

Building Family Resilience For Employees of the Pekanbaru Diniyah Foundation Islamic Law Perspective

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Abstract

This paper aims to analyze the problem of weak family resilience, which ends in divorce in the families of the Pekanbaru Diniyah foundation employees from the Perspective of Islamic Law. The research method used is qualitative research with the triangulation method through displaying data, presenting data and drawing conclusions. The research sample is 195 respondents. The results showed that as many as 15% of respondents had an understanding of the purpose of marriage to build a Samara family. As many as 52% of respondents understand each other's roles by applying the principle of gotong royong. As many as 18% of respondents apply Islamic values in the family. As many as 15% of respondents have their nutrition,



education, health and future investment needs met. This fact shows that the employees of the Pekanbaru Diniyah Foundation in general choose to carry out family resilience through the psychological aspect by implementing human values, the taawun principle and Islamic values in the family along with physical needs.

KEYWORDS *Building, Employees, Family, Islamic Law, Resilience*

Abstrak

Paper ini menganalisis problematika lemahnya ketahanan keluarga, sehingga berakhir dengan perceraian pada keluarga pegawai yayasan Diniyah Pekanbaru Perspektif Hukum Islam. Metode penelitian yang digunakan yaitu penelitian kualitatif dengan metode triangulasi melalui display data, penyajian data dan penarikan kesimpulan. Sampel penelitian berjumlah 195 responden. Hasil penelitian menunjukkan bahwa sebanyak 15% responden memiliki pemahaman tujuan menikah untuk membangun keluarga Samara. Sebanyak 52% responden saling memahami peran dengan menerapkan prinsip gotong royong. Sebanyak 18% responden menerapkan nilai-nilai Islami dalam keluarga. Sebanyak 15% responden terpenuhi kebutuhan gizi, pendidikan, kesehatan dan investasi masa depan. Fakta tersebut menunjukkan bahwa Pegawai Yayasan Diniyah Pekanbaru secara umum memilih melakukan ketahanan keluarga melalui aspek psikis dengan mengimplementasikan nilai-nilai kemanusiaan prinsip *taawun* dan nilai keislaman dalam berkeluarga disertai pemenuhan kebutuhan fisik.

KATA KUNCI *Hukum Islam; Keluarga; Ketahanan; Membina; Pegawai*

Introduction

Family life is the dream of every human being. Family conditions vary depending on people and the goals and strategies that are played out. When viewed from the problems that occur, it's so sad, at the beginning of the marriage everything looks beautiful, but after the running of the family, it's as if the role and function are not really felt, family harmony begins to fade, conflicts arise, selfish traits that get in the way, don't know the roles and

goals of family as a whole Islam, disappears a sense of love and affection so that it ends in divorce. To minimize conflict, as well as realize the goals of Islamic marriage, it is necessary to carry out and understand Islamic family strategies through family resilience. ¹

Family resilience needs to be built in maintaining the purpose of marriage, creating a strong Islamic generation looking to the future. To realize the dream of a happy family, you need a good strategy and planning through family resilience. The family is the smallest social unit in society, while determining the quality of society. The strength of the family is like the strength of a building that fortifies life, the portrait of society is a reflection of family conditions. Islam pays attention to forming a family on a strong foundation through marriage. Family resilience is the basic issue of national development through the principle of strengthening family resilience. Having a family is the initial foundation of a society and state building. Family safety is a determining factor for community safety, while being the strength and safety of the country's resilience. Family resilience is something that is urgent in the structure of empowering national development through the existence of family welfare and safety. ²

Family resilience is the resilience that is owned by the family from all conditions, tough and sturdy, independent and harmonious both physically and spiritually, portraits of basic life that are fulfilled, increased welfare, protection, freedom in creativity, good quality of life and comfortable family life mentally and physically. ³

The head of the family plays a role in shaping the performance of his family members, carrying out their respective duties and roles and being

¹ Feni Arifiani, "Ketahanan Keluarga Perspektif Masalah Mursalah dan Hukum Perkawinan di Indonesia," *SALAM: Jurnal Sosial dan Budaya Syar-i* 8, no. 2 (26 Maret 2021): 533–54, <https://doi.org/10.15408/SJSBS.V8I2.20213>.

² Nurliana Nurliana, "Konstruksi Pernikahan Samara Perspektif Buya Hamka," *Jurnal Al-Himayah*, vol. 3 (gorontalo, 1 Maret 2019), 54–56, <http://journal.iaingorontalo.ac.id/index.php/ah>.

³ Asep Yusuf, "OPTIMALISASI LAHAN PEKARANGAN UNTUK MENDUKUNG KETAHANAN PANGAN DAN EKONOMI KELUARGA," *Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (3 Februari 2018): 30, <http://jurnal.unpad.ac.id/pkm/article/view/16554>.

able to adapt and behave well. Personality traits are formed through life and habits in the family, this can be seen in the quality of work, ways of behaving and adapting as well as good interactions, attitudes and mature knowledge.⁴

The family is a place of refuge, a place to receive affection, a place to improve self-quality, education and the formation of the best character for children and a place to instill the basic values that the family wants. The family is a reflection of the life of the nation and state. Thus calm, material adequacy as family resilience, material and non-material aspects need to be built and prepared after marriage.⁵ Family resilience and happiness will produce a superior generation as a pillar of national strength for a country and contribute to human civilization.⁶

Good activity in the family has a positive effect on morals, social and religious while psychological stabilization. Family happiness is a dream for all married people, but there are some problems that affect family life. The glory of having a family sometimes does not reflect the physical and psychological resilience of the family as ordered by Islam. Various conflicts that occur in the family sometimes affect social life, the economy in general changes massively. Unstable economic conditions make family needs unstable, lack of understanding of the roles and goals of the family makes family conditions uncertain. An unstable personal mentality makes a bad family life. The upheaval of the family economy is a test of faith and piety, a test of the strength of family affection, and a test of the creativity of every person with knowledge and intelligence.⁷

⁴ Khoiruddin Nasution, "MEMBANGUN KELUARGA BAHAGIA (SMART)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 1, no. 1 (26 September 2016): 70, <http://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1124>.

⁵ Roni Afriadi dan Revita Yuni, "IMPLEMENTASI PENDIDIKAN KARAKTER PADA REMAJA USIA SEKOLAH DITINJAU DARI TEORI PENDIDIKAN SEKS," *JURNAL BIOLOKUS* 1, no. 1 (1 Juni 2018): 80–85, <https://doi.org/10.30821/biolokus.v1i1.307>.

⁶ "Peran Keluarga Terhadap Pendidikan Anak Perspektif Hukum Islam," *Kreatifitas: Jurnal Ilmiah Pendidikan Islam* 11, no. 1 (2022): 25, <https://ojs.diniyah.ac.id/index.php/Kreatifitas/article/view/403/281>.

⁷ "MEMBACA PERKAWINAN MASYARAKAT ISLAM SASAK DARI PERSPEKTIF INTERLEGALITAS HUKUM," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 10, no. 2 (7 Januari 2018): 115–16, <https://doi.org/10.14421/AHWAL.2017.10201>.

From various family problems it can be seen that family resilience needs to be understood for the continuation and strength of the family and formidable future generations. Family resilience is something that is urgent to understand along with the development of science and technology in various aspects that infiltrate to disrupt family conditions. This research aims to educate the public on how to build family resilience so that they are ready to face any situation and condition without any threat to the family.

Methods

The research method used is descriptive qualitative research using the triangulation method by displaying data, presenting data and drawing conclusions and analyzed through content analysis (content analysis). The population in this study was 205 people, 195 of whom had families, consisting of heads of each education unit, lecturers, teachers, education staff, staff, office boys and security. The research sample is 195 respondents.⁸

Discussion

Building Family Resilience

Family resilience is something that is urgent to understand because it plays a role in determining future family goals and planning. Family resilience is being formulated by the government in the form of a family resilience bill which contains a happy family consisting of harmonious, educated, prosperous, responsible, independent, insightful and faithful families in God Almighty. There is also research in 2021 in the form of an article entitled The Ideal Concept of Family Resilience for Creating a Tough and Prosperous Family in the City of South Tangerang written by Isnu Harjo

⁸ B A B Iii dan A Jenis Penelitian, *Metode Penelitian* (Banndung: Rosda Karya, 2017), 70, <https://www.google.com/search?q=metode+penelitian&oq=metode+penelitian&aqs=chrome..69i57j0i433i512l3j0i512l4j46i512j0i512.4658j0j4&sourceid=chrome&ie=UTF-8>.

Prayitno, Edi Sofwan, Ibrohim Ibrohim, concluded first, family resilience is realized through family spiritual resilience to apply religious values and make religion the estuary in dealing with various problems. Second, building psychological resilience through self-management of emotions, increasing personality maturity. maintaining, developing and strengthening self-concept, positive attitudes and behavior, third, building economic resilience.⁹

The research above is different from the research that the authors conducted, in this study the researchers conducted research with a focus on how to "Build family resilience for Diniyah Pekanbaru employees from the perspective of Islamic law. In general, the employees of the Pekanbaru Diniyah Foundation are married and have children and even live with their parents, with the condition that they work from morning to late afternoon (full day). Through daily routine activities, in general, the employees of the Diniyah Pekanbaru foundation have little time with their families; both husband, wife and children. However, when viewed from the family's condition, the employees of the Diniyah Pekanbaru foundation are fine, they are still surviving like family life in general. This is an offer of discussion that is urgent to understand, considering the roles and activities outside the home, as well as the multiple roles that must be carried out even when the family is running as it should. The purpose of this research is to educate the public that the family is a central part of human life, family strength needs to be built to prepare oneself for all unexpected conditions and prepare future superior generations, everything starts from the family, one's success also starts from the family, while giving birth strong future generation of Muslims.¹⁰

⁹ "Konsep Ketahanan Keluarga Yang Ideal Untuk Membangun Konsep Keluarga Yang Tangguh dan Sejahtera DI Kota Tangerang Selatan," *Garda* 1, no. 2 (2021): 78, <http://openjournal.unpam.ac.id/index.php/grd/article/view/12828>.

¹⁰ Mohamad Ridhuan Abdullah et al., "Contrasts Between Moral and Islamic Religious Education: Dilemmas and Prospects," *Jurnal Pendidikan Islam* 10, no. 1 (Februari 2021): 79, <https://doi.org/10.14421/JPI.2021.101.1-22>.

Research findings on family resilience for the employees of the Pekanbaru Riau Diniyah Foundation, namely; first, understand the purpose of marriage to foster a *sakinah mawaddah warahmah* family, the respondent's answer is 15%. Second, understand each other's roles by applying the principle of helping to help the respondent's answer is 52%. Third, implementing Islamic values in the family is 18%. Fourth, meet the needs of nutrition, education, health and future investment of 15%. The perspective of Islamic law that in general the employees of the Diniyah Pekanbaru foundation do more family resilience through aspects of spiritual resilience, build psychological strength, are more psychically oriented, build sympathy and empathy through the nature of mutual help (*ta'awun*) between family members and strength in resilience that material in nature such as meeting the necessities of life, school fees, health and investment.

Building family resilience is so urgent considering the birth of future brilliant generations, without the strength of family resilience, family and community conditions will become weak. The perspective of Islamic law that builds family resilience varies, depending on family conditions and looking at existing weak points, so that after finding a family's weak points, strengthening is needed so that family conditions complement and cover each other so that the existence of the family becomes strong against internal and external threats.

Understanding Family Resilience

The definition of family in the KKBI (Big Indonesian Dictionary) is close relatives, parents and children, husband and wife, those who live at home and are also responsible, close relatives in the community. The term family from an English perspective is a family that is popularly known as familiar, namely the existence of a good relationship. The family in question stretches from family to relatives in the community who know each other.¹¹

¹¹ Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia, Kamus Pusat Bahasa*, vol. 4 (Jakarta, 2018), 305, <https://kbbi.kemdikbud.go.id/>.

The family in the view of sociology is a community unit based on marriage ties and kinship relations. In the family there are father and mother, children and grandchildren. Family is the smallest structural unit of society, formed on the basis of marriage. Marriage as a vessel in forming a family with a sacred promise forever between husband and wife.¹²

Material needs are not too strong at least primary needs can be met. A strong family resilience system is able to accommodate every problem and crisis faced so that family life continues to survive with good values and lifestyles through the social system in society. The social system is oriented towards all components to realize the goal of the principle of togetherness in material or non-material aspects.¹³

In law. No. 1 of 1974 concerning Marriage, article 45 paragraph 1 concerning the rights and obligations of parents towards their children namely: "Parents have the obligation to look after and educate their children". In Article 1 of Law No.52. 2009.¹⁴ Regarding population and building a family, it was stated that there were similarities between family resilience and family welfare, a family has resilience if family welfare is fulfilled.

The family plays a role in the formation of children's character from an early age, as an effective means of forming morals, morals, empathy, a place to build self-concept to become an independent and tough person. Cultivating character is a process of habituation in realizing behavior in family members. The exemplary father and mother and the upbringing played by the family are able to influence the personality and character of the child.¹⁵

¹² Zainuddin Ali, *Sosiologi Hukum* (Palu: Sinar Grafika, 2005), 35–38.

¹³ Mahmudi Mahmudi, "Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi," *TA'DIBUNA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 52–53, <https://doi.org/10.30659/jpai.2.1.89-105>.

¹⁴ Tomy Michael, "Alienasi Dalam Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan," *Mimbar Keadilan*, 2017, 229, <https://doi.org/10.30996/mk.v0i0.2195>.

¹⁵ Nurliana Nurliana, "Transformasi Masyarakat Islam Era Revolusi Industri 4.0," *Madania: Jurnal Ilmu-Ilmu Keislaman* 9, no. 2 (28 Desember 2019): 115, <https://doi.org/10.24014/JIIK.V9I2.8389>.

The desired family resilience is the ability of the family to manage the problems it faces based on the resources it has to meet family needs. Family resilience includes the primary needs of the family, such as adequacy in meeting the needs of food, clothing and shelter as well as education and health. The resilience of the material aspect is an important component in the family because often disharmony in the family starts with small problems that are not met and affect family resilience. The family plays a role in thinking forward, realizing family togetherness, good social relations.

¹⁶

Building a family is part of the national development discourse through strengthening family resilience. Family coaching and empowerment is something that is urgently done for the progress of community strength under the auspices of “Bhinneka Tunggal Ika”, by creating a quality, healthy, strong and prosperous family within a knowledge frame. ¹⁷

The role of the family is to cadre quality future generations while determining the quality of the nation's children. The family is the first place to know love and affection, understand religion as well as morals and culture. The first basis in fostering morals and personality formation. Quality family is the main factor in supporting the country's development and resilience. Family resilience is a strategic discourse for everyone as an effort to realize a quality family in our beloved country, Indonesia. ¹⁸

¹⁶ Nopan Omeri, “Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan,” *Nopan Omeri* 9, no. manager pendidikan (2005): 110.

¹⁷ “PEMBANGUNAN KELUARGA UNTUK CIPTAKAN KETAHANAN KELUARGA | Dinas Pemberdayaan Perempuan, Perlindungan Anak, Pengendalian Penduduk dan Keluarga Berencana Provinsi Kalimantan Tengah,” diakses 29 Agustus 2021, <https://dp3appkb.kalteng.go.id/artikel/pembangunan-keluarga-untuk-ciptakan-ketahanan-keluarga.html>.

¹⁸ Hasan Bastomi, “Pendidikan karakter dalam pembentukan akhlak mulia di sekolah,” *Elementary* 5, no. 1 (2017): 17, <http://journals.ums.ac.id/index.php/jpis/article/view/6710/4101>.

Family Resilience Islamic Law Perspective

Family resilience from the perspective of Islamic law is explained in several verses of the Qur'an as a guide in living family life;¹⁹

First, there is in the Qur'an the letter Al-Baqarah verse 187. Which explains that "they (wives) are clothes for you and you (husbands) are clothes for them (wives). It is understood that husbands and wives cover each other, complement existing deficiencies, so that their presence can fulfill everything and their conditions become perfect. At the beginning of marriage there must be a commitment that husband and wife share and complement each other's shortcomings, find solutions to every problem they face so as to make the family condition strong."²⁰

In the Islam family commitment is strengthened through mutual protection and care for family members. A happy and harmonious family is in line with Islamic values, every human being wants it. In Islam, it is known as the samara family, namely *sakinah mawaddah rahmah*, which means a family life full of love, peace, prosperity that is built on Islamic values through legal marriage and hopes for the pleasure of Allah SWT. .²¹

Second, family resilience is the most urgent in Islam, namely the Qur'an surah al-An'am verse 151 which explains that Allah commands not to commit acts of shirk or associate partners with Allah, orders to do good to both parents, take good care of children and not fear poverty because Allah will provide you with sustenance, do not approach heinous acts because they are not in accordance with Islamic law.²²

¹⁹ Quraish Shihab, "Pesan dan Kesan Tafsir Almisbah," n.d., 205.

²⁰ Wabah az-Zuhaili, *Tafsir al-Munir fil Aqidah wasy-Syari'ah wal-Manhaj*, 11–12 ed. (Damaskus: Dar al Fikr, 2005).

²¹ Lian Kween Fee, "The Construction Of Malay Identity Across Nation Malaysia, Singapore, And Indoneton.," *Bijdragen tot de Taal Landen Volkenkunde* 4, no. 4 (2001): 870.

²² Alu Syaikh Abdullah bin Muhammad bin Abdurrahman bin Ishaq, *Lubab Tafsir Bin Ibnu Katsir* (Kairo: Muassasah Daar al-Hilaal, n.d.).

The act of shirk is part of a major sin that Allah will not forgive, for this reason the family plays an important role in instilling an understanding of the prohibition of shirk and instilling faith in Allah in his family.²³

Commands to do good through inculcating Islamic religious values in the family, as a reflection of a noble Islamic society like that played by the Prophet Muhammad. all of that starts from the family through the roles and functions of the family.

Government regulations regarding family life are described in Government Regulation no. 87. 2014 Chapter II Article 7 paragraph (2) describes the functions of the family in specific fields: (1) religious (2) social and cultural (3) love (4) protection (5) reproduction (6) socialization and education (7) economy (8) environmental development. One of the 8 (eight) family functions that must be carried out aims to be able to create a quality family as a function of love, which is the 3rd function of the 8 family functions. The function of love needs to be interpreted as a function of strengthening harmony between family members, especially the relationship between husband and wife, children and parents, relationships among children. Love of family members, strengthening kinship is the basic principle of creating a harmonious family.²⁴

Parents must play an active role in creating harmonious relationships between small and large families, so that this is part of the role model that needs to be an example for their children and grandchildren. To turn on family functions, you need to do a number of things, such as; 1) Build affection among family members. 2) Appreciate every difference 3) Balanced behavior between worldly and hereafter. 4) Live simply and give each other. In order for love to run smoothly, it takes the commitment of all family members to run it seriously. With the intention to create harmonious

²³ Valentina Friska, *Kepuasan Pernikahan Pada Pasangan Yang Menikah Muda (Studi Kasus Desa Kuripan Kecamatan Tel;uk Betung Barat)*, 1 ed. (Lampung: Raden Intan Lampung, 2022), 45–50, <http://repository.radenintan.ac.id/18763/>.

²⁴ Perpres, “PP No 87 Tentang Keluarga Bahagia,” *Presiden Republik Indonesia*, 2015, 2014, <https://doi.org/.1037//0033-2909.126.1.78>.

relationships between family members. Moreover, all have realized that family harmony can strengthen family resilience so that the storms of life, no matter how heavy, can be overcome easily. Thus, there will never be any more cases of divorce, family violence or violence against women and children.²⁵

Third, the word of God in the Qur'an letter Ali Imran verse 14 which states that beauty in human eyes is love for something desirable, such as women, children, accumulating assets such as gold, silver, selected horses, livestock, rice fields and fields. . It is understood that in the family it is necessary to maintain love through pleasant actions, good manners and adorning oneself with beauty, because in principle humans tend towards something that is beautiful and happy, such as having property, livestock as provisions in carrying out the process of life.²⁶

What is no less urgent is to play the functions and roles of the family and love needs to be realized so that mutual understanding of the functions and roles of the family, it is necessary to divide roles within the family to relieve heavy work and to establish togetherness interactions in fostering and realizing one goal in the family. Intertwined micro systems in the family are able to influence the social environment through instilling the values of love and affection so that they unite into a commitment and harmonious social relations, while creating quality human resources and creating order and comfort in the family.²⁷

Every family wants the realization of goodness and family happiness. The form of love that is natural for every married human being, of course, understands the role and function of the family so that the direction and goals of the family are well understood, then decorated with the value of

²⁵ Muhammad Yunus Shamad dan Sekolah Tinggi Agama Islam Negeri Parepare, "Jurnal Hukum Pernikahan Dalam Islam," *Istiqra' : Jurnal Pendidikan dan Pemikiran Islam* 5, no. 1 (2017): 75–76, <https://jurnal.umpar.ac.id/index.php/istiqra/article/view/487>.

²⁶ Hamka, *Tafsir Al-Azhar*, IX (Jakarta: Gema Insani Press, 2015).

²⁷ Taufiq tri Hidayat dan Amika Wardana, "Ta' ar uf dan Upaya Membangun Perjudohan Islami pada Kalangan Pasangan Muda Muslim di Yogyakarta," 2018, 80.

harmonization in the family so that a family is established that is safe and peaceful and full of love. ²⁸

Fourth, the word of Allah in the Qur'an Surat At-Tahrim verse 6 which states that "keep yourself and your family from the fires of hell".²⁹ An order that Allah emphasizes on families to keep themselves and their families free from all bad deeds, by educating families and children with knowledge, implementing Islamic religious values in everyday life, keeping children and families from stuck in poverty because poverty brings closer to poverty and poverty brings closer to disbelief, disbelief is a great sin that Allah swt will not forgive.

Islamic demands on families that are part of family resilience, namely maintaining family safety. Protect each other from immoral acts and remind each other. ³⁰

To maintain family safety, the things that need to be done are; 1), instilling the values ordered by Islam, the function of the family is to create a harmonious and safe family in the life of the world and the hereafter. Instilling Islamic values in children born into the family. The husband acts as the head of the family who has full responsibility for his family. The wife carries out her duties as a wife who takes part in maintaining her husband's household life. Husband and wife and children understand each other and contribute to implementing Islamic values, so life's problems can be overcome by applying the roles and functions of the family in everyday life. The family is also a place to pour out life's problems, a place to complain, because only the family is able to give the best advice and maintain the stability of other family members and provide the best solutions. Even ready to face the twists and turns of the household, including avoiding the family

²⁸ "Implemetasi Bimbingan Perkawinan Sebagai Bagian Dari Upaya Membangun Keluarga Muslim Yang Ideal," n.d., 12–15, <http://jurnal.unw.ac.id/index.php/AIJ/article/view/621/455>.

²⁹ M. Quraish Shihab, *Tafsir Al Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, Jilid 8 (Jakarta: Lentera Hati, 2003).

³⁰ Yunus Shamad dan Tinggi Agama Islam Negeri Parepare, "Jurnal Hukum Pernikahan Dalam Islam," 73–75.

from anxiety, pressure and despair. With a calm sense of being able to be polite, and careful in doing things. ³¹

2) Increase faith and increase worship to Allah SWT. To realize the benefit of the world and the hereafter, humans are ordered to improve the quality of worship to Allah SWT. Without the activities of worship and faith, it is difficult for a servant to carry out life with all the twists and turns of life, including the polemic that was carried out during the Covid 19 pandemic. Individuals can become fragile and cannot even protect their families from various problems in an unstable condition. By carrying out worship and increasing faith in Allah SWT. able to guard against all misguidance, protected from adversity, and save from the various disasters of life lived throughout life. By keeping time and being special in prayer, reading the Qur'an, and reading it also makes the soul more calm and stable. *Mentadabburi* the creation of the universe and enjoy every moment of life and take some lessons that can strengthen self-confidence and draw closer to Allah SWT. Increase gratitude to avoid complaining. ³²

By increasing worship and faith in Allah. The anxiety felt by every family can turn into a readiness to accept all the challenges that occur. It can also get rid of anxiety, and can think positively, so that it has a good effect on physical and spiritual health. Marriage in Islam has a spiritual value. ³³

3) Strengthening affection between families is part of efforts to maintain family resilience. Every human being needs affection, mutual respect and care for each other. Having love between families is established, family resilience is getting stronger in facing every problem of life, including

³¹ Chusnul Chotimah, *Kesepadanan Pernikahan Dalam Mewujudkan Keluarga Sakinah (Studi Kasus Di Desa Kasui Pasar Kabupaten Wuy Kanan)*, *Pesquisa Veterinaria Brasileira*, vol. 26 (Lampung: UIN Raden Intan LAMPUNG, 2021), 45–47, <http://www.ufrgs.br/actavet/31-1/artigo552.pdf>.

³² Yunus Shamad dan Tinggi Agama Islam Negeri Parepare, "Jurnal Hukum Pernikahan Dalam Islam," 75.

³³ Edi Hermanto Sukiyat, Miftah Ulya, Nurliana, Abd. Ghofur, "Analysis of the Maudhu'i Tafsir: Mahabbah's Orientation in the Light of Al-Qur'an," *Ushuluddin* 30, no. 2 (2022): 158, <https://doi.org/10.24014/Jush.v30i2>.

during the current pandemic, whatever it is, family resilience remains strong with the presence of family love. ³⁴

The important role of family begins at the beginning of each step, be it earning a living, being a leader, studying, all of that starts with the family, whether one's activities are good or bad is also determined by family life. Family is the foundation for building religious values and is taught by both parents and other families to children. When each family member understands their roles and functions, family life will run well and harmoniously and a family will be realized in accordance with Islamic values. Problems that come from outside such as economic problems, social problems, other religious problems. If the roles and functions of the family are going well, the family's resilience will be strong. ³⁵

Working part of the effort in making a living to meet the needs and survive while worshipping Allah SWT. Working is able to build self-confidence and can even make someone respectable by displaying a noble attitude while trying to work on their own. Islam instructs us to always make a living through a lawful business by working to meet family needs as an endeavor to realize family resilience. Work is part of the actualization of worship in the form of *muamalah* which is closely related to faith, the principle of working with the nature of *ta'awun* or helping each other. The results of work can place a person in a noble degree in the sight of Allah SWT. when accompanied by the intention of worship such as being used for Hajj, Umrah, *infaq* and *sodaqah*. Working with the intention to provide for the family is included in the category of mujahid (fighters) in the way of Allah. Occupying the position of shahid (world) if he dies while working in order to realize family resilience. The orientation of acquisition from work is to fulfill basic needs, namely primary needs and secondary needs as well as education and health for families such as wives and children. Basic needs are met, family life is in good condition and protected from threats. By

³⁴ Yayan Mulyana, "KONSEP MAHABBAH IMAM AL-TUSTARI (200-283 H.)," *Syifa al-Qulub* 1, no. 2 (29 Januari 2017): 1–10, <https://doi.org/10.15575/saq.v1i2.1427>.

³⁵ Mulyana, 30.

fulfilling the needs of the family and children's education, it will make a tough generation who is knowledgeable. ³⁶

Another thing that is no less important is managing finances as necessary, so that there is no gap between income and expenses and family needs can be met. Financial management in the family requires separate management so as not to experience difficult times and meet sustainable needs.

Today's financial stability is growing, many people are finding out and practicing ways to stabilize finances, especially family finances, especially during a pandemic. On the other hand, it becomes a separate problem for Muslims, who want financial management according to Islamic law, the fact that developing financial planning comes from the western financial system, Muslims want financial planning to come from Islamic values. Word of Allah SWT. Q.S. Al-isra' : verses 26 – 27. “And give his rights to close relatives, also to the poor and those on the way; and do not squander (your wealth) in a wasteful way. Indeed, those who are extravagant are the brothers of devil and devil is very disobedient to his Lord.

Based on the explanation of the verses of the Qur'an above, it is generally understood that financial management is *taawun* in nature, the principle of helping each other, especially for the closest relatives. Avoid being wasteful in using money or property for something that is not useful. Thus the family's financial system is always under control, because the use of finances is well planned and not redundant or using money for something that is not useful.

Management of family finances by adjusting budget planning with expenses, setting aside funds for savings and for unexpected purposes. Financial management must be planned and measurable. Family financial managers are able to distinguish between wants and needs and buy goods prioritizing needs not wants, and are also able to allocate finances for the

³⁶ Yusuf, “OPTIMALISASI LAHAN PEKARANGAN UNTUK Mendukung KETAHANAN PANGAN DAN EKONOMI KELUARGA,” 45.

present and the future through consideration of the benefit of the family. The value of *qonaah* in managing family finances can be seen from the adequacy of income to meet the needs of daily life. The nature of *qonaah* can be seen from simple behavior in fulfilling the necessities of life. ³⁷

Stabilize family finances by shopping according to needs, not desires. For some people, shopping is a way to get rid of stress that settles in their minds. Shopping is satisfied, the heart becomes happy. However, it seems that the habit of excessive shopping is not good for everyday life. Especially if the goods purchased are only to fulfill desires, not needs. This will lead to extravagant or redundant behavior. Habits like this can be overcome by a) making a shopping list and distinguishing between wants and needs b) Not buying things right away, wanting a certain item, don't buy it right away. Usually this often happens when looking at goods in a shopping store. Try to hold back for 3-5 days while thinking carefully. Will the item be useful, and think about other items that are more useful to buy using the money you have, with the aim of not being redundant. c) It's better to shop alone. When shopping with a few friends it often results in increased shopping interest. Especially if you decide to buy things that are not important. If you really need someone else's opinion to choose something, invite people who are able to hold back spending money according to the original plan, alias only according to needs. ³⁸

Shop for necessities that are really needed, try to bring only money as needed. This is done so that you don't feel 'safe' when you want to shop, because you only bring the right amount of money. Shop With Cash. Make it a habit to always shop with cash. Shopping with cash can reduce impulsive use of credit or debit cards. So as not to be tempted to always spend money on the things you want. Occasionally please yourself by buying things you

³⁷ Eso Solihin, "PEMANFAATAN PEKARANGAN RUMAH UNTUK BUDIDAYA SAYURAN SEBAGAI PENYEDIA GIZI SEHAT KELUARGA," *Jurnal Pengabdian Kepada Masyarakat* 2, no. 8 (4 Agustus 2018): 78, <https://jurnal.unpad.ac.id/pkm/article/view/20303>.

³⁸ Cassie B. Barlow, Mark Jordan, dan William H. Hendrix, "Character assessment: An examination of leadership levels," *Journal of Business and Psychology* 17, no. 4 (2003): 98–100, <https://doi.org/10.1023/A:1023408403204>.

want legitimately. As long as it doesn't become a habit, as well as a necessity. Stabilization of family needs can also be done in the following ways.

In meeting the needs of the family, the yard of the house can be used as a source of meeting the needs by planting the commodities needed. The yard of the house has productive potential in meeting daily needs and can even be a source of income. Such as making fish ponds, planting vegetables, medicinal plants and fruits. If optimized, it can be used as a source of family income. Utilizing the yard of the house means supporting national food security through empowering local food. Among the gifts of God so that someone wants to grow crops. God prepared the earth for vegetation as income.³⁹

As a supporter of income in the physical aspect of family resilience, namely having a business by opening a home industry or generating a creative economy in any field that can be done. It's enough to do it at home, with working hours you can set yourself and be able to absorb quite a lot of work force, home industry businesses are growing rapidly. The place and how to do it is quite simple and flexible by empowering workers in the surrounding environment for production, and administration and marketing simultaneously. Home Industry has an important role in empowering people to have financial independence and be able to support the continuity of family resilience in family economic stability.⁴⁰

Family Resilience for the Employees of The Pekanbaru Diniyah Foundation

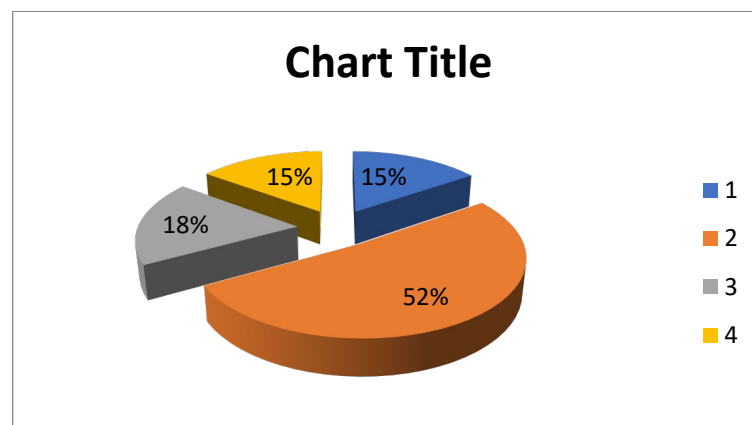
³⁹ Lian Kween Fee, "The Construction Of Malay Identity Across Nation Malaysia, Singapore, And Indonetion.," 688.

⁴⁰ Muhammad Juni Beddu, "Urgency of Mediator (Mediation) in Resolving Divorce Cases in Religious Courts," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 4 (2021): 1455–60, <https://doi.org/10.17762/turcomat.v12i4.1383>.

Table 1. Family Resilience for Employees of the Diniyah Foundation Pekanbaru Riau

No	Alternative Answers	Male Employee	Female Officer	Amount
1	Understnd the purpose of marriage to build a samara family	10	20	30
2	Matual understanding of roles by apphl the principle of helping each other	45	56	100
3	Impleneting islamic values in the family	15	21	36
4	Meet future nutritional, educational, health and investment needs	9	20	29

Source: Survey Data of August 2022 Respondents



Based on the results of a research on building family resilience for the employees of the diniyah Pekanbaru foundation, answers were found from respondents 1) Understanding the purpose of marriage to build a Samara family is 15% of the respondents. 2) Mutual understanding of roles by applying the principle of mutual help j 52% of respondents' answers. 3) Implementing Islamic values n the family 18% of respondents' answers. 4) Fulfilling the needs of nutrition, education, health and future investment by 15% of respondents' answers.

The Pekanbaru Diniyah Foundation operates in the education sector, established September 1, 1962 AD. Currently it is 72 years old which was founded by Mother Khadijah Ali. The education level at the Pekanbaru Diniyah Foundation currently consists of 1) Early Childhood Education. (PAUD) 2) Integrated Islamic Elementary School (SDIT). Madrasah Tsanawiyah (MTS). Madrasah Aliyah (MA). Pekanbaru Diniyah Islamic College (STAI)

The population in the study was as many as the number of employees who worked in it, namely as many as 205 people consisting of men and women. In general, the employees of the Pekanbaru Diniyah Foundation are married with a total of 195 people. Consisting of leaders of each education unit, lecturers, teachers, education staff, security and Office Boy (OB).

Conclusion

The conclusion from the description of building family resilience for employees of the Diniyah Pekanbaru foundation. The perspective of Islamic law, namely understanding the purpose of marriage to foster a samara family, 15% of respondents' answers, understanding each other's roles by applying the principle of helping to help respondents' answers by 52%, Implementing Islamic values in the family by 18%, Fulfilling the needs of nutrition, education, health and future investment of 15%.

Respondents' answers were more about building family resilience, psychological or psychological aspects and material things also played a role, although not significantly.

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