Selected Measures," 1990, 2, <http://aspe.hhs.gov>.

² Anisah Cahyaningtyas et al., *Katalog: Pembangunan Ketahanan Keluarga* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016), 1, <https://www.kemenpppa.go.id/lib/uploads/list/9455b-buku-pembangunan-ketahanan-keluarga-2016.pdf>.

live independently and develop themselves and their families to live harmoniously in improving the welfare of birth and inner happiness.³

Speaking of family resilience in the perspective of Islamic family law in Indonesia, it is inseparable from the purpose of establishing a marriage institution as the beginning of the formation of the family itself. The institution of marriage was formed not only to meet the elements of legality only, but has a noble philosophical meaning and must be of concern to all circles. In the provisions of Law No. 1 of 1974 article 1 affirmed that marriage is an inner birth bond between a man and a woman as a husband and wife with the aim of forming a happy and eternal family (household) based on the Supreme Divinity. In the explanation of this Law affirmed as a state based on Pancasila, where the first precept is the Supreme Divinity, then marriage has a very close relationship with religion / spirituality, so that marriage not only has an element of birth / physical, but the inner element / spiritual also has an important role. Furthermore, in the provisions of the Compilation of Islamic Law (KHI) article 2 it is affirmed that marriage according to Islamic law is marriage, which is a very strong contract or *mitsaaqan ghalidan* to obey Allah's commandments and carry them out is worship. In article 3 then mentioned marriage aims to create a home life that is *sakinah, mawaddah* and *rahmah*. Actually, peaceful family life, harmonious love between husband and wife and also to children, is an ideal form of a household that is resilient (test resistant).

However, in reality, not always every marriage built by a couple can realize what the Marriage Act and the national family resilience program wants. A marriage can sometimes be broken in days, months or years due to several factors and conditions. During the Covid-19 pandemic, divorce rates in several districts and cities in Indonesia are also suspected to be increasing. For North Sumatra Province, also some Religious Courts experienced a surge in divorce cases. In Medan City, it was reported that during the covid-19 pandemic there were 1,934 cases of divorce. The dominant divorce lawsuit was filed by the wife on the grounds of economic factors where the husband no longer worked because of job cuts (layoffs) so that the wife was not blessed. When compared to previous years, divorce cases in Medan increased by 70 percent, where in 2018 and 2019 there were an average of 2000 cases.⁴ Meanwhile, divorce data in Serdang Bedagai Regency in the period of two years (2019 and 2019-2020) is still relatively high and has not shown a significant decrease. In 2019, the number of divorce cases decided by the Sei Rampah Religious Court amounted to 1061 cases consisting of 170 divorce cases and 891 divorce cases. Meanwhile, in 2020, the number of cases decided by the judge amounted to 1062 cases consisting of divorce talaq 159 cases and divorce defendants 903 cases.⁵

³ See Article 1 paragraph 11 of Law No. 52 of 2009 concerning Population Development and Family Development.

⁴ "Pandemi Covid-19, Perceraian Di Medan Meningkat Drastis," accessed May 13, 2022, <https://www.beritasatu.com/nasional/672341/pandemi-covid19-perceraian-di-medan-meningkat-drastis>.

⁵ The data was obtained from preliminary research results by researchers to the Sei Rampah Religious Court on January 8, 2021.

In fact, the Government of the Republic of Indonesia has formulated concepts and measures to improve family resilience in the community. In the Regulation of the Minister of PPPA No. 6 of 2013 on the Implementation of Family Development mentioned that the concept of family resilience and welfare includes the foundation of legality and family integrity, physical resilience, economic resilience, social security psychology, and socio-cultural resilience. These five aspects, then called the dimensions of the family endurance gauge.⁶ KPPA has also formulated 24 characteristics that represent the level of family resilience. These traits are then called family resilience indicators that are grouped into 5 dimensions and divided into 15 variables. The five dimensions are: (1) the foundation of legality and family integrity has 3 variables (7 indicators), (2) physical endurance has 3 variables (4 indicators), (3) economic resilience has 4 variables (7 indicators), (4) social security psychology has 2 variables (3 indicators), and (5) socio-cultural resilience has 3 variables (3 indicators).⁷

Jama'ah Tabligh (called as JT) is one of the groups of da'wah movements that are growing rapidly throughout the world today, including in Indonesia. JT was born in Mewat, India, in 1920 initiated by Muhammad Ilyas Kandhalawi (1885-1944 AD) who was a famous sheikh in India.⁸ In Indonesia itself, this Jamaat has been followed by Muslim communities to each province and regency, not least Serdang Bedagai district of North Sumatra. One of the uniqueness of the JT da'wah method is what is called *khuruj fiy sabilillah*,⁹ which does not exist in other da'wah movements in Indonesia. Every member of JT (*ahbab*),¹⁰ both who have not been and already married is encouraged to take the time to go out preaching from one mosque to another in every village, city and corner of the country. The time used is usually 3 days in each month, 40 days in each year and 4 months in a lifetime. JT members who carry out this *khuruj* tradition will leave their families (wives and children) at home at their own expense. The purpose of this tradition is actually to improve themselves to be stronger in carrying out Allah's commandments (*ishlah*), and to invite other Muslims to obey the religion of Allah. In passing, JT's da'wah activities look heavy to be carried out by those who have families and can interfere with the integrity of their household and could end in divorce. This is due to the

⁶See Article 3 of the Minister of State Regulation on Women Empowerment and Child Protection of the Republic of Indonesia Number 06 of 2013 concerning the Implementation of Family Development.

⁷ Cahyaningtyas et al., *Katalog: Pembangunan Ketahanan Keluarga*, 9.

⁸ Balci Bayram, "He Rise of the Jama'at Al Tabligh in Kyrgyzstan: The Revival of Islamic Ties between the Indian Subcontinent and Central Asia?," *Central Asian Survey* 31, no. 1 (2012): 62–63, doi:10.1080/02634937.2012.647843.

⁹*Khuruj fiy sabilillah* means to leave family and home for a few days, weeks or months to preach to other Muslims. Usually, JT members perform *khuruj* within 3 days, 40 days and 4 month *Khuruj fiy sabilillah* means to leave family and home for a few days, weeks or months to preach to other Muslims. Usually, JT members perform *khuruj* within 3 days, 40 days and 4 months. Farish A. Noor, *Islam on the Move The Tablighi Jama'at in Southeast Asia* (Amsterdam: Amsterdam University Press, 2012), 14.

¹⁰ The term *ahbab* is given to those who have participated in the JT program for at least 3 days and follow the activities of da'wah practices in each mosque (*mahalla*). Previously, the term used was *karkun*. The term *karkun* is often used in Indonesia and parts of Malaysia.

departure of the husband in a certain time so that he cannot carry out some of his obligations to the family.

In this context, researchers are very interested in researching further about the implementation of family resilience among JT in Serdang Bedagai Regency and how the influence of JT activities in the formation of family resilience among Jama'ah. In this case, researchers limited the study to the resilience of JT families in the dimensions of legality and family integrity which were then divided into 3 variables, namely legality foundation variables, household integrity and gender partnerships. The foundation variable is measured based on 2 (two) indicators, namely; legality of marriage, and legality of birth. Family wholeness variables are measured based on 1 (one) indicator, namely; the existence of married couples living together in one house, and gender partnership variables are measured based on 4 (four) indicators, namely; togetherness in the family, spousal partnerships, openness of financial management, and family decision-making.

Research on the concept of family resilience and its relation to Islamic law has been widely conducted both in the form of theses, dissertations and journal articles as conducted by Anton Afrizal Candra,¹¹ Ahmad Fauzan,¹² and Tamza Fristia Berdian.¹³ Likewise articles about JT have been written by several researchers such as Jan Ali¹⁴ and Bayram Balci.¹⁵ Meanwhile, specific writings that examine the resilience of the JT family have been carried out by Nurhayati¹⁶ and Nurrun Jamaluddin.¹⁷ As far as the author's observations, the above-mentioned writings have not explained completely about the implementation of JT family resilience in the dimensions of legality, household integrity and gender partnership, especially in Serdang Bedagai Regency. This research according to the author is still very important to be studied and the results of the above studies can actually be the initial reference of this study.

¹¹ Anton Afrizal Candra, "Implementasi Pengelolaan Zakat Di Provinsi Riau Untuk Meningkatkan Ketahanan Keluarga Mustahik Dalam Perspektif Siyasa Syari'iyah" (Pascasarjana Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020), [https://repository.uin-suska.ac.id/29638/1/DISERTASI ANTON AFRIZAL OK.pdf](https://repository.uin-suska.ac.id/29638/1/DISERTASI%20ANTON%20AFRIZAL%20OK.pdf).

¹² Ahmad Fauzan, "Ahmad Fauzan, "Perspektif Mufassirun Kontemporer Tentang Keluarga Sakinah Mawaddah Dan Rahmah Serta Relevansinya Dalam Hukum Keluarga Islam Di Indonesia (Studi Tafsir Al-Azhar, Al-Misbāh Dan Tafsir Al-Qur'an Tematik Kementerian Agama: Membangun Keluarga Harmonis" (Pascasarjana Universitas Islam Negeri Raden Intan Lampung, 2020), <http://repository.radenintan.ac.id/12348/>.

¹³ Tamza Fristia Berdian, "Penanggulangan Narkoba Guna Membentuk Keluarga Sakinah Dalam Persepektif Hukum Islam Dan Hukum Positif (Study Pada Jamaah Tabligh Prov Lampung Dan Lapas Narkotika Kelas II a Way Huwi Lampung)" (Pascasarjana Universitas Islam Negeri Raden Intan Lampung, 2020), <http://repository.radenintan.ac.id/9471/>.

¹⁴ Jan Ali, "Islamic Revivalism: The Case of the Tablighi Jamaat," *Http://Dx.Doi.Org/10.1080/13602000305935* 23, no. 1 (April 2010): 173–81, doi:10.1080/13602000305935.

¹⁵ Bayram, "He Rise of the Jama'at Al Tabligh in Kyrgyzstan: The Revival of Islamic Ties between the Indian Subcontinent and Central Asia?"

¹⁶ Nurhayati Nurhayati, "Khuruj and Family Economic Resilience: Study on Jama'ah Tabligh Family in Medan City," *Al-Ahkam* 29, no. 1 (May 8, 2019): 67, doi:10.21580/AHKAM.2019.29.1.3087.

¹⁷ Nurrun Jamaluddin, "Ketahanan Keluarga Neo Sufisme (Studi Fenomenologi Jama'ah Tabligh Kabupaten Magelang)." (Pascasarjana UIN Sultan Syarif Kasim Riau, 2015).

Research Methods

a. Types and Approaches of Research

From the point of view of the purpose of legal research, this research is a type of empirical legal research. According to Soerjono Soekanto, sociological research includes research into legal identification (unwritten) and research into the effectiveness of law.¹⁸ This study tried to investigate the implementation of JT family defense in Serdang Bedagai Regency in the dimensions of legality, household integrity and gender partnerships. The approaches used are the sociological approaches of law and legal anthropology.

b. Data Source

This research is field research. The primary data source was obtained from the research site through the results of interviews with members of JT spread throughout Serdang Bedagai Regency. Secondary data sources are obtained from applicable laws and regulations in Indonesia regarding family resilience and Islamic Family Law, such as Law No. 52 of 2009 on Population Development and Family Development, PPPA Ministerial Regulation No. 6 of 2013 on The Implementation of Family Development Law No. 1 of 1974 on Marriage, and Compilation of Islamic Law. Meanwhile, the most important data sources, researchers get from the Bill, legal dictionary and encyclopaedia.

c. Data Collection Techniques

The data collection technique used is by observation and interview. Through observation, researchers will search, identify, collect and record the phenomenon of family resilience among JT in Serdang Bedagai Regency. In observation, researchers make participation observations, namely researchers make observations by following some activities JT to see up close and naturally walk as is. However, researchers will be as objective as possible so as not to be biased. After the data was identified, researchers conducted interviews on the object of the study, namely JT members who already have families by asking questions orally. Interview techniques are conducted in a structured and in-depth interview to dig deeply information from informants related to the data sought in the research. The population in this study was all members of JT Serdang Bedagai Regency with a sample of 20 heads of families who had done da'wah for 3 days, 40 days and 4 months. The determination of the sample is based on purposive sampling techniques, and one way is to use the snowball method, which is a key informant. Based on this key information is expected to be obtained new informants in accordance with research needs.

d. Data Analysis

Data obtained in the field both through direct observation and in-depth interviews will be analysed with the rules applicable in qualitative research.

¹⁸ Soerjono Soekanto divided the types of legal research in terms of research objectives into two types. First, normative legal research, which includes research into legal principle, legal systematics, legal synchronization, legal history and legal comparison. Second, sociological or empirical research that includes research into legal identification (unwritten) and research into the effectiveness of law. See Soerjono Soekanto, *Pengantar Penelitian Hukum* (Jakarta: UII Press, 1986), 51.

Actually, data analysis has been done since the beginning of data collection. Early data analysis helps to avoid stacking data, making it difficult to re-understand its meaning when connected to research problems. With the steps mentioned above, it is expected that a comprehensive picture of the implementation of JT family resilience in Serdang Bedagai Regency in the dimensions of legality, household integrity and gender partnerships will be obtained.

Implementation of Family Resilience JT Serdang Bedagai Regency

To see the extent of the implementation of JT family resilience in Serdang Bedagai Regency in the dimensions of legality, household integrity and gender partnerships, researchers have interviewed 20 respondents who are still active as JT members.

a. Legality Foundation

The legality foundation variable is measured based on 2 (two) indicators, namely; legality of marriage and legality of birth.

1. Legality of marriage

Based on Article 1 point (10) of Law No. No. 52 of 2009 on Population Development and Family Development mentioned that quality families are families formed based on legal marriage and characterized by prosperous, healthy, advanced, independent, have an ideal number of children, forward-looking, responsible, harmonious and godly to God Almighty. Based on this provision, it can be understood that the legality of a marriage is one of the foundations that are very important for the family in forming a harmonious and prosperous family. Unauthorized marriage under the rule of law will be an obstacle in realizing strong family welfare and resilience, because an unauthorized marriage will be an obstacle in achieving strong family welfare and resilience. Unauthorized marriage risks the unfulfillment of the rights of the child and wife. In the perspective of Islamic family law in Indonesia, as stipulated in Law No. 1 of 1974 and compilation of Islamic law, it is affirmed that legal marriage is when carried out according to the law of each religion and belief. Every marriage event must be recorded, for Muslims carried out by the Marriage Registrar from the Office of Religious Affairs or by employees appointed by the Minister of Religious Affairs, while for those whose religion and beliefs other than Islam are carried out by the Marriage Registrar at the Civil Registry Office. Every marriage that has been recorded, will get a marriage certificate that will each be obtained by the husband and wife. That is why, the ownership of a marriage certificate / marriage license becomes an indicator for the legality of a marriage.

The following will be presented the results of answers from respondents regarding the ownership of deeds / marriage certificates among JT Serdang Bedagai Regency.

Table 1
Ownership of Deed / Marriage Certificate JT Serdang Bedagai Regency

Question		
Do you have a marriage license issued by the Office of Religious Affairs or the Civil Registry office?		
Answer	Frequency	Percentage
Yes	19	95
No	1	5
Not answering	0	0
<i>Total</i>	20	100%

Source: Processed data, 2022

Based on the table above, it can be known that 19 families (95%) already have a marriage certificate as proof that the marriage performed is legal under the laws and regulations, while 1 family (5%) does not have a marriage certificate. When asked why the respondent did not have a marriage license, the respondent said that in fact the marriage was carried out in front of the Marriage Registrar and the marriage administration fee had been paid. However, the respondent had not received his marriage book for some reason until now. Thus, it can be said that all marriages of respondents from JT Serdang Bedagai Regency are legal and they already have the legality of marriage in building household resilience.

Researchers tried to question respondents about how important marriage licenses were to them. One respondent argued that the marriage license or marriage book is very important for a family as evidence of the legality of marriage and a legal relationship between husband and wife. This marriage book will later facilitate the family in other government administrative matters, such as family card affairs, child birth certificates and passport management. The ownership of this passport is needed later if we will do *khuruj (da'wah)* to abroad.¹⁹ Other respondents argued that marriage was not in accordance with the laws and regulations, so the family is feared difficult to protect by the state in the event of cases of domestic violence and the issue of inherited rights for their husbands, wives or children.²⁰ Meanwhile, according to Ustaz Basuki, one of the respondents, suggested that unwritten marriages could be religiously valid, but not legal under state law. This could later affect children's mental health, as their families do not have a legal family card.²¹

From the findings above, researchers can mention that the JT family of Serdang Bedagai Regency on the legality aspect of marriage has a strong level of family resilience. The legality of marriage is well implemented. This is based on the assumption built by academics that a family will have a high level of resilience if built on a strong pillar of legal marriage according to the positive laws that apply in this country. This condition is reinforced by a good understanding among

¹⁹ Dede Wisanto, JT Member, Personal Interview, February 21, 2022.

²⁰ Hatbi Saragih, JT Member, Personal Interview, February 19, 2022.

²¹ Ustaz Drs. Basuki, MA, JT Member, Personal Interview, February 21, 2022.

member of JT about the urgency of the legality of a marriage that is realized by evidence of a marriage book.

2. Legality of birth

Based on the provisions of Article 5 of Law No. 23 of 2002 concerning the Protection of Children, it is affirmed that every child is entitled to a name as a self-identity and citizenship status. Then in Article 27 paragraph (1) it is mentioned that the identity of each child must be given since his birth, and paragraph (2) affirms that the identity as meant by paragraph (1) is stated in the birth certificate. Based on the provisions of the above Law it can be understood that every citizen is entitled to state recognition of his birth as evidenced by the existence of a birth certificate. Birth certificate is valid evidence of the status and event of a person's birth issued by the Office of Population and Civil Records. Babies who are reported to be born will be registered in the Family Card and given a Population Master Number (NIK) as a basis for obtaining community service from the government. That is why, the ownership of a birth certificate is an indicator for the legality of a person's birth.

The following will be presented the results of answers from respondents regarding the ownership of child birth certificates among member of JT Serdang Bedagai Regency.

Table 2
Ownership of Birth Certificate of JT Children Serdang Bedagai Regency

Question		
Do all of your children have birth certificates? (biological child, adopted son and stepdaughter)		
Answer	Frequency	Percentage
Yes	18	90
No	2	10
Not answering	0	0
<i>Total</i>	20	100%

Source: Processed data, 2022

The table above explains that 18 families (90%) state that their children already have a birth certificate, while 2 more families (10%) state that their children do not yet have a birth certificate. The reason one of the respondents who did not take care of his child's birth certificate was caused by the absence of a marriage license or marriage book owned so that it resulted in the difficulty of taking care of his children's birth certificates.²² While one other respondent reasoned because of the distance of his residence to the Civil Records Office in the capital of Serdang Bedagai Regency. Respondents also reasoned because their two children were still small, had not entered the age for school and were still in an atmosphere of widespread transmission of the covid-19 virus, making him reluctant to take care

²²Saip Sinaga, JT Member, Personal Interview, February 19, 2022.

of it. However, he plans to take care of his children's birth certificates, because he thinks it is very useful for the administration of his child's education in the future.²³

From the findings above, researchers can mention that the JT family of Serdang Bedagai Regency on the legality aspect of birth also has a strong level of family resilience. The legality of birth is well implemented, as the majority of JT member children (90%) already have birth certificates. All respondents realized the importance of birth certificates for children, in addition to being evidence of the legality of child birth, also facilitated them later in the management of the administration of their children's education.

b. Household Wholeness

Household wholeness variables are one of the components in realizing household resilience. The indicator of this variable is that all family members live in one house. Theoretically, the potential for family failure will be greater if one family member, especially a husband or wife does not live together in one house. Husbands and wives who live apart for a long time are at high risk of experiencing suspicion and quarrels and lead to a harmonious family life.²⁴ Married couples who live together in one house have more time together than those who do not live in a house. Thus, married couples who live at home have stronger family resilience than those who do not live at home. However, there are often conditions that force married couples to live separately, for example, husbands and wives have to live separately because of the demands of work for a long time. In this case, the husband and wife can separate temporarily when the husband / wife works outside the home. Similarly, for children, they may not be at home with parents when at school or working outside the city.

The following will be presented the results of answers from respondents regarding whether all family members live in one house.

Table 3
Related data on living in one house in JT Serdang Bedagai Regency

Question		
Do all family members (husband, wife, with/without children) live in one house? (husband and wife do not separate beds, may separate temporarily if the husband / wife works outside the home)		
Answer	Frequency	Percentage
Yes	20	100
No	0	0
Not answering	0	0
<i>Total</i>	20	100%

Source: Processed data, 2022

Based on the table above explained that all respondents (100%) stated that they lived together in one house and did not part in bed. However, indeed at certain times the husbands separated from their wives and children to carry out *khuruj* (da'wah) to various areas around the area of Serdang Bedagai Regency or

²³Kholid Saragih, JT Member, Personal Interview, February 19, 2022.

²⁴ Cahyaningtyas et al., *Katalog: Pembangunan Ketahanan Keluarga*, 47.

outside the district. Some respondents have also carried out *khuruj* (da'wah) to abroad such as India, Pakistan, Thailand, Malaysia and other Muslim countries.²⁵ Usually, respondents do *khuruj* within 3 days, 40 days, or 4 months in accordance with the readiness of their wives to be left behind and also the physical and financial readiness of the respondents. The readiness of the wives is very important for the respondents, because as long as they travel to preach, the role of the wife is needed to carry out domestic life. For this reason, the respondents usually have prepared the cost of living for the family left behind and the costs brought for the needs of the respondent. Then, the results of the study findings also explained that some of the respondents' children did not live with family because they lived in Tahfiz Boarding School huts located in North Sumatra Province even on Java Island.

Based on the findings above, researchers can mention that the JT family of Serdang Bedagai Regency in the aspect of household integrity also has a strong family resilience level that can be seen in the percentage in the 3rd table above which reaches 100%. The problem of certain times for the husband to separate from his family, can still be tolerated and does not interfere with the household integrity of JT members. Theoretically, as explained above, under certain circumstances it is possible for the husband and wife to separate for important purposes. Likewise, the separation of children who are in Pondok Pesantren, which can also still be tolerated.

c. Gender Partnerships

The term gender deals with differences in roles, functions, responsibilities, needs and social status between men and women based on the form /construction of a society's culture. Gender partnership is equal and equitable cooperation between husband and wife and children, both boys and girls, in performing all family functions through the division of work and roles, both public, domestic and social roles.²⁶ Furthermore, indicators of family resilience in the dimension of gender partnership are seen in aspects of togetherness in the family, spousal partnerships, openness of financial management, and family decision-making.

1. Togetherness in the Family

Gender partnerships in taking care of the household not only include homework on cleaning, cooking, washing clothes and the like, but also including childcare, such as accompanying children to study, and play. The attention, affection and parenting that parents apply to children will greatly affect the growth and development of children in the future. Therefore, cooperation between husband and wife is needed in spending time together with children, so that togetherness with children is always intertwined and childcare is not hampered so that family resilience can be created. Theoretically, the role of fathers in parenting has a positive influence on a child's learning achievement in school. Children who interact with their father tend to get higher grades in school and have better

²⁵One of the respondents, Ustaz Makmur, even carried out *khuruj* (da'wah) with his wife to the country of South Korea. Ustaz Makmur, JT Member, Personal Interview, February 20, 2022.

²⁶ As quoted in Herien Puspitawati, *Gender dan Keluarga: Konsep dan Realita di Indonesia*. See Cahyaningtyas et al., *Katalog: Pembangunan Ketahanan Keluarga*, 50.

language skills. Boys who are close to their father rarely deal with the police when he is an adult, while for girls, the father figure can overcome the loneliness experienced by the child. Meanwhile, the mother is the primary and first educator for the child. The mother will educate the child with a strong bond of love and love that no one can replace. Through the upbringing of a mother, a child's personality can be well formed because the mother continues to guide him tirelessly since the child was a child.

Here are the results of the respondents regarding the togetherness of father and mother to their children.

Table 4
Data Related to Fathers' Togetherness to Children

Question		
Do fathers set aside special time with children to play, chat, go for a walk, watch TV, learn subjects, accompany before bed and more?		
Answer	Frequency	Percentage
Yes	18	90
No	0	0
Not answering	2	10
<i>Total</i>	20	100%

Source: Processed data, 2022

The table above shows that 18 respondents (90%) stated that they had a special time for their children, while 2 more respondents (10%) did not answer on the grounds that their children were all married and living separately from respondents. Some respondents said that their togetherness with their children was done in the form of carrying out *ta'lim* (teaching) at home which is done every day. In the *ta'lim* activity, usually the father will read the Book of *Fadhilah Amal* and *Muntakhab Hadith* and be heard by all family members with a duration of 30 minutes to 1 hour.²⁷ Some other respondents stated that the time together with children was done when teaching preaching at home, discussing (*muzakarah*) and also often taking children for a walk to play and shop.²⁸ Ustaz Aziz Muslim Saragih stated that his togetherness with the children he embodied when eating together (one large plate), and also improved the recitation of the Qur'an of his children. He added that his three children before entering elementary school were able to read the Qur'an well.²⁹

Table 5
Data Related to Mother's Togetherness to Children

Question
Do mothers set aside special time with children to play, chat, go for a walk, watch TV, learn subjects, accompany before bed and more?

²⁷Galih Mulyadi, Hatbi Saragih and Ramulia Saragih, JT Member, Personal Interview, February 19, 2022.

²⁸Hasan Basri and Ustaz Rijal, JT Member, Personal Interview, February 20, 2022.

²⁹Ustaz Aziz Muslim Saragih, JT Member, Personal Interview, February 19, 2022.

Answer	Frequency	Percentage
Yes	17	85
No	1	5
Not answering	2	10
<i>Total</i>	20	100%

Source: Processed data, 2022

Based on the table above, it can be explained that 17 respondents (85%) stated that their wives (mothers) have a special time for their children, while 1 respondent (5%) stated that they do not have a special time on the grounds that they are busy working. Two more respondents (10%) did not answer on the grounds that their children were all married and did not live with them. Some respondents stated that the mother's special time to her children was carried out when teaching to read the Qur'an at home. Ustaz Basuki said that his wife's habit was to always read Surat Yasin after Maghrib and Fajr prayers and be accompanied by his children. This habit is very effective for children so that before the age of 4 elementary school, their children have memorized the Yasin Letter. Information from him also, that currently his five children have become hafiz Qur'an who had studied in various boarding school, including Boarding School of Al-Fatah, Temboro, Central Java.³⁰

2. Husband and wife partnership

Along with socio-cultural changes in society, there has been a change in the pattern of relationship between husband and wife in a family. In the conventional family concept, the husband acts as a productive breadwinner and protector of the family, while the wife is a housewife who performs domestic tasks such as washing, cooking, parenting and others. The concept has undergone a shift, through harmonious partnerships and gender relations, husband and wife can plan and carry out the division of roles in various activities both domestic, public and social. This is done to realize the welfare of families who are fair and gender inequality. Especially now there is a tendency to increase the number of wives who play a double role, as housewives who help make a living.³¹

To find out the implementation of this husband and wife partnership indicator on JT families in Serdang Bedagai Regency, researchers have interviewed several respondents who can be explained as follows. One respondent said that he worked as a farmer who went to the fields every day, while his wife did not work. However, respondents also often helped his wife's usual household chores such as cleaning, sweeping and cooking. For him, the job is not just the work of a wife. Moreover, respondents often listen to religious discussions (*muzakarah*) in JT activities that tasks that are domestic households like that, are actually also the duty of a husband.³² Another respondent explained that he worked at the Regional Disaster Management Agency of Serdang Bedagai Regency, while his wife was an elementary school teacher. Because of their respective busyness, respondents also

³⁰Ustaz Drs. Basuki, MA, JT Member, Personal Interview, February 21, 2022.

³¹ Cahyaningtyas et al., *Katalog: Pembangunan Ketahanan Keluarga*, 53.

³² Abi Danu Arya, JT Member, Personal Interview, February 16, 2022.

helped their wives in terms of doing household chores. Respondents sometimes shop for daily necessities during holidays from work, and he carries them out with pleasure.³³

3. Openness of Financial Management

Family resilience in the dimension of gender partnerships can also be seen from the transparency of financial management in the family. One of the causes of divorce is due to the absence of openness of financial processing by husband and wife. The application of gender partnerships in financial management can be in the form of financial planning and use that must be discussed well openly with all family members, especially between husband and wife. Usually, if the husband is working then he must report all his income to the wife and leave most of his income to the wife. Conversely, although the wife is in control of the family finances, she must always communicate the utilization of the money she manages. That is one example of openness in family financial management.

The following will be presented respondent information about the financial management of JT Family Serdang Bedagai Regency.

Table 6
Data related to family financial management

Question		
Do husbands and wives jointly manage openly family finances, plan finances, report on each other's financial situation, discuss if there are financial and other problems? (Managing money transparently means being communicated, reported, discussed, and decided together)		
Answer	Frequency	Percentage
Yes	20	100
No	0	0
Not answering	0	0
<i>Total</i>	20	100%

Source: Processed data, 2022

From the table above it appears that all respondents (100%) stated that they do financial management with their wives. Most respondents stated that the family finances were held by the wives, and the wife would report any financial expenses to her husband. However, there are also respondents as husbands who hold family finances, but the wife knows how much her husband's salary or income. The wife is given enough money for shopping for daily needs. What is interesting about the researchers' findings is that each JT family turns out to have a tradition of deliberation in the family that is carried out every day. Usually, after carrying out *ta'lim*, the husband, wife and other family members sit together to offer daily activities both related to da'wah activities and also household affairs. One of the respondents revealed that every day he and his family conducted deliberations that talked about children's educational activities, the menu plan to

³³ Amir, JT Member, Personal Interview, February 20, 2022.

be cooked, the daily needs needed, plans to implement *khuruj* and other proposals discussed together.³⁴

4. Family Decision Making

Family decision-making is also one of the indicators of family resilience, in addition to openness in financial management. What is meant by decision making here is decision making related to the family. So, although the husband who acts as the head of the family, but in carrying out his duties should not be authoritarian, but must be carried out wisely and accommodate the advice and ideas of both the couple and their children. One form of family decision-making is decision-making in determining the number of children.

The following will be presented the results of research interviews with JT families in Serdang Bedagai Regency related to decision making in determining the number of children.

Table 7
Data Related to Decision Making on The Number of Children

Question		
Do husbands and wives plan together the number of children they want or contraceptives to use? (Planning together means being communicated, discussed, and decided together about how many children are desired although it does not always have to lead to the same amount between the wishes of husband and wife).		
Answer	Frequency	Percentage
Yes	19	95
No	1	5
Not answering	0	0
<i>Total</i>	20	100%

Source: Processed data, 2022

Based on the table above it can be found that 19 respondents (95%) stated that they planned together the number of children they wanted and contraceptives used, while 1 respondent (5%) did not plan together. Respondents who do not plan the number of children together reasoned that he and his wife were principled how many children given by Allah, they will accept. Meanwhile, some respondents did plan properly the number of children and contraceptives used. One respondent stated that he did a way to pursue the birth of his child by *'azl* (removing sperm outside the uterus). Another respondent said that he and his wife planned the birth distance of the child for at least 3 years, as taught by Islam, namely the period of breastfeeding children for 2 years.³⁵

The results of the study findings also showed that family decision-making usually done after going through deliberation activities at the home of JT members who are usually led by the father as the head of the family. After hearing the proposals, both from the wife and children, usually the father as the leader of deliberation (*amir*) will decide who the proposal will be made by all family

³⁴ Ustaz Rijal, JT Member, Personal Interview, February 21, 2022.

³⁵ Ustaz Makmur, JT Member, Personal Interview, February 20, 2022.

members. All members of the deliberations will accept the results of the decision, because they assume that they have carried out deliberations that are part of the prophet's sunnah.

Based on the findings above, researchers can mention that the JT family of Serdang Bedagai Regency in the dimension of gender partnership turned out to have a strong level of family resilience. The concept of gender partnership is well implemented which can be seen in the high percentage of fulfillment of its indicators, including togetherness in the family, spousal partnership, openness of financial management and family decision making.

The Influence of JT Da'wah Activities in the Formation of Family Resilience

Those who participate in the efforts of da'wah JT is usually called *ahbab*, previously called *karkun*. Just like in other areas, JT in Serdang Bedagai Regency also follows da'wah activities that have been outlined from the markaz in Nizamuddin, India. In JT there are known there are six principles (doctrines) that become the basis of da'wah taken from the essence of the verses of the Qur'an and Hadith and the behavior of the life of the companions of the prophet Muhammad (peace be upon him). The six principles are; 1) believe in the sentence *tayyibah, la ilaha illallah Muhammadur Rasulullah*, 2) pray with *khusu'* and *khudu'*, 3) knowledge and remembrance of Allah (*zikr*), 4) Glorify every Muslim (*ikramul Muslimin*), 5) Sincerity of Intention (*tasih an-niat*), 6) da'wah and *tabligh/khuru'j* (inviting and preaching).³⁶ Each *ahbab* is expected to implement these six principles in everyday life. They are expected to have a strong faith in Allah and the Prophet Muhammad (peace be upon him), perform prayers with *khusyu'* and full humility, demand as much knowledge as possible accompanied by remembrance as often as possible, glorify fellow Muslims both known and not, straighten out intentions solely because Allah in every practice and carry out da'wah and *khuru'j*.

Throughout the researcher's observation, there are a number of JT da'wah activities in Serdang Bedagai Regency that are carried out earnestly by its members. First, *khuru'j ar-rijal*. This *khuru'j* program is usually carried out by each Mosque (*mahalla*) with the number of 6 or more members of JT. If in the *muhalla* is not enough number of people, then usually they will join JT members in other *mahalla*. Each month, JT members are encouraged to leave for 3 consecutive days which could be at the beginning of the month, mid-month or the end of the month, depending on mutual agreement. The implementation of *khuru'j* is carried out from *mahalla* by bringing cooking utensils and sleeping utensils. Furthermore, in one year JT members are encouraged to carry out *khuru'j* for 40 days. Then, for a lifetime it is recommended to do *khuru'j* for 4 months. But sometimes there are also some JT members who do *khuru'j* for 4 months repeatedly, not just once. This is because of the strong motivation in his heart to preach the teachings of Islam to all corners of society. Second, the *masturah* program. JT also has a da'wah program among women or wives and daughters of its members. This program is called the *masturah*

³⁶ Noor, *Islam on the Move The Tablighi Jama'at in Southeast Asia*, 76.

program. The wives are encouraged to do *ta'lim* at home every day to liven up the religious atmosphere in every house of JT members. Once a week the wives of JT members gather in one place to do *ta'lim* together and friendship among them. Then, they also have a *khuruj masturah* program, which is out with the husbands within 3 days, 15 days or 2 months depending on their respective abilities.

Third, ta'lim in the mosque. Every day, all members of JT are encouraged to carry out *ta'lim* in their respective mosques, the time of which depends on the results of their deliberations. The book that is read during the *ta'lim* usually the Book of *Fadhilah 'Amal* and *Muntakhab Al-Ahadis*.³⁷ *Fourth, deliberation*. Other JT activities that strongly support da'wah activities are deliberation. Starting from daily deliberation activities in every JT member's house, daily deliberations at the Mosque, weekly deliberations in Halqah District, District Headquarters, and Provincial Headquarters in Medan. In fact, there are many more da'wah activities carried out among JT such as *jord* activities (meeting of all JT members), *nusroh* ahliah (helping wives) left by her husband to carry out *khuruj*, *jaulah* (finding people from house to house), da'wah efforts among students, proselytizing efforts among scholars, proselytizing targets to go to India, Pakistan and Bangladesh, The target of da'wah to countries far away to Europe, America and others.

To see the extent of the influence of JT activities on the formation of family resilience among members of JT Serdang Bedagai Regency, researchers have interviewed several respondents, as will be explained below. Amir, a member of JT who married in 2008, revealed that he participated in JT's da'wah activities on the sidelines of his busy life as an employee. *Khuruj* for 3 days has been carried out repeatedly and *khuruj* for 40 days has been done twice. At the beginning of following *khuruj* activities, his wife did not refuse firmly but still hesitated and anxious especially when first left for 3 days. But increasingly, along with the change in the practice of his religion to the better, his wife became accustomed and supported the husband for *khuruj*. Even sometimes the wife reminds him when to do *khuruj* again, when it has reached the *khuruj* time for 3 days in one month. He felt a significant influence since participating in JT's da'wah activities in his family life. He and his wife had been *khuruj masturah* for 3 days and the influence of the *masturah program* made many changes for both of them as husband and wife. The religious practice of wives is increasing, the way of dressing is more in accordance with sharia, and so are respondents who are more diligent in praying in congregation in mosques and responsible for the family. For the education of children, more is left to his wife who is indeed a teacher in elementary school. In

³⁷ These two books are handbooks for JT members around the world that contain explanations of the virtues of charity (*fadhilah 'amal*), such as the virtues of prayer, the virtues of remembrance, the primacy of tabligh, the virtues of Ramadan, the virtues of glorifying others, the virtues of sincerity and the stories of friends. This Arabic book has been translated into various languages, including Indonesian. See Muhammad Zakariyya Al-Kandahlawi, *Himpunan Fadhilah Amal*, ed. Abdullah Supriyanto, trans. A. Abdurrahman Ahmad (Yogyakarta: Ash-Shaff, 2000) and Muhammad Yusuf Al-Kandahlawi, *Kitab Ta'lim Muntakhab Ahadits* (Bandung: Pustaka Ramadhan, 2004).

general, according to him, since following this da'wah effort his family feels more comfortable and harmonious.³⁸

The next interview, researcher conducted with Abi Danu Arya, who is a farmer and has been participating in JT activities since 2008. Abi Danu Arya married in 2000 and has three children. He has followed *khuruj* for 40 days three times. He recounted that when he first expressed his desire to follow *khuruj* for 3 days, the rejection reaction came from his wife. Then he abandoned his intentions and tried it a second time, the wife's reaction also said not ready. The third attempt was successful. At that time his wife cried sadly because why for good things he was not ready to accept it. Then, with a strong determination his wife allowed him to carry out *khuruj*. Abi Danu Arya also feels the benefits of JT's activities to his family life. He and his wife were more patient in the face of every family problem. According to him, every family must have problems, but this time he was more able to calm his wife through religious advice obtained during his time as a member of JT. His attention to the family also changed, before following JT activities, he often sat in coffee shops and talked with friends. After participating in JT activities, he prefers to be at home alone with his wife and children. Even more devastating benefits he felt in the affairs of his children's education. According to him, if we sacrifice a lot for religion, both energy, thoughts, time and money, then the conveniences will be given by Allah especially in terms of religious education. Children will be educated by themselves, parents only direct. Currently, two of his sons have been able to memorize all the verses of the Qur'an (hafiz qur'an). He and his wife also attended the *khuruj masturah* program for 10 days. This program brought positive change to his family, especially for his wife. During this program, his wife was more able to receive religious advice delivered by other JT wives. They can tell each other about their religious experiences as wives. According to him, this is sometimes more effective. In general, according to him, by following JT's da'wah activities, their families are more resilient in the face of shocks and problems. An economic crisis can be faced with more patience and control.³⁹

Mas'ud Saragih, a member of Jama'ah Tabligh who had been *khuruj* for 4 months 6 times, told his experience while doing JT activities. He married in 1982, has been participating in JT activities since 2007 and now has 5 children, four of whom are married. At the beginning of following JT's da'wah activities, there was rejection from the family, especially his older son at the time. With a serious effort in convincing the family and seen a change in attitude to himself in the practice of religion and how to get along, finally the current family is all supportive. Even today, children who have worked also provide financial assistance if he wants to follow *khuruj* for a long time. He also felt a positive change in himself and his family after following JT's da'wah activities. Previously, he spent more time outside his house, sat in coffee shops, and sometimes participated in volley balls with teenagers in the village. But, after following JT's da'wah activities, he paid

³⁸ Amir, JT Member, Personal Interview, February 15, 2021.

³⁹Abi Danu Arya, JT Member, Personal Interview, February 16, 2021.

more attention to his wife and child. He felt that he seemed to have had a harmonious family life, *sakinah, mawaddah* and *warahmah*.⁴⁰

Furthermore, researchers interviewed Selamat Saragih who daily is a Civil Servant at The Hospital of Kumpulan Pane, Tebing Tinggi. He married in 2004 and currently has four children. He recounted that as a civil servant he followed the *khuruj* program for 40 days by continuing to work in the hospital every day. After returning from work, he did not return home, but returned to the mosque to follow the *khuruj* program. He also felt a change in the practice of religion and the construction of his family, after following JT activities. Through the *khuruj masturah* program, he felt a change in his wife in terms of better religious practice, dressed more according to Sharia and he felt they were more patient in facing the problems of world life. For the education of children, they have included their two children in the boarding school of An-Nur, Siantar City. This Boarding School specifically educates its students to become *hafiz* and *hafizah*.⁴¹

Observing the influence of JT activities on the formation of family security, researchers also interviewed Ustaz Zainuddin Purba, a member of the Ulema Council in Serdang Bedagai Regency. In his view, he drove an understanding of a hadith that affirms that for those who always perform congregational prayers in the Mosque, gather together, liven up the religious atmosphere by proclaiming the Mosque, then the angels will sit with them, the Angels will pray for them and their families. If they do not come to the mosque, the angel will seek them out and visit them if they are sick to their homes because of their love for the mosque and their families. Indirectly God's love for will pour out because of the prayers of the angels. If this is the condition, then whatever household problems will be helped by Allah, so that the family can withstand the test and be seen from the children of JT is many who have become *hafiz* and *hafizah*.⁴²

To corroborate this statement, researchers have also interviewed Ustaz Rusdy, as one of the people in charge of JT data in Serdang Bedagai Regency. As far as his observation, no JT family has experienced divorce as a result of following JT's da'wah activities. Even for those who really follow the activities of da'wah earnestly, follow directions and involve their wives and children, they will get an increasingly harmonious home life. Children of JT family can be awake practice where the average child becomes *hafiz* and *hafizah*. However, according to him, for those who are just starting to join this JT da'wah or lack understanding and lack of sacrifice in da'wah sometimes experience friction in their household. ⁴³

From the results of interviews from various respondents above, researchers can provide an understanding that in general those who follow JT activities feel a change in religious practice in a better direction. Congregational prayers are always in mosques and liven up the religious atmosphere both at home and in the

⁴⁰ Mas'ud Saragih, JT Member, Personal Interview, February 21, 2021.

⁴¹ Selamat Saragih, JT Member, Personal Interview, February 16, 2021.

⁴² Ustaz Zainuddin Purba, MUI Member of Serdang Bedagai Regency, Personal Interview, February 16, 2021

⁴³Ustaz Rusydi, One of the People in Charge of JT Serdang Bedagai, Personal Interview, January 24, 2021.

neighborhood where they live. The beginning of their participation in JT is indeed partly felt the rejection of family, relatives, children and wives. But through convincing explanations and the results of charitable changes that they see in their husbands or fathers, gradually the family can accept it even following the activities of JT da'wah. When it comes to family resilience building efforts, we can see positive results. They feel the purpose of marriage as desired by Islamic family law is to form a family bond that is *sakinah*, *mawaddah* and *wa rahmah*, can be realized by following JT's da'wah activities. Although *khuruj* program itself seems to complicate the economic life of the family and interfere with personal relationships of family members, but they can overcome it. The JT members explained that before they left, they left supplies to their families and took them some for funds for *khuruj*. But, indeed for families whose lives are relatively difficult, sometimes they are also helped by fellow jama'ah members with expert *nusroh ahliyah* programs.

If we associate it with the theory of family resilience formation developed by experts, there seems to be a similarity to the findings of this study. Froma Walsh proposed a framework to explore the concept of family social resilience.⁴⁴ The intended framework is; *First*, a belief system or belief in the family that includes determining the meaning of misery, positive thinking, religious beliefs and transcendent inner intensity. *Second*, a family organizational system that includes flexibility, bonding familiarity (cohesion), economic and social resources. *Third*, communication methods that include directness, revealing emotions openly and solving problems with cooperation. Walsh asserts that the family belief system is the soul (heart) of that resilience. So, the earnest religious experience obtained through JT activities, is the key to the formation of family resilience among JT in Serdang Bedagai Regency. Family problems must always exist, but with strong religious practice insentivity, communication patterns that always prioritize family deliberation, togetherness that is always made by parents towards their children, becomes a reinforcement for household integrity in overcoming problems that arise.

The results of the study findings also revealed family resilience on the basic aspects of legality, household integrity and gender partnerships in the family of JT Serdang Bedagai Regency well implemented as evidenced by the fulfillment of several indicators. This reinforces the theory of endurance function developed by Chapman. Chapman explains that the resilience of a well-functioning family is characterized by five creterias; *First*, behavior serves as a form of respect. *Second*, the closeness of the husband and wife to obtain a good quality of marriage. *Third*,

⁴⁴ Froma Walsh is considered an expert on family resilience who is a co-director and co-founder of the Chicago Family Health Center. Among his writings that became the main reference to family resilience is Froma Walsh, "The Concept of Family Resilience: Crisis and Challenge," *Family Process* 35, no. 3 (1996): 261–268, doi:10.1111/J.1545-5300.1996.00261.X; Froma Walsh, "A Family Resilience Framework: Innovative Practice Applications," *Family Relations* 51, no. 2 (April 1, 2002): 130–137, doi:10.1111/J.1741-3729.2002.00130.X; Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (May 3, 2016): 1–12, doi:10.1080/17405629.2016.1154035.

there are parents who educate their children with a variety of creations that challenge, consistent and cultivate skills. Fourth, husband and wife who lead with affection and fifth, the presence of children who obey and respect both parents.⁴⁵

Then, good legal awareness is also shown by the JT family, by understanding the importance of marriage licenses, and child birth certificates as stipulated in the regulations. Theoretically, legal consciousness of a society is one of the effective factors of not a law. Legal consciousness is the result of the contemplation of each individual to obey the legal laws that exist in society. Consciousness arises not because there is compulsion, but develops in accordance with the development of awareness of the subjects of law, namely each society. Therefore, legal consciousness emphasizes more value than the function of the law itself.⁴⁶ Finally, the results show us that families in JT, especially in Serdang Bedagai Regency and generally throughout Indonesia, have supported family resilience nationally by implementing family resilience values in their homes. The results of this study can also be a consideration for national policy holders in realizing family resilience nationally. Many things can be taken and applied nationally from the phenomenon of JT family resilience, especially in the dimensions of legality, household integrity and gender partnerships.

Conclusion

The results of this study concluded that the implementation of family resilience JT Serdang Bedagai regency on the dimensions of legality, household integrity and gender partnerships is well implemented and indicates strong and resilient family resilience. This is evidenced by the high percentage of family fulfillment obtained from the respondents. Of the 20 respondents who are the head of the JT family, the percentage of fulfillment in the ownership of marriage licenses reached 19 families (95%) and child birth certificates reached 18 families (90%). Then, all respondents (100%) stated that they lived together in one house and did not part of the bed. 18 respondents (90%) stated that they as fathers have a special time for their children and 17 respondents (85%) stated that their wives (mothers) have a special time for their children. Lastly, all respondents (100%) stated that they were managing finances with their wives and 19 respondents (95%) stated that they planned together the number of children they wanted and contraceptives used. JT da'wah activities greatly affect the formation of family resilience along with the stronger family members in practicing religious values in the family and community. These findings corroborate the theory of family resilience developed by experts, such as Froma Walsh who asserts that the family belief system is the soul (heart) of a family resilience. The results of the study can also be a consideration for national policy holders in realizing family resilience nationally. Many things can be taken and applied nationally from the phenomenon of JT

⁴⁵ A clearer description can be seen at Gary Chapman, *Five Signs of A Functional Family = Lima Tanda Keluarga Yang Mantap*, ed. Daru Susilowati, trans. Connie Item Corputty (Batam: Interaksara, 2000).

⁴⁶ Soerjono Soekanto, *Kesadaran Hukum Dan Kepatuhan Hukum* (Jakarta: Rajawali Pers, 1982), 150.

family resilience, especially in the dimensions of legality, household integrity and gender partnerships.

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