

PROMOTING MARITAL HARMONY IN THE DASA WISMA COMMUNITY OF SAMARINDA CITY

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Abstrak: Keharmonisan perkawinan menjadi nilai dasar untuk membentuk karakter individu dalam sebuah keluarga sebagai pusat pendidikan yang paling utama. Upaya untuk mewujudkan keharmonisan perkawinan perlu dilakukan secara berkesinambungan sehingga terbentuk keluarga yang damai. Pengabdian ini bertujuan untuk memperkuat dan mewujudkan keharmonisan di dalam rumah tangga melalui pelatihan kedamaian pada kelompok Dasa Wisma Kota Samarinda. Pengabdian ini menggunakan *Participatory Action Research* (PAR) dengan empat strategi, yaitu perencanaan, pelaksanaan, pengamatan, dan refleksi. Hasil program pengabdian ini menunjukkan adanya peningkatan pada seluruh aspek keharmonisan dalam rumah tangga yang meliputi kemampuan dalam berkomunikasi, kemampuan resolusi konflik, interaksi dalam kehidupan sehari-hari, penguatan identitas keluarga, dan membangun waktu yang berkualitas. Program pengabdian dapat merumuskan dan menginisiasi gerakan tentang "keluarga damai dan harmonis" yang dipandang secara positif sebagai keberlanjutan program pelatihan kedamaian. Pengabdian ini berimplikasi pada peningkatan kualitas hidup dalam rumah tangga serta penguatan kelompok dalam menghadapi berbagai tantangan secara lebih efektif pada tataran paling dasar.

Kata Kunci: keharmonisan berumah tangga, kedamaian berumah tangga, pelatihan kedamaian, dasa wisma, karakter kuat

Abstract: Marital harmony is a basic value that can be developed as an effort to build individual character in the family as the most basic and main education centre. Achieving marital harmony is an effort that is continuously carried out to realise a peaceful family. This community service program aims to strengthen the marital harmony of the Dasa Wisma community through peace training in Samarinda City. This community service program used Participatory Action Research (PAR) with four strategies: plan, act, observe, and reflect. The results show that all aspects of domestic harmony increased, including communication skills, conflict resolution skills, daily interactions, strengthening family identity, and building quality time. In addition, this training formulated and initiated a movement on "peaceful and harmonious families", which was viewed positively as a continuation of the peace training program. This community service program has implications for improving the quality of life in the household and strengthening the group in facing various challenges more effectively at the most basic level.

Keywords: marital harmonious, marital peace, peace training, dasa wisma, strength character

Introduction

Marital harmony is a crucial need amidst the onslaught of negative facts about marriage, such as the high number of cases of marital violence (Al-Natour, Al-Ostaz, & Morris, 2019; DeRose, Johnson, Wang, & Salazar-Arango, 2021; Karim, Emmelin, Wamala Andersson, & Lindberg, 2022), increasing infidelity (Fife et al., 2023; Luo & Yu, 2022), up to the decision to divorce (Fallesen, 2021; Nakhaee et al., 2020). This condition contradicts the meaning of marriage as an effort to achieve physical and mental peace by accommodating the behaviour of love and love by the letter Q.S. Ar-Rum verse 21 (Mujani, Brilliant, & Masruroh, 2022; Andriani & Zaini, 2022).

The essence of marriage can be indicated as the formation of a family, which is

understood in a more meaningful way. Marriage is a way to achieve the pleasure of Allah SWT because it is an effort to get closer to Allah. The closeness to Allah will give a sense of peace itself. Peace has a deep meaning, not just a peaceful condition and situation, but at the level of harmony between affection, cognition, and psychomotor. Peace in the Islamic perspective refers to inner and physical harmony filled with acceptance, patience, and gratitude (Chatami, Fikri, Jannah, & Muslim, 2023; Putra & Darmawan, 2022).

Achieving marital peace is seen as the absence of conflict and focuses on changing attitudes, thoughts, and values of peace itself. Domestic life will have roles and responsibilities as a peacemaker, peacekeeper, and peacebuilder (Cocodia, 2023; Devere, 2018; Mayton, 2009). Marital peace will create harmony, which has meaning as a reminder of the main principles of the marriage bond. In contrast, for couples who will marry, harmony becomes an insight into building a lasting marriage in the nuances of spiritual, psychological, physical, and action-oriented, as well as those related to resources (Amobi, 2021).

Based on data from the Directorate General of Religious Courts, from the beginning of 2022 until mid-2022, divorce cases in East Kalimantan had reached up to 2,698 cases, with 970 cases being suits from husbands to wives, and 1,728 divorce suits from wives to husbands. The highest number of divorces occurred in Samarinda City, with 616 divorce cases or 22.83% caused by various factors ranging from ongoing disputes and arguments, economic difficulties, one party leaving, and marital violence to polygamy (KaltimToday, 2022).

As for the data obtained from the Religious Court of Samarinda City, divorces that occurred in Samarinda City up to October 12, 2023, recorded that there were 248 cases for the procedure of divorce and 90 cases for divorce by *thalaq* in the Sungai Kunjang Sub-district area. This means that divorces in Sungai Kunjang Subdistrict accounted for 54.87% of divorce cases in 2022, as shown in Table 1.

Table 1. Data on Religious Court Cases in Sungai Kunjang Subdistrict Period January 2023 - October 2023

Case	Remaining 2022	Accepted	Total
Procedure of divorce	9	81	90
Divorce by thalaq	6	242	248
Total	15	323	338

Source: Community Service Data (2023)

Table 1 identifies that of all cases from January to October 2023, divorce cases accounted for 26.62%, and contested divorce cases accounted for 73.38% of all cases handled by the Samarinda City Religious Court. The high number of contested divorces indicates dissatisfaction, disharmony, and lack of marital peace. The various impacts of divorce are experienced by the couple, the children, or the extended family, which can have a long-term effect.

Based on Table 1, there is a need for more targeted prevention by identifying various potentials in the community setting. The results of the field study found that the Samarinda City Government pays close attention to the role of the family in life. This result is the basis for one of the first flagship programs, the "Program Pembangunan dan Pemberdayaan Masyarakat (PROBEBAYA)", which activates all RTs in Samarinda City. One of them is the formation and reactivation of the Dasa Wisma PKK Group, a group of mothers from 10 neighbouring

households, to facilitate the program's running. The existence of Dasa Wisma can also play a role as a peacebuilder to prevent the increase in the divorce rate, which is increasing yearly.

Aziz & Mangestuti (2021) found that marital harmony can be strengthened by the development of spirituality in daily life. Barokah, Marini, Widuri, & Hidayati (2023) suggest that harmony as psychoeducation can enhance resilience in the family. The dedication carried out by Radjab et al. (2022) showed that strengthening family institutions is an effort that can prevent the deviant behaviour of children and adolescents in the Soppeng Regency. Based on the previous community service and research results, strengthening household harmony refers to enhancing values that can be developed to make the home a comfortable and peaceful basic education. The service carried out by the Dasa Wisma group in Samarinda City focuses on efforts to train peaceful conditions as a basic need in strengthening and realising harmonious households.

The need for peaceful situations and conditions, minimal conflict, and harmony in the family is a basic need that must be fought for together. Of course, marital peace and harmony is a mutually sustainable effort and a lifelong process that can be created with peace training to strengthen harmony in the household. Based on this background, this service is carried out to strengthen and realise harmony in the household to prevent domestic disharmony with the target of the Dasa Wisma group, which has a work program to improve the welfare and quality of life in the household with marital peace training.

Method

The method used in this service is Participatory Action Research (PAR). Hosaini & Rinwanto (2021) identified PAR as a method carried out in a participatory manner and used as a program with a social change direction. PAR has three main pillars: the research methodology, the action dimension, and the participation dimension involving groups or communities, which indicate the problems addressed in community service. The objectives of the PAR method are an effort to make a practical contribution that aims to solve problems in the community in the short term, build social science and social change as a long-term goal, and liberate the community by increasing its critical awareness and political ability to create social change (Afandi, 2020; Danley & Ellison, 1999; Gaffney, 2008).

The mentoring process is carried out to help the community make changes according to their wishes, desires, and goals. This illustrates that a group/community is not only used as a passive and useful object with no initiative. The PAR method invites partners (participants) to participate in this service activity. The partner in question is the Dasa Wisma group. Dasa Wisma PKK is a group of mothers who number 10 households who are neighbours to facilitate program running. This service is carried out with the Dasa Wisma Group as partners together to define and identify the objectives of the problems that occur in the field by focusing on household harmony through the peace training process and, after that, formulate the desired expectations achieved during the service activities.

This community service program was conducted in Samarinda City, in Sungai Kunjang

Sub-district. Sungai Kunjang Sub-district is a sub-district that was formed in January 1997 as a result of the expansion of the Samarinda Ulu Sub-district. The boundaries of Sungai Kunjang Sub-district are as follows:

North : Kecamatan Samarinda Ulu
 East : Sungai Mahakam-Samarinda Seberang
 South : Kecamatan Loa Janan, Kutai Kartanegara
 West : Kecamatan Loa Janan, Kutar Kartanegara

Sungai Kunjang sub-district has an area of 69.03 KM2 consisting of seven villages, namely Loa Buah, Loa Bakung, Karang Asam Ulu, Karang Asam Ilir, Teluk Lerong Ulu, Lok Bahu, and Karang Anyar. The target of community service is the Dasa Wisma group. Furthermore, data on Dasa Wisma groups in Sungai Kunjang Sub-district is described in [Table 2](#).

Tabel 2. Data on Dasa Wisma in Kecamatan Sungai Kunjang

Village	Frequency (n)
Karang Anyar	55
Karang Asam Ilir	21
Loa Buah	20
Karang Asam Ulu	50
Loa Bakung	20
Teluk Lerong Ulu	53
Total	219

Source: Community Service Data (2023)

The implementation of community service was carried out in one of the Dasa Wisma groups, considering that the peace training would be carried out simultaneously for one month, making it impossible to carry out in all Dasa Wisma groups.

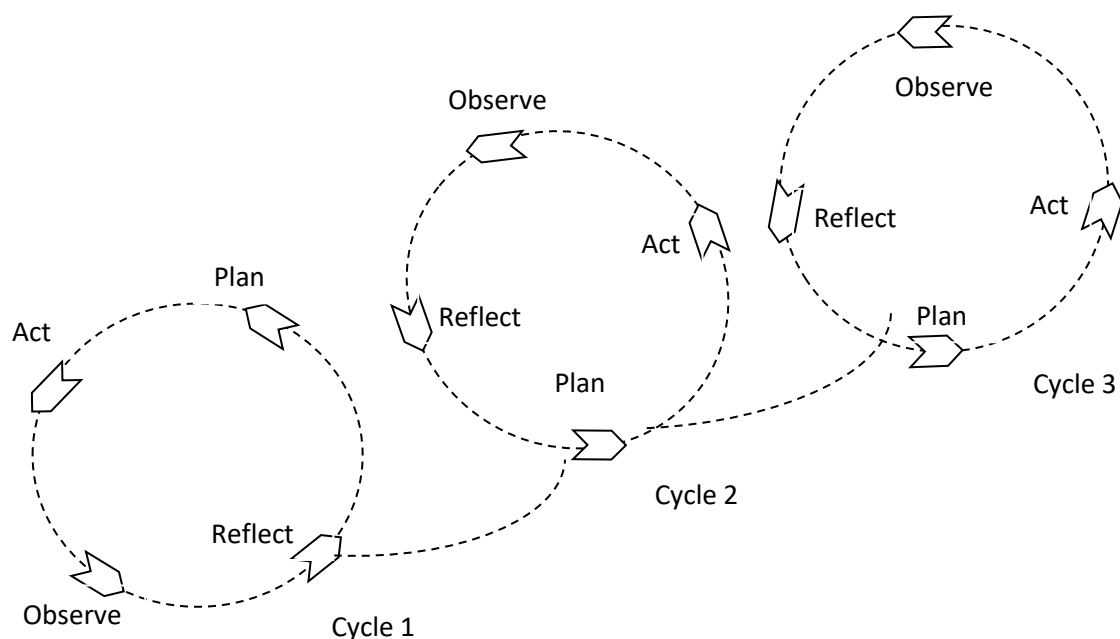


Figure 1 Simple Participation Action Research Model (O'Brien, 2001)

The PAR approach used in this community service program was adopted by O'Brien (2001) and contains a strategy, as shown in Figure 1. The strategy consists of four stages, which are detailed as follows:

Planning Stage

The first step at this stage is preliminary mapping as a tool to understand the community as partners and programme participants. In this context, the researchers first mapped the conditions related to domestic harmony in the Dasa Wisma community. Subsequently, they built relationships with all relevant parties, namely village officials such as the sub-district head, village head, neighbourhood head, and Dasa Wisma chairperson. In this case, the servant seeks information and discusses the existing problems.

The community service team and village officials scheduled the implementation of the service programme. The team and the Chairperson of Dasa Wisma mapped the aspects that will be further developed based on the instruments provided to strengthen harmony in the household. The Dasa Wisma group required peace training that focused on strengthening household harmony and mentoring to maintain household harmony. This community service programme involves certified speakers in the training and mentoring process. The implementation of mentoring includes designing, implementing, managing, and implementing peace training that is integrated into household life.

Implementation Stage

The problem-solving process was carried out simultaneously and participatively through the peace training program. The peace training stages were carried out in four weeks, as shown in Table 3 below.

Table 3. Implementation of Service Activities through Peace Training

Week	Description
I	Training on family identity and meaningfulness followed by reflection and follow-up planning
II	Assessment and evaluation of the follow-up plan
III	Movie screening with the theme of conflict resolution and intimacy in the family
IV	Collection of participants' diaries written during the week, followed by reflection on the program.

Source: Community Service Data (2023)

Implementation of peace training using several techniques, namely: (1) **Lectures**; techniques carried out by presenting initial material relating to peace and domestic harmony, which includes (a) factors that affect domestic harmony; (b) the urgency of strengthening domestic harmony; and (c) techniques or strategies that can be used in strengthening domestic harmony. (2) **Discussion and Q&A**; provide the experience of being a good listener and being able to respond appropriately. In addition, this technique can clarify things that may not be clearly understood. (3) **Film Analysis**: This technique is used to screen a film that first contains the meaning of harmony in the household and analyse the meaning of a film that can be applied in household life. (4) **Modeling and Imitation**: this technique is carried out by revealing things or role models that want to be done to be imitated without setting aside the full existence of

the individual. (5) **Diary Writing:** the participants were asked to fill in and write a diary about the wisdom in marriage that was lived for one full month during the service process. Writing a diary can be a record and reflection of how participants interpret marriage that may only be experienced by them.

Observation Stage

At this observation stage, the researcher assesses the process of implementing the service program. The assessment is carried out on participants, personally and as a whole, according to the follow-up plan (RTL).

Reflection Stage

At the end of the program, the Dasa Wisma group, as participants and partners, will reflect on the results of the service program. The level of program success will also be seen through the level of program sustainability.

Results and Discussion

The results of the service that has been carried out to strengthen and realise harmony in the household include several things, namely:

Implementation of Peace Training

The implementation of peace training in households was carried out twice a meeting with a structured presentation of material and two mentoring sessions. The first meeting was held after an appointment and mutual agreement with the Dasa Wisma Manggis RT 04 Loa Bakung Village members. The first meeting was also the initial implementation of the peace training that had previously been agreed upon. The first meeting was held on Thursday, November 30, 2023, starting at 09.00-15.30 WITA, as shown in [Figure 2](#).



Figure 2. Implementation

At the first meeting, the speaker presented material on "Family Identity and Family Meaningfulness" for 120 minutes. When the material was delivered, there was a question-and-

answer process and discussion. Three questions became concerns of the participants and became material for further discussion. The questions include: 1) *So far, families have been busy managing finances, endless housewife work, and various problems that eventually make the meaning of family shift. What is our process to restore the meaning of the family whose essence is in God, as described by the speaker? (SH)*; 2) *What is the most appropriate way to build meaningfulness in the family? (SJ)*; and 3) *Meaningfulness is something that I sometimes forget, but I am grateful for the marriage and household that I live in. Mutual understanding between spouses and mutual respect is integral to my married life. Can this be said to be a meaningful home life? (WA)*.

After various questions and feedback from the speaker, there was a break, prayer, and meal. A reflection and follow-up plan followed the second session of the first meeting. In the second session, there were several things that the participants were asked to write down, namely (a) What the happiness obtained during the household, (b) conditions and situations that occur when experiencing uncomfortable feelings in the household, (c) the meaning obtained as a family; and (d) plans that objectively "will" be done to further strengthen the identity and meaningfulness of the family in the form of a worksheet that has been provided.

The next meeting was agreed on Sunday, December 10, 2023, at 10:00-15:00 WITA. This meeting emphasised the material on conflict resolution and intimacy in the family. The purpose of the meeting was for the participants to fully understand themselves when facing various problems faced in the family. At this meeting, the movie "Habibie & Ainun" screening became an integral part. After the movie screening, the participants were asked to give their opinions about the movie.

After the follow-up plan, we agreed to first assist in carrying out the plan that had been made. The mentoring session began with greetings, asking for news, and other brief chats. The first mentoring was carried out to get a reflection on the activities that will be carried out during the meeting at the beginning. During the "*urun rembug*" activity, several things became obstacles: (1) building communication to harmonise family meaningfulness and (2) forming a business together. However, on the one hand, several things changed the general conditions the Dasa Wisma members felt, including an increased sense of gratitude to the family.

For some members, gratitude emerged when they explored the purpose of marriage and understood the feelings experienced by their spouses and other family members. In addition, Dasa Wisma members began to identify various kinds of behaviour that appeared in their spouses or other family members. However, some acknowledged that they still followed their emotions (upset or angry because of trivial things).

The community service programme was carried out to strengthen the previous service carried out by Rustam & Nurbaya (2023), which focused on family functions as an effort in mental strengthening so that it could become a preventive effort in responding to the fact of increasing disharmony in the family. This service programme emphasises peace training with structured and continuous meetings to obtain behavioural changes. Kewal et al. (2022) emphasised that financial management training is a solution to tackle the issues of household disharmony. This service programme complements married life's psychological and spiritual

elements, which sometimes still cause problems of lack of financial fulfilment by increasing gratitude, patience, and sincerity through the concept that peace becomes an effort of transcendence.

Changes in Household Harmony Behavior in Various Aspects

Understanding changes in household harmony behaviour is done by distributing family harmony scales by focusing on five aspects that reinforce household harmony: communication skills, conflict resolution skills, daily interactions, strengthening family identity, and building quality time in the household. The changes in behaviour are shown in the increase in scores on each aspect, which is presented in [Table 4](#).

Table 4. Changes in Marital Harmony Aspects

Aspects of Marital Harmony	Score Before Training	Score After Training
Ability to communicate	85%	91%
Ability in conflict resolution	78%	85%
Daily interaction	77%	83%
Strengthening family identity	77%	83%
Building quality time	85%	92%

Source: Service Data (2023)

Table 4 shows an increase in scores from before the peace training was conducted and after the training was conducted in all aspects of harmony in the household. In addition to the rise in scores, behaviour changes are seen based on the results of the reflection expressed by the diaries written by participants in the Dasa Wisma group.

There is somehow improvement in communication relationships in the family, namely the process carried out by mothers as a Dasa Wisma group in fostering more intimate relationships with family members. The management of feelings and emotions is the most important part of the communication process. Communication development impacts the process and pattern of daily interactions to strengthen marital harmony. This means that communication building is an integral part of the other aspects of harmony.

Research conducted by Matondang, Putri, Nasution, Padi, & Lingga (2024) suggested that intimacy is part of maintaining communication and avoiding the level of misunderstanding between partners. Even with the dedication conducted by Radjab et al. (2022), The communication process is an effort to prevent deviant behaviour in children and adolescents in the family so that marriage becomes an integral part of creating a more conducive environment.

Conflict resolution begins with more effective communication patterns, identifying various strengths and weaknesses that are carried out when problems are faced, and minimizing unpleasant events after the issues are encountered. In the aspect of strengthening family identity, the Dasa Wisma group has begun to inspire other family members and respect the decisions of other family members in the family of Dasa Wisma group members. This identifies an effort to build quality time by exploring more thoroughly experience after experience, which is rarely done.

Follow up

Peace training became the initial process in strengthening the household's harmony amidst the onslaught of negative facts about family harmony, which became an integral part of initiating this training. After the peace training, the follow-up plan was formulated individually and in groups by proposing the context of "Marital Peaceful and Harmonious". Marital peace is a concept and form of family indicated by inner peace, social peace, and peace with nature. This concept means that marital peace becomes a process and a final achievement in forming a family by reflecting in the context of a *sakinah* family and prioritising the values of *mawaddah* and *rahmah* as an internalisation of the meaningfulness of marriage. This is in line with Handari et al. (2023), who argued that family peace can have implications for a positive intervention for the sustainability of marriage.

The marital peace program is elaborated by periodically scheduling activities related to strengthening harmony in the family, such as joint gymnastics or joint sports activities, *yasinan* or recitation alternately between husband and wife by inviting ustadz or preachers and delivering themes related to strengthening harmony in the household, to the level of formulating children's participation in Dasa Wisma activities more thoroughly. This result aligns with research conducted by Umar (2017), which reveals that the values of peace can be internalised in the family to develop society. This statement also aligns with research conducted by Handari & Riyanto (2023), who argued that peace education in the context of the family refers to a peaceful condition in which the family has a philosophy of peace. *adem ayem lan tentrem, guyub rukun*, dan *unggah-ungguh* in an inseparable unity between one another. In addition, the context of a peaceful family also represents the value of da'wah (Nurlatifah & Handari, 2024).

Conclusion

The dedication to peace training within households can effectively help strengthen harmony in the home as an effort to create a "Marita Peaceful and Harmonious" to prevent various negative issues within the household. A harmonious marriage can be realised by internalising various knowledge, skills, and "peaceful" attitudes within the household, carried out continuously and sustainably. Efforts to create harmony within the household aim to foster and shape a better generation through meaningful learning and educational processes by conditioning the developmental environment.

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