

**MENTAL AND PHYSICAL RESILIENCE TO BUILD FAMILY  
HARMONY FROM THE PERSPECTIVE OF THE MINISTRY OF  
RELIGIOUS AFFAIRS' SAKINAH FAMILY**

**(A Study of Young Couples in Tamanarum Village, Parang District, Magetan  
Regency)**

**THESIS**

**By :**

**MUHAMMAD SAMSIDIN**

**SIN 22 0201110006**



**ISLAMIC FAMILY LAW DEPARTMENT**

**SHARIA FACULTY**

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM**

**MALANG**

**2026**

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**MALANG**

**2026**

## **STATEMENT OF THE AUNTENTICITY**

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that the thesis entitled:

**MENTAL AND PHYSICAL RESILIENCE TO BUILD FAMILY  
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**(A Study of Young Couples in Tamanarum Village, Parang District, Magetan  
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## APPROVAL SHEET

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**Mental And Physical Resilience To Build Family Harmony From The  
Perspective Of The Ministry Of Religious Affairs' Sakinah Family  
(A Study Of Young Couples In Tamanarum Village, Parang District,  
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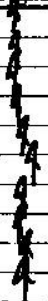
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1.	Fri, March 21 <sup>st</sup> 2025	Undergraduate thesis title	
2.	Tue, September 9 <sup>th</sup> 2025	Focus of the study Chapter I & II	
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**Mental And Physical Resilience To Build Family Harmony From The Perspective Of The Ministry Of Religious Affairs' Sakinah Family**

**(A Study Of Young Couples In Tamararum Village, Parang District, Magetan Regency)**

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## MOTTO

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

Meaning: Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.

(Ar-Rum:21)

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2. Prof. Dr. Hj Umi Sumbulah, M.Ag., Dean of the Sharia Faculty at the Maulana Malik Ibrahim State Islamic University (UIN) in Malang.
3. Erik Sabti Rahmawati MA., M.Ag., Head of the Islamic Family Law Study Program at the Maulana Malik Ibrahim State Islamic University (UIN) in Malang.
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apologizes for any shortcomings and mistakes and welcomes criticism and suggestions from all parties so that he can improve in the future.

Malang, February 4<sup>st</sup>, 2026  
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## TRANSLITERATION GUIDANCE

Transliteration is the transfer of Arabic writing into Indonesian writing (Latin), not the translation of Arabic into Indonesian. Included in this category are Arabic names of Arabs, while Arabic names of non-Arab nations follow the spelling of their respective national languages, or as written in the book being referred to. The writing of book titles in footnotes and bibliographies, still uses this transliteration provision.

### A. Consonants

The list of Arabic letters and their transliteration into Latin letters can be seen in the following table:

Arabic	Indonesian	Arabic	Indonesian
أ	ʾ	ط	Ṭ
ب	B	ظ	Ẓ
ت	T	ع	‘
ث	Th	غ	Gh
ج	J	ف	F
ح	Ḥ	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dh	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sh	ء	’
ص	Ṣ	ي	Y
ض	Ḍ		

Hamzah (ء) at the beginning of a word follows its vowel without any sign.

If the hamzah (ء) is located in the middle or at the end, it is written with a sign (').

### B. Vowel

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. Single vowels in Arabic, whose symbols are signs or harakat, are transliterated as follows:

Arabic Letters	Name	Latin Letters	Name
اَ	Fathah	A	A
اِ	Kasrah	I	I
اُ	Ḍammah	U	U

Arabic double vowels, whose symbols are a combination of harakat and letters, are transliterated as a combination of letters, namely:

Sign	Name	Latin Letters	Name
أَيّ	Fathah and ya	Ai	A and I
أوّ	Fathah and wau	Au	A and U

Example:

كَيْفَ : kaifa

هَوَّلَ : haula

### C. Maddah

Long vowels or maddah are in the form of harakat and letters, transliterated in the form of letters and signs, namely:

Harakat and Letters	Name	Letters and Sign	Name
اَ اِي	Fatḥah and alif or ya	Ā	a and the line above
اِ اِي	Kasrah and ya	Ī	i and the line above
اُ و	Ḍammaḥ and wau	Ū	u and the line above

Example:

مَاتَ : māta

رَمَى : ramā

قِيلَ : qīla

يَمُوتُ : yamūtu

#### D. Ta Marbūṭah

There are two transliterations for ta marbūṭah, namely ta marbūṭah which is alive or gets fatḥah, kasrah, and ḍammaḥ the transliteration is [t]. While ta marbūṭah which is dead or gets the letter sukun is transliterated as [h]. If the last word with ta marbūṭah is followed by a word that uses the article al- and the reading of the two words is separated, then ta marbūṭah is transliterated with ha (h), for example:

رَوْضَةُ الْاَطْفَالِ : rauḍah al-aṭfāl

الْحِكْمَةُ : al-ḥikmah

#### E. Syaddah (Tasydid)

Syaddah or tasydīd which in the Arabic writing system is symbolized tasydīd sign ( ّ ) in this transliteration is symbolized by a repetition of letters (double

consonants) marked with a syaddah sign. For example:

رَبَّنَا : rabbanā

نَجِّنَا : najjaīnā

الْحَق : al-hāq

نِعَم : nu'ima

أَعِدُّو : 'aduwwu

If the letter ى is tasydīd at the end of a word and is preceded by a letter with the letter kasrah (ِ ) then it is transliterated as maddah (ī). For example:

عَلِي : 'Alī (not 'Aliyy or 'Aly)

عَرَبِي : 'Arabī (not 'Arabiyy or 'Araby)

#### F. Sandang Letters

The article in the Arabic writing system is symbolized by a letter (alif lam ma'rifah). In this transliteration guideline, the article of faith is transliterated as usual, al-, both when it is followed by a syamsiah letter and a qamariah letter. The article does not follow the sound of the letter directly following it. The article is written separately from the word that follows it and is connected with a horizontal line (-). For example:

الشَّمْسُ : al-syamsu (not asy-syamsu),

الْبِلَادُ : al-bilādu

#### F. Hamzah

The letter hamzah when transliterated into apostrophe (') only applies to hamzahs located in the middle and end of words. However, if the hamzah is located. At the beginning of the word, it is not symbolised because in Arabic writing it is an alif.

For example:

النَّوْءُ : al-nau',

سَيِّءٌ : syai'un

### G. Writing Arabic Words Commonly Used in the Indonesian Language

Arabic words, terms or sentences that are transliterated are words, terms or sentences that have not been standardized in the Indonesian language. Words, terms or sentences that are already common and part of the Indonesian language treasury, or are often written in Indonesian writing, are no longer written according to the above transliteration method. For example, the words Quran (from al-Qur'ān), sunnah, hadith, special and general. However, when these words are part of a series of Arabic texts, they must be transliterated as a whole. Example:

Fī zilāl al-Qur'ān

Al-Sunnah qabl al-tadwīn

Al-'Ibārāt Fī 'Umūm al-Lafz lā bi khuṣūṣ al-sabab

### H. Lafz Al-Jalālah

The word "Allah" which is preceded by particles such as jarr and other letters or acts as a mudāf ilaih (nominal phrase), is transliterated without the letter hamzah.

Example:

دِينُ اللَّهِ : dīnullāh

As for the ta marbūṭah at the end of a word that is based on lafz al-jalālah, it is transliterated with the letter [t]. Example:

لَهُ : hum fī raḥmatillāh

## I. Capital Letters

Although the Arabic writing system does not recognize capital letters (All Caps), in transliteration these letters are subject to the provisions on the use of capital letters based on the applicable Indonesian spelling guidelines (EYD). Capital letters, for example, are used to write the initial letters of proper names (person, place, month) and the first letter at the beginning of a sentence. When a proper name is preceded by the word sandang (al-), the initial letter of the proper name is written in capital letters, not the initial letter of the article. If it is at the beginning of a sentence, then the letter A of the article is capitalised (Al-). The same provision also applies to the initial letter of the title of the reference preceded by the article al-, both when it is written in the text and in the reference notes (CK, DP, CDK, and DR). Example:

Wa mā Muḥammadun illā rasūl, Abū Naṣr al-Farābī

Syahru Ramaḍān al-laẓī unzila fih al-Qurʿān

Naṣīr al-Dīn al-Ṭūs

Abū Naṣr al-Farābī

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## ABSTRAK

Muhammad Samsidin, NIM 220201110006, 2026. **KETAHANAN MENTAL DAN FISIK UNTUK MEMBANGUN KEHARMONISAN KELUARGA PERSPEKTIF KELUARGA SAKINAH KEMENTERIAN AGAMA** (Studi Pasangan Muda Di Desa Tamanarum Kecamatan Parang Kabupaten Magetan). Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing : Dr. Ahmad Izzuddin, M. HI.

---

**Kata Kunci:** ketahanan mental dan fisik, pasangan muda, keharmonisan keluarga, keluarga sakinah.

Pernikahan pada usia muda merupakan fenomena sosial yang masih banyak dijumpai di masyarakat, termasuk di Desa Tamanarum Kecamatan Parang Kabupaten Magetan. Pada fase awal pernikahan, khususnya dalam kurun waktu kurang dari lima tahun, pasangan muda dihadapkan pada berbagai tantangan dan problematika rumah tangga yang menuntut kesiapan serta ketahanan mental dan fisik. Ketidaksiapan dalam aspek tersebut berpotensi memicu konflik yang dapat mengganggu keharmonisan keluarga. Oleh karena itu, penelitian ini bertujuan untuk mendeskripsikan ketahanan mental dan fisik pasangan muda dalam menghadapi problematika awal pernikahan serta menganalisis upaya yang dilakukan dalam membangun keluarga yang harmonis ditinjau dari perspektif keluarga sakinah Kementerian Agama Republik Indonesia.

Penelitian ini menggunakan metode penelitian empiris dengan pendekatan kualitatif. Pengumpulan data dilakukan melalui wawancara dan dokumentasi terhadap penghulu Kantor Urusan Agama Kecamatan Parang serta pasangan muda di Desa Tamanarum yang usia pernikahannya kurang dari lima tahun. Data yang diperoleh dianalisis secara deskriptif kualitatif untuk memahami kondisi ketahanan mental dan fisik pasangan muda serta relevansinya dengan konsep keluarga sakinah.

Hasil penelitian menunjukkan bahwa ketahanan mental dan fisik pasangan muda memiliki peran penting dalam menjaga stabilitas dan keharmonisan rumah tangga. Pasangan yang mampu mengelola emosi, menjalin komunikasi yang baik, saling memahami peran dan tanggung jawab, serta menjaga kesehatan fisik cenderung lebih mampu menghadapi konflik dan tekanan rumah tangga. Upaya membangun keharmonisan keluarga dilakukan melalui penguatan komunikasi, kerja sama antara suami dan istri, pemenuhan kebutuhan dasar keluarga, serta pengamalan nilai-nilai keagamaan yang sejalan dengan konsep keluarga sakinah Kementerian Agama. Dengan demikian, ketahanan mental dan fisik menjadi fondasi utama dalam mewujudkan keluarga yang harmonis, tenteram, dan berkelanjutan pada pasangan muda.

## ABSTRACT

Muhammad Samsidin, Student ID 220201110006, 2026. **MENTAL AND PHYSICAL RESILIENCE FOR BUILDING FAMILY HARMONY FROM THE PERSPECTIVE OF THE MINISTRY OF RELIGION'S SAKINAH FAMILY (A Study of Young Couples in Tamanarum Village, Parang District, Magetan Regency)**. Thesis. Islamic Family Law Departement, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang.

Supervisor: Dr. Ahmad Izzuddin, M. HI.

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**Keywords: mental and physical resilience, young couples, family harmony, sakinah family.**

Marriage at a young age is a social phenomenon that is still commonly found in society, including in Tamanarum Village, Parang District, Magetan Regency. In the early stages of marriage, especially within the first five years, young couples face various challenges and household problems that require preparedness and mental and physical resilience. A lack of preparedness in these aspects has the potential to trigger conflicts that can disrupt family harmony. Therefore, this study aims to describe the mental and physical resilience of young couples in facing the early problems of marriage and to analyze the efforts made in building a harmonious family from the perspective of the Ministry of Religious Affairs of the Republic of Indonesia.

This study uses an empirical research method with a qualitative approach. Data collection was conducted through interviews and documentation of the head of the Parang Subdistrict Religious Affairs Office and young couples in Tamanarum Village who have been married for less than five years. The data obtained was analyzed descriptively and qualitatively to understand the mental and physical resilience of young couples and its relevance to the concept of sakinah family.

The results of the study show that the mental and physical resilience of young couples plays an important role in maintaining household stability and harmony. Couples who are able to manage their emotions, establish good communication, understand each other's roles and responsibilities, and maintain physical health tend to be better able to deal with household conflicts and pressures. Efforts to build family harmony are carried out through strengthening communication, cooperation between husband and wife, fulfilling basic family needs, and practicing religious values in line with the Ministry of Religious Affairs' concept of a sakinah family. Thus, mental and physical resilience becomes the main foundation in creating a harmonious, peaceful, and sustainable family for young couples.

## خلاصة

محمد سمس الدين، رقم الطالب 220201110006، 2026. المرونة العقلية والجسدية لبناء الانسجام الأسري من منظور وزارة الأوقاف العامة (دراسة عن الأزواج الشباب في قرية تاماناروم، منطقة بارانج، محافظة ماجيتان). أطروحة. برنامج قانون الأسرة الإسلامي، كلية الشريعة، جامعة مولانا مالك

إبراهيم الإسلامية الحكومية، مالانج

المشرف: الدكتور أحمد عز الدين، M. HI.

### الكلمات المفتاحية: المرونة العقلية والجسدية، الأزواج الشباب، الانسجام الأسري، الأسرة السكنية

الزواج المبكر هو ظاهرة اجتماعية لا تزال شائعة في المجتمع، بما في ذلك في قرية تاماناروم، مقاطعة بارانج، محافظة ماجيتان. في المراحل الأولى من الزواج، وخاصة خلال السنوات الخمس الأولى، يواجه الأزواج الشباب تحديات ومشاكل منزلية مختلفة تتطلب استعدادًا ذهنيًا وجسديًا وقدرة على التكيف. وقد يؤدي عدم الاستعداد في هذه الجوانب إلى نشوب نزاعات يمكن أن تزعزع الوثام الأسري. ولذلك، تهدف هذه الدراسة إلى وصف المرونة العقلية والبدنية للأزواج الشباب في مواجهة المشاكل المبكرة للزواج وتحليل الجهود المبذولة لبناء أسرة متناغمة من منظور وزارة الشؤون الدينية في جمهورية إندونيسيا.

تستخدم هذه الدراسة أساليب البحث التجريبي مع نهج نوعي. تم جمع البيانات من خلال مقابلات وتوثيق مع رئيس مكتب الشؤون الدينية في منطقة بارانج والأزواج الشباب في قرية تاماناروم الذين تزوجوا منذ أقل من خمس سنوات. تم تحليل البيانات التي تم الحصول عليها بشكل وصفي ونوعي لفهم المرونة العقلية والبدنية للأزواج الشباب وأهميتها لمفهوم الأسرة السكنية

تشير نتائج الدراسة إلى أن المرونة العقلية والبدنية للأزواج الشباب تلعب دورًا مهمًا في الحفاظ على استقرار الأسرة ووثامها. فالأزواج القادرون على إدارة عواطفهم، وإقامة تواصل جيد، وفهم أدوار ومسؤوليات بعضهم البعض، والحفاظ على صحتهم البدنية، يميلون إلى أن يكونوا أكثر قدرة على التعامل مع النزاعات والضغوط الأسرية. تتم الجهود المبذولة لبناء الانسجام الأسري من خلال تعزيز التواصل والتعاون بين الزوج والزوجة، وتلبية الاحتياجات الأساسية للأسرة، وممارسة القيم الدينية بما يتماشى مع مفهوم الأسرة السكنية الذي وضعت وزارة الأوقاف والشؤون الدينية. وبالتالي، تصبح المرونة العقلية والبدنية الأساس الرئيسي لخلق أسرة متناغمة ومسالمة ومستدامة للأزواج الشباب.

# CHAPTER I

## INTRODUCTION

### A. Background

Young couples are the first step in building a family. Young couples can be one of the social problems in Indonesia, and this occurs in both rural and urban areas and must be addressed by various parties, due to the various impacts and risks that may occur. Marriage at a young age has many risks as a consequence of not yet achieving physical, psychological, psychosocial, and spiritual maturity. It is not uncommon for couples who are still too young to experience marital failure. Marriage at a young age greatly affects the family's psychology, characterized by frequent domestic disputes as a result of mental, emotional, social, economic, and cultural immaturity in dealing with problems.<sup>1</sup> Young couples are common during puberty, as teenagers are very susceptible to sexual behavior.<sup>2</sup>

According to Romauli, as quoted by Dwi Nurmawaty, early marriage is marriage that takes place during adolescence and generally causes problems, both physiologically and psychologically, as well as socio-economically. Pregnancy and childbirth at a young age are highly susceptible to morbidity and maternal mortality. Indonesia ranks 37th in the world in terms of early marriage

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<sup>1</sup> Opi Andriani, Taufik Taufik, and Rezki Hariko, "Gambaran Permasalahan Pasangan Muda Di Kabupaten Kerinci," *JKI (Jurnal Konseling Indonesia)* 3, no. 1 (2017): 1–8.

<sup>2</sup> Fajar Tri Utami, "Penyesuaian Diri Remaja Putri Yang Menikah Muda," *Psikis: Jurnal Psikologi Islami* 1, no. 1 (2015): 11–21.

and ranks second in ASEAN after Cambodia.<sup>3</sup> According to the Central Statistics Agency (BPS), 33.76% of young people in Indonesia recorded their first marriage between the ages of 19 and 21 in 2022. Then, 27.07% of young people in the country were married for the first time between the ages of 22 and 24. There were also 19.24% of young people who first married between the ages of 16 and 18.<sup>4</sup>

When viewed by gender, the age of first marriage for young men and women certainly differs, with men tending to marry later than women. Specifically, 35.21% of young men marry for the first time between the ages of 22 and 24. A total of 30.52% of young men record their first marriage at the age of 25-30 years. Meanwhile, 37.27% of young women have their first marriage at the age of 19-21 years. Then, 26.48% of young women marry for the first time when they are 16-18 years old.<sup>5</sup> However, in reality, many people marry at a young age and are still very unprepared to deal with the challenges of married life.

Around us, there are many young couples, both from the community and among our peers. The impact of early marriage will affect the mental and psychological well-being of both husband and wife, which will in turn affect their family life. Hurlock explains in a journal cited by Danik Suryani that teenagers who marry young tend to have more difficulty adjusting and tend to

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<sup>3</sup> Dwi Nurmawaty and Irdanuraprida Idris, "Dampak Pernikahan Dini Terhadap Kesehatan Mental Dan Psikologis Pada Remaja," *Jurnal Pengabdian Masyarakat* Vol 10, No (2024).

<sup>4</sup> A W Finaka and Y Nurhanisah, "Mayoritas Pemuda Di Indonesia Menikah Muda," *Retrieved February 1 (2023): 2023.*

<sup>5</sup> Finaka and Nurhanisah. Mayoritas Pemuda Di Indonesia Menikah Muda.

be jealous of their friends and surroundings. This indicates that young couples who marry early will experience emotional pressure between them. Kartono argues in a journal cited by Danik Suryani that one of the reasons teenagers marry is because of their desire to live happily with their partner.<sup>6</sup>

Although the law stipulates a minimum age for marriage, many people reach the minimum age for marriage but are not mentally and physically ready to start a family. Based on Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning the age of marriage in article 7 paragraph (1) which states that “marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years”. This explains that adolescents aged 12 to 15 should not be allowed to marry under state law, with the aim of reducing divorce rates, producing healthy and high-quality offspring, reducing the risk of maternal and child mortality during childbirth, and strengthening education as much as possible.<sup>7</sup>

At that age, a person who gets married has reached adulthood, where they are capable of shouldering their respective responsibilities and roles as husband and wife. However, there are still many cases of underage marriage where the man and woman are not yet adults and mature according to the law. This can occur due to several factors, including their low level of education, which influences their mindset in understanding the nature and purpose of marriage.

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<sup>6</sup> Danik Suryani and Wahid Abdul Kudus, “Fenomena Menikah Muda Dikalangan Remaja Perempuan Di Kelurahan Pipitan,” *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 2 (2022): 170–79, jurnal.untan.ac.id. <https://doi.org/10.26418/J-Psh.V13i2.54437>.

<sup>7</sup> Karimulloh Karimulloh, Chandradewi Kusristanti, and Arif Trimman, “Persiapan Pernikahan Dalam Pendekatan Islam, Psikologi, Dan Finansial,” *E-Dimas: Jurnal Pengabdian Kepada Masyarakat* 14, no. 2 (2023): 201–6. File:///C:/Users/Afril/Downloads/11100-49508-1-Pb%20(1).Pdf.

Then, there are economic and environmental factors that can also cause marriage at a young age. In reality, marriage at a young age will have both positive and negative impacts that affect the personal and social lives of those who marry young.<sup>8</sup>

According to the National Population and Family Planning Agency (BKKBN), the ideal age for men to marry is at least 25 years old. Meanwhile, the ideal age for women to marry is at least 21 years old. However, these recommendations were not made without reason. The reason is that in Indonesia in 2018, 1 in 9 children or 11.21% of women aged 20-24 were married before the age of 18 (BPS). Therefore, in the 2020 RPJMN, the government is targeting a reduction in the child marriage rate from 11.2% to 8.74%. Thus, the recommended age for marriage aims to prevent early marriage. This is because marriage at an early age triggers a number of risks, including: 1). Psychological instability will affect child-rearing patterns. 2). Immaturity in age and mental development can impact children's nutrition and health. 3). Early marriage can put young women at risk of health problems due to early pregnancy. 4). The potential for cervical cancer in adolescents under the age of 20 who are sexually active.<sup>9</sup>

Marriage in Islam is considered sacred. The main purpose of marriage is to worship Allah SWT and follow the Sunnah of the Prophet Muhammad with sincerity, responsibility, and adherence to the rules that must be obeyed.<sup>10</sup> The

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<sup>8</sup> Suryani and Kudus, "Fenomena Menikah Muda Dikalangan Remaja Perempuan Di Kelurahan Pipitan." *Jurnal pendidikan sosiologi dan humaniora*, vol, 13 (2022)

<sup>9</sup> Finaka and Nurhanisah, "Mayoritas Pemuda Di Indonesia Menikah Muda."

<sup>10</sup> Karimulloh, Kusristanti, and Trimman, "Persiapan Pernikahan Dalam Pendekatan Islam, Psikologi,

purpose of marriage as stated in Surah Ar-Rum verse 21 states this

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ<sup>11</sup>

“Among His signs is that He created for you mates from among yourselves, that you may find tranquility in them; and He has put love and mercy between you. Verily, in that are signs for those who reflect.” (Ar-Rum:21)

This argument clearly states that as Muslims, we are encouraged to follow the Prophet and practice this as a form of worship to Allah SWT. Marrying at a young age will cause unrest and problems, resulting in a lack of harmony within the family.<sup>12</sup> The latest data shows that teenage marriages are on the rise in Magetan Regency. In Parang District, there are a large number of marriages, with 25,461 married couples as of March 19, 2024.<sup>13</sup> From the data, it appears that in Tamanarum Village, there are many couples who marry between the ages of 20 and 30, and it is necessary to consider whether they are able to build a prosperous family or whether marriage adds to the burden of life.

This data shows that the level of confidence and persistence of the people of

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Dan Finansial.”

<sup>11</sup> Al Quran, “Tim Penerjemah, Al Quran Dan Terjemahnya Ar Rum Ayat 21,” Quran.Com, accessed December 10, 2024, <https://quran.com/ar-rum/21>.

<sup>12</sup> Nabella Deliana Yunita Et Al., “Konsep Keluarga Harmonis:(Perbandingan Buya Hamka Dan Wahbah Al-Zuhayli Dalam Qs. Ar-Rum 21),” *Tashdiq: Jurnal Kajian Agama Dan Dakwah* 6, No. 3 (2024): 51–60.

<sup>13</sup> Kab Magetan, “Jumlah Penduduk Menurut Kecamatan Dan Jenis Kelamin Di Kabupaten Magetan,” *Badan Pusat Statistik Kabupaten Magetan*, 2023., <https://Magetankab.Bps.Go.Id/Id/Statistics-Table/1/Mtm1nsmx/-Jumlah-Penduduk-Menurut-Kecamatan-Dan-Jenis-Kelamin-Di-Kabupaten-Magetan--2023.Html>

Tamanarum Village in building a family is very high.

Mental and physical resilience in marriage is an issue that must be resolved, especially for women who will eventually conceive, give birth, breastfeed, and raise children. This certainly requires a more mature and wise mindset in order to improve family harmony. In Tamanarum Village, married couples are not necessarily harmonious; some are prosperous, while others have additional burdens in life. Husbands must work hard because they have many obligations to fulfill in order to meet the needs of their families, ranging from economic to household needs. The mental and physical readiness of a household will interfere with building family harmony, and of course, it can cause conflict within the household. Based on the above explanation, it can be concluded that conflicts arising from the importance of mental and physical readiness in marriage are related to building family harmony.

### **B. Problem Formulation**

Based on the above background, it can be concluded that the research questions are as follows:

1. How do young couples in Tamanarum Village face the mental and physical challenges of early marriage and build family harmony?
2. What efforts do young couples in Tamanarum Village make in building a harmonious family from the perspective of the Ministry of Religious Affairs' sakinah family?

### **C. Research Objectives**

Based on the research formulation described in the previous point, the objectives of this study are as follows:

1. To describe the mental and physical resilience of young couples in Tamanarum Village in facing problems and challenges at the beginning of marriage in building family harmony.
2. To analyze the efforts made by young couples in Tamanarum Village in building a harmonious family from the perspective of the Ministry of Religious Affairs' *sakinah* family.

#### **D. Research Scope**

The benefits of this research are to provide understanding and insight for everyone who reads it. The author can describe at least two benefits of this research, namely theoretical and practical benefits. The following is a description of these benefits

##### 1. Theoretical Benefits

The academic benefit of this research is that it serves as supplementary literature and material for consideration by academics who wish to conduct similar research. From the perspective of family law, this research is expected to provide a new scientific perspective on the close relationship between mental and physical readiness in young couples and family harmony.

##### 2. Practical Benefits

###### 1) For the Community of Tamanarum Village

The expected benefits of this research can be examined by the community. Namely, to provide education related to mental and physical resilience in young marriages that occur in society in general.

## 2) For Young Couples

With this research, young married couples can pay attention to and prepare themselves mentally and physically to respect each other in creating a harmonious family.

## 3) For Institutions

Providing education and new strategies on the importance of mental and physical resilience in the family to build family harmony for the community in Tamanarum Village, Parang District, Magetan Regency.

## 4) For Future Researchers

The benefits that can be gained by future researchers are as reference material and a reference for conducting further research and also as material for consideration in conducting newer research.

## **E. Operational Definition**

### **1. Young Couples**

Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the One Almighty God. Young couples are generally still in the development stage and need to continue learning to live their married life.<sup>14</sup> The young couples in this study were married couples who met the age requirements for marriage in accordance with Law No. 16 of 2019, namely reaching the age of 19, in building family harmony.

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<sup>14</sup> Ibnu Abid et al., "Strategi Bimbingan Konseling Islami Dalam Membina Rumah Tangga Bagi Pasangan Muda," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 1 (2025): 188–96.

This study focuses on young couples who have reached young adulthood and have been married for less than 5 years. Many unexpected things happen in marriage due to psychological factors.<sup>15</sup> Young couples who marry do so due to economic, social, cultural factors, and even accidents (due to pregnancy outside of marriage). This finding tends to have a more negative impact, as they are not yet mentally, emotionally, and physically ready to start a family. Young couples are vulnerable to society's lack of education and understanding in building a family.<sup>16</sup>

## 2. Family Harmony

Terminologically, harmony comes from the word harmonious, which means compatible and in tune. The focus of harmony is a state of compatibility and harmony. Harmony aims to achieve compatibility and harmony. In family life, it is necessary to maintain both of these things in order to achieve family harmony.<sup>17</sup> Family harmony is a state in which family members are filled with peace, warmth, tranquility, affection, mutual understanding, dialogue, and good cooperation between family members. Family harmony can be seen in the responsibility of nurturing a family based on mutual respect, acceptance, appreciation, trust, and love. A harmonious family is one that can lead a person to a happier, more dignified, and more

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<sup>15</sup> Vina Witri Astuti, "Hubungan Antara Kestabilan Emosi Dengan Psychological Well Being Pada Pasangan Muda" (Insttutional Repository, 2011), <https://digilib.uns.ac.id/dokumen/detail/21488>.

<sup>16</sup> Adji Pratama Putra and Agung Burhanusyihab, "Normalisasi Trend Nikah Muda: Analisis Struktural Fungsional Dan Maqashid Syariah," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 5, no. 1 (2023): 104–19.

<sup>17</sup> Noffi Yanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 3, no. 1 (2020): 8–12.

peaceful life. Family harmony is characterized by unity, open communication, and warmth among family members.<sup>18</sup>

### 3. Sakinah Family

A sakinah family is a family that begins with the love (mawaddah) shared by husband and wife, which then develops into affection (rahmah) as the family grows in size, until tranquility and peace are achieved in their lives.<sup>19</sup> The family is the smallest community that includes a father and mother and their descendants, each of whom has their own duties, obligations, and rights. Sakinah is the peace and tranquility of the heart in family life.<sup>20</sup>

## F. Systematic Of Discusion

In order to make the structure of this thesis more systematic and interconnected between chapters, the researcher generally describes the structure of the research on the mental and physical resilience of young couples in building a harmonious family, as follows:

**CHAPTER I Introduction** This chapter contains an introduction, consisting of background information explaining the reasons why the researcher chose this title, a problem formulation containing the questions to be answered in this study, the research objectives, the theoretical and practical

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<sup>18</sup> “Keharmonisan Keluarga (Pengertian, Aspek, Faktor Yang Mempengaruhi Dan Cara Meningkatkan),” *Kajian Pustaka.Com*, accessed November 10, 2024, <https://www.kajianpustaka.com/2020/06/keharmonisan-keluarga.html#1-aspek-aspek-keharmonisan-keluarga>.

<sup>19</sup> Siti Chadijah, “Karakteristik Keluarga Sakinah Dalam Islam,” *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (2018).

<sup>20</sup> Asad Asad, “Membangun Keluarga Sakinah,” *Tazkiya: Jurnal Pendidikan Islam* 7, no. 2 (2018).

benefits of the research, operational definitions explaining each variable selected by the researcher in the research title to avoid misunderstandings, and a systematic discussion containing an outline of the thesis to be written by the researcher.

**CHAPTER II Literature Review** This chapter discusses the literature review. This chapter describes previous research and theoretical foundations. The literature review of this study covers the definition and mechanism of mental and physical readiness in young couples. Furthermore, this chapter also discusses mental and physical resilience in the theory of a harmonious family.

**CHAPTER III Research Method** This chapter describes the research method used by the researcher in this study. In this study, the author uses empirical research with methods of documentation, classification, data verification, analysis, and conclusion of the results of research related to the mental and physical resilience of young couples in building a harmonious family in Tamanarum Village, Parang District, Magetan Regency.

**CHAPTER IV Research Results and Discussion** This chapter presents the results of interviews conducted by the researcher with young couples in Tamanarum Village, Parang Subdistrict, which were then analyzed by the researcher to answer the research question regarding the mental and physical resilience of young couples in building family harmony in Tamanarum Village, Parang Subdistrict, Magetan Regency.

**CHAPTER V Conclusion** This chapter is the last chapter in the study, which contains conclusions and suggestions. It consists of conclusions and

suggestions. The conclusions are made to narrow down the analysis made in the previous chapter. Meanwhile, the suggestions contain input for the issues discussed and for future studies with the same topic

## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Studies

Previous research is a topic that discusses research conducted by previous researchers that the author has found on the research topic being carried out by the researcher. The purpose of previous research is to explain and describe similarities and differences and to provide material for consideration by the researcher. The following are some of the previous studies that the author has found:

First, research conducted by Danik Suryani and Wahid Abdul Kudus in October 2022, entitled *The Phenomenon of Early Marriage Among Teenage Girls in Pipitan Village*. This research was conducted with the aim of finding out how the phenomenon of early marriage among teenage girls in Pipitan Village, Serang City, Banten Province. The method used in this study was qualitative, and the techniques and procedures used in this study were observation, whereby the researchers could observe the research objects more carefully and in greater detail. In addition, the researchers also used interviews as a data collection technique.<sup>21</sup>

Second, research conducted by Adji Pratama Putra and Agung Burhanusyihab in 2023, entitled *Normalization of the Trend of Early Marriage:*

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<sup>21</sup> Suryani and Kudus, "Fenomena Menikah Muda Dikalangan Remaja Perempuan Di Kelurahan Pipitan." *Jurnal pendidikan sosiologi dan humaniora*, vol, 13 (2022)

Functional Structural Analysis and Maqashid Sharia. This research is classified as empirical legal research with a qualitative approach. This library research-based study incorporates structural functional theory and maqashid syariah to provide solutions for young marriage. The data sources for this research were obtained from interviews with the head of the Depok Subdistrict KUA. The researchers provided solutions to the trend of young marriage so that it does not become commonplace, using two perspectives.<sup>22</sup>

Third, research conducted by Fifin Dwi Purwaningtyas and colleagues in November 2022, entitled *The Psychological Impact of Early Marriage on Women*. The method used to compile this report was qualitative. Descriptive qualitative research was used for this study. Women who were married and in their late teens met the criteria used to select subjects for the study on the psychological effects of early marriage on women. This research was conducted in Manunggal Village in Jombang, East Java. The methods used were Data Reduction, Triangulation, and Conclusion Drawing, while the Data Collection Methods included Observation, Interviews, and Coding to obtain actual data.<sup>23</sup>

Fourth, research conducted by Muhamad Zulfa Perdian in 2024, entitled *Implementation of the Concept of Sakinah Family (A Study of Early Marriage Families in Gegelang Village, Lingsar District, West Lombok Regency)*. The

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<sup>22</sup> Putra and Burhanusyihab, "Normalisasi Trend Nikah Muda: Analisis Struktural Fungsional Dan Maqashid Syariah." *Al-Manhaj: Journal of Indonesian Islamic Family Law*, Vol 5 (2023)

<sup>23</sup> Fifin Dwi Purwaningtyas et al., "Dampak Psikologis Pernikahan Dini Bagi Perempuan," *Jurnal Psikologi Wijaya Putra (Psikowipa)* 3, no. 2 (2022): 21–26.

approach used in this study was a case study approach. A case study approach is a research method conducted by exploring an object in depth. It analyzes specific issues related to the research to be conducted. The researcher used normative, legal, and sociological perspectives in the study. The researcher visited homes to interview the community about Sakinah families and early marriage.<sup>24</sup>

Fifth, research conducted by Akmalul Haqqul Yaqin in 2022, entitled The psychological impact of early marriage on family harmony in Pinrang Regency, Batu Lappa District, Tapporang Villa ge. The researcher used qualitative research. This descriptive qualitative research describes the psychological impact of early marriage on family harmony. The data sources used in this study were interviews with competent informants who have knowledge in this field..<sup>25</sup>

Table 2.1 Differences & Similarities with Previous Research

No	Title	Similarities	Differences
1.	Danik Suryani. The Phenomenon of Early Marriage Among Teenage Girls in Pipitan Village. 2022	Research object. The object in question is early marriage. The method used in this research is qualitative.	The phenomenon of early marriage among teenagers. Using Max Weber's social action theory.

<sup>24</sup> Muhammad Zulfa Perdian, "Implementasi Konsep Keluarga Sakinah (Telaah Pada Keluarga Pernikahan Dini Di Desa Gegelang Kec Lingsar Kab Lombok Barat)" (Universitas Islam Indonesia, 2024), <https://dspace.uin.ac.id/handle/123456789/55744>.

<sup>25</sup> Akmalul Haqqul Yaqin, "Dampak Psikologis Pernikahan Usia Dini Terhadap Keharmonisan Keluarga Di Kabupaten Pinrang, Kecamatan Batu Lappa, Desa Tapporang," 2022, 1–119, <https://repository.iainpare.ac.id/id/eprint/4445/>.

2.	Adji Pratama Putra, Normalization of Early Marriage: Structural Functional Analysis and Maqashid Sharia. 2023	Research subject. The subject in question discusses early marriage.	Using structural functional theory and maqashid sharia. The data sources were derived solely from interviews with village chiefs.
3.	Fifin Dwi Purwaningtyas, The Psychological Impact of Early Marriage on Women. 2022	Subject of discussion. The subject discussed is the psychology of marriage. Using the qualitative	Discussing early marriage. Research methods used: Data Reduction, Triangulation, and Conclusion Drawing.
4.	Muhamad Zulfa Perdian, Implementation of the Concept of Sakinah Family (A Study of Early Marriage Families in Gegelang Village, Lingsar District, West Lombok Regency). 2024	The concept of a harmonious family, the method used in the research is qualitative.	Discussing early marriage. This study uses normative, legal, and sociological perspectives.
5.	Akmalul Haqqul Yaqin, The psychological impact of early marriage on family harmony in Pinrang Regency, Batu Lappa District, Tapporang Village. 2022	The concept of discussion uses family harmony, using qualitative methods.	Discussing early marriage, focusing on the psychological impact

The table above shows that research on early marriage has been conducted by several researchers over the past five years. The significant differences between previous studies and the study to be examined lie in the following aspects: First, the object of this study is young couples in

Tamanarum Village, Parang District, Magetan Regency. Second, the theory used in this study is the *sakinah* family theory. Third, the methodology used in this study is qualitative research.

## **B. Theoretical Framework**

### **1. The Problem of Early Marriage**

According to the Big Indonesian Dictionary (KBBI), the word *nikah* means a marriage bond (contract) that is carried out in accordance with legal provisions and religious teachings.<sup>26</sup> Early marriage is a marriage that is vulnerable to underage and unprepared for family life. Early marriage is a marriage that occurs in adolescents under the age of 20 who are not yet ready to get married. In Indonesia, the minimum age for marriage is regulated in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. Article 7 states that “Marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years”.<sup>27</sup>

Marriage at a relatively young age, especially when the marriage has not yet reached five years, is an early phase full of adjustment processes. At this stage, couples are still in a transition period from individual life to a shared life that demands social, emotional, and economic responsibilities. Common problems include financial constraints, mental unpreparedness in dealing with domestic conflicts, and the instability of the roles of husband and wife. Lack of experience in managing problems often causes couples to

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<sup>26</sup> Jagokata, “*Arti Kata Nikah Menurut KBBI*,” jagokata.com, n.d., <https://jagokata.com/arti-kata/nikah.html>.

<sup>27</sup> Mahkamah Konstitusi Republik, “UU Nomor 16 Tahun 2019” (1974), <https://peraturan.bpk.go.id>.

experience psychological pressure, so emotional maturity and good communication skills are needed to prevent conflicts from developing into family disharmony.

In terms of mental resilience, early marriage requires couples to be able to manage their emotions, stress, and differences of opinion in a healthy manner. Mental resilience becomes even more crucial when couples begin to face the arrival of a child, whether during pregnancy, childbirth, or after giving birth.<sup>28</sup> During this phase, mothers may experience significant emotional changes, including baby blues, which, if not balanced with support from their partner and family, can affect marital harmony. Therefore, mutual understanding, empathy, open communication, and a fair division of roles are important factors in maintaining the psychological stability of couples in the early stages of marriage.<sup>29</sup>

In addition to mental resilience, physical resilience is also an equally important factor in young marriages. Good physical health supports the couple's ability to optimally carry out their domestic, economic, and child-rearing roles.<sup>30</sup> A healthy diet, adequate rest, light exercise, and fatigue management are basic needs that must be considered from the beginning of marriage. Maintaining physical endurance has a direct impact on the emotional well-being of the couple, thereby fostering a more harmonious

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<sup>28</sup> Hilmi Yumni, Baiq Dewi Harnani, and Hasyim As' ari, *Kesiapan Maternal Menjadi Orang Tua Di Perkawinan Muda* (Rizmedia Pustaka Indonesia, 2025).

<sup>29</sup> E. B. Hurlock, *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan* (Jakarta: Erlangga, n.d.).

<sup>30</sup> Muhammad Yani et al., *Penguatan Ketahanan Keluarga Di Era Digital* (Syiah Kuala University Press, 2024).

relationship. Thus, the success of a young marriage in the first five years is largely determined by the couple's ability to continuously build mental and physical resilience as the foundation for a harmonious family.<sup>31</sup>

## 2. Mental and Physical Endurance

According to the Complete Dictionary of Psychology cited in the literature review, Resilience/ke-ta-han-an/ n refers to endurance (strength); strength (of heart, physical); endurance; the culture of strength and determination of a nation in defending its indigenous culture, including regional cultures, from foreign cultural influences that could potentially damage or endanger the nation's survival; national strength, capability, endurance, and tenacity that become the goals of a nation in facing challenges, threats, obstacles, and disturbances that come from outside or within, which directly or indirectly endanger the survival of the nation and state.<sup>32</sup>

Mental resilience is the psychological and emotional ability of a married couple in the early stages of marriage to manage emotions, manage stress, behave maturely, and remain resilient and committed in facing the various challenges of married life.<sup>33</sup> Mental resilience for young couples is a crucial foundation for creating a harmonious and harmonious family, as a strong mentality helps couples be patient, respect each other, and use religious values as a guideline in resolving household issues.<sup>34</sup>

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<sup>31</sup> M. M Friedman, *Keperawatan Keluarga: Teori Dan Praktik*. (Jakarta: EGC, n.d.).

<sup>32</sup> Kamus Besar Bahasa Indonesia, "Arti Ketahanan," KBBI, 2026,

<sup>33</sup> Zakiyah Daradjat, *Kesehatan Mental* (Jakarta: PT Gunung Agung, 2016).

<sup>34</sup> Kementerian Agama RI, *Membangun Keluarga Sakinah* (Jakarta: Direktorat Bina KUA dan

Physical resilience is the ability of a married couple in the early stages of marriage to maintain and sustain physical health, stamina, and fitness in carrying out their household roles and responsibilities. This physical resilience encompasses physical readiness to face daily activities, workloads, and the biological and reproductive demands that arise in married life.<sup>35</sup> Physical resilience for young couples plays a crucial role in supporting household stability, as healthy physical conditions enable couples to optimally carry out family functions, including economic, social, and caregiving aspects. Couples with good physical resilience tend to be better able to cope with fatigue, work pressure, and the dynamics of married life without easily experiencing health problems.<sup>36</sup>

Marriage requires preparation, both financially and mentally and physically, in order to build a family. Young couples certainly have a lot to prepare, including mental and physical preparation for building a family. Mental readiness is a strong foundation for building a happy and prosperous marriage. Physically, preparation can include readiness to carry out daily activities, including sexual activity. Physical conditions can include temporary and permanent physical conditions, including physical condition, disability, or sensory impairment. Mental conditions are related to self-confidence, views on responsibilities, and adaptability.<sup>37</sup>

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Keluarga Sakinah, 2017).

<sup>35</sup> Soekidjo Notoatmodjo, *Lmu Kesehatan Masyarakat: Prinsip-Prinsip Dasar* (Jakarta: Rineta Putra, 2012).

<sup>36</sup> RI, *Membangun Keluarga Sakinah*.

<sup>37</sup> Roykhatun Nikmah et al., "Literasi Pra-Nikah Di Era Digital: Edukasi Dan Sharing Gen-Z Tentang Kesiapan Ekonomi, Mental, Hukum Dalam Pernikahan Ideal Di MAN 1 Boyolali," *Jurnal*

In addition to physical health, mental health is also necessary in building a family. Mental readiness is still related to age. It cannot be denied that the more mature a person is, the more mature and stable their mental condition usually is. Mental readiness is very much needed because in a family there are certainly many challenges and problems that must be faced. In facing household challenges, a mature mental condition is needed in order to be able to overcome them well.<sup>38</sup>

### **3. Family Harmony in the Perspective of Islamic Psychology**

A Family harmony is a factor that supports individual development in various aspects to support individual life, both now and in the future. Harmony and balance, from a terminology perspective, are two words that can be used to describe the meaning of harmony. The key points of the word harmony are a state of balance and a state of harmony. The purpose of harmony itself is to achieve balance and harmony. In family life, it is important to follow these two principles to achieve family harmony.

Harmony is a matter of (conditions) being appropriate and agreed upon. A harmonious and high-quality family is one that is peaceful, happy, orderly, disciplined, respectful and appreciative of one another, forgiving, helpful in truth, hardworking, neighborly, devout in worship, devoted to parents, loves knowledge, and uses free time for positive activities. This explanation is part of the aspects involved in forming a harmonious family.<sup>39</sup>

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*Pengabdian Kepada Masyarakat Desa (JPMD)* 6, no. 2 (2025): 587–607.

<sup>38</sup> Nita Puji, *Sedang Mempersiapkan* (Elex Media Komputindo, 2021).

<sup>39</sup> Firdaus Nur Azizah, "Membangun Rumah Tangga Yang Harmonis Menggunakan Konseling Keluarga Berbasis Pendekatan Behavioral," *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan*

There are two opinions regarding the purpose of marriage. First, those who agree argue that the purpose of marriage is to form a harmonious family, while its functions are: to have children, to fulfill human needs in the form of sexual desire and affection, to follow one of the teachings of religion, to protect oneself, one's honor, and one's family from evil and destruction, to foster a sense of responsibility between rights and obligations, and to nurture the household to become a good community.

Second, the opinion that considers the need for a distinction between the functions and purposes of marriage. Similar to the first opinion, the second opinion also argues that marriage has only one purpose, which is to build a harmonious family, while the functions of marriage are: creating spirituality within the family, producing offspring, performing social functions, education, and recreation.<sup>40</sup>

#### 4. A peaceful family

The word *sakinah* in Surah Ar-Rum verse 21 is written as “لِتَسْكُنُوا,” which comes from ‘سكن’ meaning to be still, calm after previously being shaken and busy. And “سكنة” is an isim fa'il that functions as an adjective, meaning calm, peaceful.<sup>41</sup> The family is the smallest unit of society, built on the basis of marriage, consisting of a father or husband, mother or wife, and children. A good family starts with a marriage, which is a spiritual bond

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*Konseling Islam* 6, No. 1 (2023).

<sup>40</sup> Dewi Lestari et al., “Pendekatan Sosiologi Hukum Islam Sebagai Upaya Menjaga Keharmonisan Keluarga Sakinah,” *MABAHITS: Jurnal Hukum Keluarga* 5, no. 02 (2024): 21–35.

<sup>41</sup> Abdul Kholik, “Konsep Keluarga Sakinah Dalam Perspektif Quraish Shihab,” *Inklusif: Jurnal Pengkajian Penelitian Syariah Dan Ilmu Hukum* 2, no. 2 (2017): 17–32.

between two people (a man and a woman) who become husband and wife with the aim of forming a happy and peaceful family based on belief in God Almighty.<sup>42</sup>

Djuju Sudjana in Rahmat and Gandaatmaja argues that a family includes parents and their children and has five distinctive characteristics, namely (1) a relationship between two people of opposite sexes, (2) a marriage that strengthens that relationship, (3) recognition of descendants, (4) a shared economic life, and (5) a household life.<sup>43</sup> According to the Indonesian dictionary, the definition of family consists of a father, mother, and children, which is the basic unit of kinship in society.<sup>44</sup>

In Arabic, the word *sakinah* conveys the meaning of calm, honorable, safe, loving, stable, and protected. This meaning is also used in verses of the Qur'an and hadith in the context of human life. Therefore, a *sakinah* family is an ideal condition in family life, and ideals are rarely achieved. It does not happen suddenly, but is supported by solid pillars that require struggle, time, and sacrifice. A *sakinah* family is a subsystem of the social system according to the Qur'an, not a building that stands on empty land.<sup>45</sup>

The word *sakinah* can simply be translated as peace. Based on verses from the Qur'an (QS. Al Baqarah/2:248; QS. At-Taubah/9:26 and 40; QS. Al-Fath/48: 4, 18, and 26), *sakinah* or peace is brought by Allah into the

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<sup>42</sup> Lestari et al., "Pendekatan Sosiologi Hukum Islam Sebagai Upaya Menjaga Keharmonisan Keluarga Sakinah."

<sup>43</sup> jalaluddin rahmat dan Muhtar Gandaatmaja, *Keluarga Muslim Dalam Masyarakat Modern* (Bandung: Remaja Rosda Karya, 1993).

<sup>44</sup> UW Santriyyani, "Pengertian Keluarga Sakinah," 2021, 8–25.

<sup>45</sup> M. Quraish Shihab, *Menabur Pesan Ilahi* (Jakarta: Lentera Hati, 2006).

hearts of the Prophets and believers so that they remain steadfast and undaunted in the face of any obstacles. So, based on the meaning of the word *sakinah* in these verses, *sakinah* in the family can be understood as a state of remaining calm even when facing many obstacles and trials in life.<sup>46</sup> The following are verses that mention *sakinah*. The verse of the Qur'an about *sakinah* is in Surah At-Taubah verse 26:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا  
وَذَلِكَ جَزَاءُ الْكَافِرِينَ

Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down forces you did not see, and punished the disbelievers. That is the recompense of the disbelievers.<sup>47</sup>

A family can be considered *sakinah* when its members communicate well with each other, love one another, and feel secure, comfortable, and peaceful, both physically and spiritually. The benchmark for a *sakinah* family is essentially difficult to measure, as each family has a different perspective on this matter.<sup>48</sup> A *sakinah* family is two words that complement each other, with *sakinah* as an adjective, which describes or explains the word family. A *sakinah* family is defined as a family that is peaceful, calm, happy, and prosperous in both body and soul, and is based on love and

<sup>46</sup> Adib Machrus et al., *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin* (Jakarta: Subdit Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017).

<sup>47</sup> NU Online, "At Taubah Ayat 26," accessed November 12, 2025, <https://quran.nu.or.id/at-taubah/26>.

<sup>48</sup> Lestari et al., "Pendekatan Sosiologi Hukum Islam Sebagai Upaya Menjaga Keharmonisan Keluarga Sakinah."

affection.<sup>49</sup>

A sakinah family is a family filled with love and God's mercy. There is no husband and wife who do not desire happiness for their family. However, there are many couples who encounter failure in their marriage or household, because they are faced with trials and tribulations that come one after another. In fact, whether a family is happy or broken depends entirely on the couple themselves. They are capable of building a household full of love and affection or not. For that, both must have a strong foundation in terms of understanding Islamic teachings. The factors needed to form a sakinah family are, first, the fulfillment of economic needs; second, the fulfillment of sexual needs; third, mutual understanding, being able to understand differences and adhering to religion.<sup>50</sup>

## 5. Characteristics of a Sakinah Family

There are three opinions regarding the characteristics of a sakinah family.

First, the Muhammadiyah Organization uses the term *Keluarga Sakinah*, which is understood as a family in which each member continuously develops their basic human abilities in order to become a person who is responsible for the welfare of other humans and nature, so that the family members always feel safe, calm, peaceful, and happy.<sup>51</sup> The five

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<sup>49</sup> Sri Finora and Jumni Nelli, "Mewujudkan Keharmonisan Dalam Rumah Tangga Menuju Keluarga Sakinah Dalam Perspektif Ulama Tafsir," *Jurnal Hukumah* 4, no. 2 (2021): 126–36.

<sup>50</sup> Kholik, "Konsep Keluarga Sakinah Dalam Perspektif Quraish Shihab."

<sup>51</sup> Machrus et al., *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

characteristics are as follows:

1. Power and intimacy. Husbands and wives have equal rights to participate in decision-making. This is an important basis for closeness in a relationship.
2. Honesty and freedom of expression. Every family member is free to express their opinion, including differing opinions. Even if opinions differ, everyone is treated equally.
3. Warmth, joy, and humor. When joy and humor are present in family relationships, every family member will feel comfortable interacting with each other.
4. Cheerfulness and mutual trust among all family members are important sources of happiness in the household. Organizational and negotiating skills. Organizing various tasks and negotiating (deliberating) when there are differences of opinion on many issues.
5. A shared value system. Religious moral values that serve as guidelines for all family members are the main reference in seeing and understanding the realities of life and as signposts in making decisions..<sup>52</sup>

Second, Nahdlatul Ulama uses the term *Keluarga Masalah* (Mashalihul Usrah), which refers to a family in which the husband-wife and parent-child relationships apply the principles of justice (i'tidal), balance

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<sup>52</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

(tawazzun), moderation (tawasuth), tolerance (tasamuh), and amar ma'ruf nahi munkar; has good character; sakinah mawaddah wa rahmah; physical and spiritual well-being, and plays an active role in striving for the benefit of the social environment and nature as a manifestation of Islam rahmatan lil'alamin.<sup>53</sup> The Maslahah family has the following characteristics:

1. Pious husbands and wives, who can bring benefits and advantages to themselves, their children, and their community, thereby reflecting behavior and actions that can serve as role models (uswatun hasanah) for their children and others.
2. Their children are good (abrar), in the sense that they are of high quality, have noble character, are spiritually and physically healthy, productive, and creative, so that when the time comes, they can live independently and not become a burden to others or society.
3. They have good social relationships. This means that the family members' social interactions are purposeful, they know their neighborhood well, and they get along well with their neighbors without compromising their principles and beliefs.
4. Sufficient sustenance (clothing, food, and shelter). This does not mean that they must be rich or have abundant wealth, but rather that they are able to support themselves and their families, including clothing, food, shelter, education, and worship

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<sup>53</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

expenses.<sup>54</sup>

Third, the Ministry of Religious Affairs of the Republic of Indonesia, as the ministry responsible for marriage and family guidance, also has criteria and benchmarks for Sakinah Families. Both are stipulated in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 3 of 1999 concerning the Guidance of the Sakinah Family Movement. It stipulates five levels of sakinah families, with the following criteria:

1. Keluarga 1. Pra Sakinah Families: families formed outside of legal marriage, unable to fulfill basic spiritual and material needs (basic necessities) such as faith, prayer, zakat fitrah, fasting, clothing, food, shelter, and health. The criteria are:
  - a. Families formed through illegal marriages.
  - b. Not in accordance with applicable laws and regulations.
  - c. Lack of faith.
  - d. Not performing obligatory prayers.
  - e. Not paying zakat fitrah.
  - f. Not performing obligatory fasting.
  - g. Not completing elementary school and unable to read and write.
  - h. Included in the category of poor and/or destitute.

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<sup>54</sup> Machrus et al. (Jakarta: Subdit Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), hlm, 13-17

- i. Committing immoral acts.
  - j. Involved in criminal cases.
2. Sakinah Family I: families built on legal marriages that have been able to fulfill their spiritual and material needs at a minimum level but are still unable to fulfill their social and psychological needs, such as the need for education, religious and family guidance, and participating in religious social interactions with their environment.<sup>55</sup> The gauge:
- a. Marriage in accordance with Sharia law and Law No. 1 of 1974.
  - b. The family has a marriage certificate or other evidence as proof of a valid marriage.
  - c. Possession of prayer equipment as proof of performing obligatory prayers and a basis of faith.
  - d. Basic food needs are met, as a sign that they are not classified as poor or destitute.
  - e. They still often skip prayers.
  - f. When sick, they often go to a traditional healer.
  - g. They believe in superstitions.
  - h. They do not attend religious lectures or majelis taklim (Islamic study groups).

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<sup>55</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

- i. On average, family members have completed or have an elementary school diploma.
3. Sakinah II Family: families built on valid marriages that are able to fulfill their daily needs and understand the importance of practicing religious teachings and religious guidance within the family. These families are also able to engage in religious social interactions with their communities, but they are not yet able to appreciate and develop the values of faith, piety, and good character, as well as the values of infaq, zakat, amal jariyah, saving, and so on..<sup>56</sup> Additional benchmarks:
- a. There are no divorces, except in cases of death or other similar circumstances that necessitate divorce.
  - b. The family's income exceeds their basic needs, allowing them to save money.
  - c. On average, family members have a junior high school diploma.
  - d. They own their own home, even if it is modest.
  - e. The family is active in community and religious social activities.
  - f. Able to meet healthy food standards and fulfill the four healthy five perfects.
  - g. Not involved in criminal cases, gambling, drunkenness,

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<sup>56</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

prostitution, and other immoral acts..

4. Sakinah III Family: families who can fulfill all their spiritual, moral, social, psychological, and family development needs but are not yet able to be role models for their community.<sup>57</sup> Additional benchmarks:

- a. Active in efforts to increase religious activities and enthusiasm in mosques and within families.
- b. Families are active in managing religious and social activities.
- c. Active in providing encouragement and motivation to improve the health of mothers and children as well as the health of the community in general.
- d. On average, families have a high school diploma or higher.
- e. Zakat, infaq, shadaqah, and waqf contributions are steadily increasing.
- f. Qurban expenditures are increasing.
- g. Performing the Hajj pilgrimage properly and correctly, in accordance with religious guidance and applicable laws and regulations..

5. Sakinah III Plus Family: families who have been able to fully meet all their needs in terms of faith, piety, and good character, as well as their social and psychological needs and development, and who can serve as

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<sup>57</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

role models for their community.<sup>58</sup> Additional benchmarks:

- a. Families who have performed the Hajj pilgrimage and meet the criteria for a mabrur Hajj.
- b. Becoming religious leaders, community leaders, and organizational leaders who are loved by the community and their families.
- c. Increasing zakat, infaq, shadaqah, jariyah, and waqf payments both qualitatively and quantitatively.
- d. Improving the ability of the family and the surrounding community to fulfill religious teachings.
- e. The family is able to develop religious teachings.
- f. On average, family members have a bachelor's degree.
- g. The values of faith, piety, and good character are embedded in their personal and family lives.
- h. A sense of love and affection grows and develops harmoniously and balanced among family members and their environment.
- i. Able to be a role model for the surrounding community.<sup>59</sup>

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<sup>58</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

<sup>59</sup> Machrus et al. (Jakarta: Subdit Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), hlm, 13-17

## CHAPTER III

### RESEARCH METHODOLOGY

A method is a way that has been determined through a thought process to achieve a desired goal or objective.<sup>60</sup> Research refers to an activity of observing an object using specific methodological methods and rules to obtain data or information that is useful in improving the quality of something that is of interest and importance to researchers.<sup>61</sup> A research method is a systematic approach used to collect, analyze, and interpret data in order to answer research questions or test hypotheses. Simply put, a research method is the steps taken to conduct a piece of research.<sup>62</sup> Thus, this study uses the following methods.

#### **A. Type Of Research**

This study uses an empirical research method, namely direct field research, which involves collecting data to be used as material for analysis in answering the research questions.<sup>63</sup> In this study, researchers went directly to the field to observe and collect data on young couples who had been married for less than five years in Tamanarum Village, Parang District, Magetan Regency.

#### **B. The Research Approach**

The research approach used is qualitative research, which is a type of research that obtains results without using quantification or statistical

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<sup>60</sup> B A B Ii, "A. Pengertian Metode," *Metode Dakwah Bil Hal Dalam Perspektif*, N.D., 11.

<sup>61</sup> A Muri Yusuf, "Metodelogi Penelitian," *Padang. Padang: UNP Pers*, 2005.

<sup>62</sup> Muhammad Ramdhan, *Metode Penelitian* (Cipta Media Nusantara, 2021).

<sup>63</sup> Dadang Sumarna And Ayyub Kadriah, "Penelitian Kualitatif Terhadap Hukum Empiris," *Jurnal Penelitian Serambi Hukum* 16, No. 02 (2023): 101–13.

techniques. Qualitative studies are used by researchers to conduct studies on history, behavior, community life, organizational functioning, social movements, kinship relations, or organizational functioning.<sup>64</sup> This study explains how young couples in Tamanarum Village, Parang District, Magetan Regency maintain mental and physical harmony to build a harmonious family.

### **C. Research Location**

The research location was young couples living in Tamanarum Village, Parang District, Magetan Regency. This location was chosen as the research site because there were many couples aged 20-30 who had been married for less than 5 years and were still mentally and physically unprepared to build a family.

### **D. Types and Sources of Data**

Data is evidence used by researchers to solve problems and answer all questions in a study. In this study, researchers used data based on its source, namely primary and secondary data.

#### **1. Data Primary data sources**

Primary data is data obtained directly from the source by the researcher. The primary data source is in the form of interview transcripts obtained through interviews with informants using persuasive random sampling. The data can be recorded or noted down.<sup>65</sup> In this study, the researcher conducted interviews with the Head of the Parang Subdistrict KUA and young couples in

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<sup>64</sup> Yusuf, “*Metodelogi Penelitian.*”

<sup>65</sup> Lexy J Moleong, “*A. Metode Penelitian*” (Bandung: PT RemajaRosdakarya, 2006).

Tamanarum Village, Parang Subdistrict. The researcher will also verify the data from the informants by interviewing the young couples. It should be noted that each informant has agreed to have their statements quoted as primary material for this study.

## 2. Secondary Data Sources

Secondary data sources are data that have been collected by other parties for different purposes, but can be reused by researchers. Secondary data are research data sources obtained indirectly by researchers through intermediary media.<sup>66</sup> This means that researchers act as the second party, because the data is not obtained directly. The secondary data used by researchers is:

- a) Law Number 16 of 1974 concerning the age of marriage
- b) Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 3 of 1999 concerning the Development of the Sakinah Family Movement
- c) Law Number 16 of 2019 concerning Amendments to Law Number 16 of 1974 concerning the Minimum Age for Marriage
- d) Literature/books, articles, journals, and previous research that support the author's argument in this study.

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<sup>66</sup> Nanang Martono, *Metode Penelitian Kuantitatif: Analisis Isi Dan Analisis Data Sekunder (Sampel Halaman Gratis)* (RajaGrafindo Persada, 2010).

## E. Data Collection Methods

In this study, the researchers used the following data collection methods:

### 1. Interviews

Interviews are one technique that can be used to collect research data. Interviews involve the oral and direct administration of questionnaires to each member of the sample. Simply put, interviews are an event or process of interaction between the interviewer and the source of information through direct communication. Alternatively, interviews can be described as face-to-face conversations between the interviewer and the source of information.<sup>67</sup>

The researchers obtained data directly by interviewing the Head of the Religious Affairs Office and eight young couples in Tamarum Village, Parang District, Magetan Regency. The following are the sources who will be interviewed:

Tabel 3.1 List of Informants

No	Name	Age (Year)	Year Of Marriage
1.	Zulfi Rifki Izza	31	KUA Registrar
2.	Aning/Dedek	28/31	2021
3.	Lia/Joko	28/30	2021
4.	Anis/Humam	28/28	2022
5.	Nurul/Anggi	28/31	2023
6.	Aris/Atik	29/23	2023
7.	Eka/Agus	27/31	2024
8.	Nirma/Reza	25/24	2025

<sup>67</sup> Muhammad Makbul, "Metode Pengumpulan Data Dan Instrumen Penelitian," 2021.

9.	Ani/Ilma	33/24	2025
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Researchers here use structured interviews, whereby researchers prepare and compile questions to ask informants and then record the answers given by informants.

## 2. Dokumentation

Documentation is the search for data in things such as records, books, magazines, and so on.<sup>68</sup> In this case, the researcher has collected material related to young married couples from relevant literature. In addition, the researcher will collect data from the research location, namely Tamarum Village, Parang District, Magetan Regency.

## F. Processing Method

After all the data has been collected, it is processed to answer the questions outlined in the background section, using the following steps:

### 1. Edit

The process of reviewing these records is called editing. Editing is usually done on lists that have been questioned and structured and filled out through formal interviews. This editing process is expected to improve the reliability of the data that will be processed and analyzed.<sup>69</sup> In this case, the researcher will examine the data obtained from interviews with informants about the mental and physical readiness of young couples in Tamarum Village, Parang District, Magetan Regency, which will then be processed into

<sup>68</sup> V Wiratna Sujarweni, "Metodelogi Penelitian," *Yogyakarta: Pustaka Baru Perss*, 2014.

<sup>69</sup> Anak Agung Putu Agung and Anik Yuesti, "Metodologi Penelitian Kuantitatif Dan Kualitatif" (Ab Publisher, 2017).

easy-to-understand narrative transcripts.

## 2. Classification

Classification is a method or process of grouping objects based on the characteristics possessed by the objects being classified.<sup>70</sup> This activity involves categorizing data on people who married at a young age in Parang Subdistrict, Magetan Regency, based on interview results in table form and classifying documents according to research needs.

## 3. Verification

Verification is the re-examination of data and information that has been carefully grouped.<sup>71</sup> Verification is the final stage in the data analysis process. In this section, researchers present conclusions based on the data obtained.<sup>72</sup> In this process, researchers compare the grouped interview data by rechecking it, i.e., visiting the sources to ensure that the validity of the grouped data is more accurate.

## 4. Analysis

Data analysis is one of the main aspects of qualitative research methodology analysis for careful data analysis. This involves the process of organizing, grouping, and interpreting the collected data. Qualitative data analysis may involve identifying key themes, coding data, forming categories,

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<sup>70</sup> Aji Prasetya Wibawa et al., "Metode-Metode Klasifikasi," in *Prosiding Seminar Ilmu Komputer Dan Teknologi Informasi*, vol. 3, 2018.

<sup>71</sup> Mahathir Bin Udar, "Mengevaluasi Validitas Instrumen Dalam Penelitian Kualitatif: Metode Verifikasi Dan Implementasinya" (tt, n.d.).

<sup>72</sup> Sujarweni, "Metodelogi Penelitian."

and searching for relationships or patterns in the data.<sup>73</sup> It will then be developed and analyzed using the theory of sakinah families in terms of the mental and physical readiness of young couples to build harmonious families.

## 5. Conclusion

The conclusion is the final step after conducting the editing, classification, verification, and analysis processes. The conclusion is the answer to the questions contained in the problem formulation. In this process, the researcher attempts to briefly explain the importance of mental and physical preparation for marriage at a young age in order to build a harmonious family.

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<sup>73</sup> Yasri Rifa'i, "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset," *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (2023): 31–37.

## CHAPTER IV

### RESULTS AND DISCUSSION

#### A. General Description Of The Research Location

##### 1. History Of Tamarum Village

The history of Tamarum Village cannot be separated from the establishment of the Ancient At Taqwa Mosque, located in Godegan Hamlet in 1840 AD. This mosque was founded by two Islamic figures, KH. Imam Nawawi and Kyai Mustarim, at a time when the Tamarum area was still a dense forest. KH. Imam Nawawi was known as one of Prince Diponegoro's soldiers who fled to the eastern slopes of Mount Lawu after Prince Diponegoro was captured by the Dutch. During his journey, he settled in the Tamarum area and, together with the community, began to establish a settlement and build a mosque as a center for preaching and religious activities.<sup>74</sup>

Since its inception, the At Taqwa Mosque has served as the center of religious life for the people of Tamarum Village. This mosque has a unique architectural feature in the form of a teak wood building with a two-tiered tajug roof, unlike most mosques which use domes. Inside, there are various historical relics, such as a teak drum, ancient handwritten copies of the Quran and tafsir, and a bathing pool for students, which indicates that there were religious educational activities or Islamic boarding schools in the past. The philosophy behind the mosque's construction is also rich

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<sup>74</sup> “Sejarah Desa Tamarum Kecamatan Parang” (Tamarum Parang Magetan: Desa Tamanaarum, 2021).

in meaning, with teak wood symbolizing the search for the meaning of life and piety to Allah, in line with the mosque's name, At Taqwa. To this day, the At Taqwa Mosque has been designated as a cultural heritage site of Magetan Regency and remains the center of religious activities for the community.<sup>75</sup>

The origins of villages cannot be separated from human nature as social beings, that is, beings who experience various twists and turns in life, where in order to fulfill their needs, they will always need other people. HAW Wijaya argues that villages from the colonial period, both Dutch and Japanese, until independence, have always undergone changes in their regulations. This was even the case during the reform period, which was an effort to change and reorganize political, governmental, economic, and socio-cultural practices that were not in line with the interests and aspirations of the community to make them more appropriate and harmonious.

A village is a type of legal community that is no longer divided into subordinate legal communities, nor is it part of another community. To realize the government's vision of a good life, it has its own territory, its own people, its own rulers, and prosperity. Therefore, village democracy can enable efforts that not only encourage political change but also need to touch on economic aspects (economic structure), generally from the agricultural sector. There is even a strong impression that the general

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<sup>75</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamarum Parang Magetan*

understanding views the village as a place where farmers live.<sup>76</sup>

Villages as democratic administrative units can serve as models for the development of democracy, such as deliberation, collectivity, kinship, and so on. Democracy is a system of government of the people, by the people, and for the people, in which the people play an important role in power or government, so that the people must play an active role in every decision-making process.<sup>77</sup>

The development of Tamanarum Village is also closely related to the figure of Mbah Joyo Ngulomo, who is known as the pioneer who opened up the area. Together with KH. Imam Nawawi, Mbah Joyo Ngulomo cleared part of the forest to establish a hermitage as a place of religious and martial arts education for his students. After falling in a power conflict at that time, Mbah Joyo Ngulomo was buried in a shrine that was later considered sacred by the community because it was believed to have a fragrant aroma. The shrine is still respected today as part of the village's history and identity.

Before passing away, Mbah Joyo Ngulomo asked his son to bury him in Punden near the park. He named this place, saying that it would become a lively place visited by many important figures. He named a village Tamanarum, which means “fragrant garden,” so Tamanarum is a village that is peaceful, orderly, and fragrant.<sup>78</sup>

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<sup>76</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamanarum Parang Magetan*

<sup>77</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamanarum Parang Magetan*

<sup>78</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamanarum Parang Magetan*

Tamanarum Village has four hamlets, namely Tamanarum Hamlet, Godekan Hamlet, Ngenden Hamlet, and Sumuran Hamlet. The history of Tamanarum Village's administration began with its first head of government, Mr. Suro Dikromo. For more details, the following is the genealogy of Tamanarum Village's administration:

Tabel 4.1 Genealogy of the Village Head of Tamanarum

<b>No</b>	<b>Name</b>	<b>Term of Office</b>
1.	Suro Dikromo	1874-1904
2.	Kadam	1904-1914
3.	Jasa Asmo	1914-1920
4.	Kusnun	1920-1934
5.	Harjo Sutanta Gimun	1934-1950
6.	Bangkuk	1950-1968
7.	Parto Mungin	1968-1989
8.	Sardjito	1989-2007
9.	Lanjar Karni	2007-Now

(Source: General Data on Tamanarum Village, Parang Subdistrict, Magetan Regency, 2025, 2025)

In terms of development, Tamanarum Village has shown significant progress year after year in the economic, social, and environmental sectors. In the past, infrastructure in Tamanarum Village, such as roads, was still in the form of dirt roads that were prone to problems, especially during the rainy season. Buildings and houses also tended to be simple, with very limited facilities available. Economically, the average income of residents was still relatively low, supported by mediocre human resources. However, thanks to the hard work and collaboration of all parties, as well as the strong determination of the people of Tamanarum Village to improve their standard of living, the positive impacts of development in

various fields can now be enjoyed and felt in a tangible way.<sup>79</sup>

## 2. Geographical Conditions Of Tamanarum Village

Tamanarum Village is one of the villages in the Parang District, Magetan Regency, located in the southern part of Magetan Regency, near the slopes of Mount Lawu. Tamanarum is a village in the Parang District, Magetan Regency, East Java Province. This village is 14 km from the Magetan Regency Administrative Center. Tamanarum Village is traversed by the Parang Highway, which connects Parang Subdistrict and the Magetan Regency Administrative Center, located in Magetan Subdistrict. The Parang Highway also connects to alternative roads leading to Poncol Subdistrict, Lembeyan Subdistrict, and Sampung Subdistrict (Ponorogo Regency).<sup>80</sup>

Geographically, the Tamanarum Village area is located between 7°43'14.0" and 7°45'11.7" south latitude and 111°19'47.2" and 111°21'09.1" east longitude. The physical boundaries of Tamanarum Village are: Because it is located in Parang District, which has an altitude range of 275 to 1,000 meters above sea level, Tamanarum enjoys a cool mid-altitude climate, ideal for agricultural activities. The physical boundaries of Tamanarum Village are:

1. North : Krajan Village
2. East : Pragak Village

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<sup>79</sup> "Sejarah Desa TAmAnarum Kecamatan Parang." *Tamanarum Parang Magetan*

<sup>80</sup> "Sejarah Desa TAmAnarum Kecamatan Parang." *Tamanarum Parang Magetan*

3. South : Bungkuk Village

4. West : Parang Subdistrict

Tamanarum Village is divided into four hamlets:

1. Tamanarum Hamlet

2. Godekan Hamlet

3. Ngenden Hamlet

4. Sumuran Hamlet

Including Godekan Hamlet, famous as the location of the ancient At-Taqwa Mosque.

### **3. Demographic Conditions of Tamanarum Village**

Based on the latest Village Administration data as of October 8, 2025, the population of Tamanarum Village is recorded at 4,336, with a composition of 2,100 men and 2,236 women. This reflects a fairly diverse demographic structure in this village..<sup>81</sup>

To obtain a comprehensive picture of the demographics of Tamanarum Village, it is necessary to identify the detailed population numbers based on age groups (children, adolescents, adults, and the elderly). This classified data is very important as a basis for planning effective village development programs, particularly in the sectors of education, health, provision of public facilities, and so on..<sup>82</sup>

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<sup>81</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamanarum Parang Magetan*

<sup>82</sup> “Sejarah Desa TAmamarum Kecamatan Parang.” *Tamanarum Parang Magetan*

## a. Classification Based on Age

Tabel 4.2 Population by Age

No	Age	Number
1.	0-4	430
2.	5-9	278
3.	10-14	256
4.	15-24	486
5.	25-34	547
6.	35-44	542
7.	45-54	556
8.	55-65	601
9.	>65	640
Total		4.336

(Source: General Data on Tamarum Village, Parang Subdistrict, Magetan Regency, 2025, 2025)

Based on this data, there are 2,131 residents of productive age, ranging from 20 to 50 years old. In Tamarum Village, this represents 49.15% of the total population. This is a valuable asset for the development of human resources and a productive workforce in Tamarum Village.<sup>83</sup>

## b. Classification Based On Education

Education is very important in human development. Education greatly influences the development of a government. Education has a significant impact on the development of villages in terms of prospering and advancing human resources, especially in the economic field. Improving the quality of education has a direct impact on increasing the capabilities and skills of the community, which in turn actively encourages entrepreneurial growth and the creation of

<sup>83</sup> *Databes Desa Tamarum* (Balai Desa Tamarum, 2025).

new jobs.

This contribution is essential in supporting the government's efforts to effectively address unemployment and poverty. In addition, education also serves to strengthen individuals' ability to think systematically and logically, enabling them to receive and process more advanced information, as well as overcome obstacles in the use of new technologies, thereby increasing competitiveness and adaptability in the modern era.

The following table shows the average education level of the residents of Tamanarum Village:

Tabel 4.3 level of education of the community

No	Description	Number
1.	Elementary school graduate/equivalent	694 People
2.	Junior high school graduate/equivalent	476 People
3.	High school graduate/equivalent	326 People
4.	D-2 graduate/equivalent	10 People
5.	D-3 graduate/equivalent	57 People
6.	S-1 graduate/equivalent	79 People
7.	S-2 graduate/equivalent	2 People
Total Overall		3.383 People

(Source: General Data on Tamanarum Village, Parang Subdistrict, Magetan Regency, 2025, 2025)

The qualitative data presented above shows that many residents of Tamanarum Village have completed their basic education up to the 12-year compulsory level (elementary school to high school), although this is not proportional to the total population of Tamanarum Village. The demographic situation in Tamanarum Village poses a significant challenge in terms of the availability of

qualified and competent human resources.<sup>84</sup>

This is a problem in Tamanarum Village, considering that knowledge is seen as the main force for triggering development and learning. The low quality of education in the village is influenced by several complex factors, not only because of the level of awareness of parents that still needs to be improved, but also by the economic limitations of the community, particularly in terms of fulfilling educational facilities and infrastructure. Although the basic educational facilities and infrastructure in the Tamanarum Village area are considered adequate, the fact is that many people have not yet completed their education.

To overcome this human resource quality problem, alternative solutions are needed, such as training and skills improvement courses. Unfortunately, to date, Tamanarum Village still has few facilities or official institutions that can provide such training services. Many people choose not to continue their education due to economic constraints and prefer to help their parents and become farmers. Therefore, fundamental improvements in the education sector and the enhancement of human resource quality have been set as the top priority for the Tamanarum Village government in order to improve the quality and knowledge of the people in Tamanarum Village.

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<sup>84</sup> *Databes Desa Tamanarum.*

### c. Classification Based On Occupation

Based on the data collected, in general, the sources of income for the residents of Tamararum Village can be grouped into several main sectors, including agriculture, entrepreneurship, civil servants, services/trade, industry, and other sectors. The following table shows the number of residents based on occupation.

Tabel 4.4 Macam-Macam Pekerjaan dan Jumlahnya

No	Type Of Work	Number
1.	Civil Servants	121
2.	Mechanics	12
3.	Indonesian National Armed Forces and Indonesian National Police	4
4.	Teachers and Lecturers	83
5.	Entrepreneurs	786
6.	Housewives	254
7.	Retirees	104
8.	Village Officials	13
9.	Shop and Restaurant Owners	41
Total		1.418

(Source: General Data on Tamararum Village, Parang Subdistrict, Magetan Regency, 2025, 2025)

Based on the above information, the unemployment rate in Tamararum Village is still relatively high. The unemployment rate in Tamararum Village is still relatively high. It is estimated that there are around 713 people who are unemployed out of a total workforce of 4,336 people (aged 15 to 55 years old).<sup>85</sup>

### d. Vision and Mission of Tamararum Village

Tamararum Village is one of the villages with excellent

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<sup>85</sup> *Databes Desa Tamararum.*

development in Parang Subdistrict. The vision and mission of Tamanarum Village, Parang Subdistrict, Magetan Regency are as follows:

A. Vision

- Improving adequate and equitable infrastructure facilities in Tamanarum Village.
- Improving the village economy through the development and empowerment of BUMDES (Village-Owned Enterprises) and micro-businesses as pillars of the people's economy.

B. Mision

- Improving adequate and equitable infrastructure facilities in Tamanarum Village.
- Improving the village economy through the development and empowerment of BUMDES (Village-Owned Enterprises) and micro-businesses as pillars of the people's economy.
- Improving the management of natural resources based on the environment
- Improving the implementation of good, clean, and fair village governance
- Improving public services and information transparency through the Village Website.<sup>86</sup>

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<sup>86</sup> “Sejarah Desa Tamanarum Kecamatan Parang.” *Tamanarum Parang Magetan*

## **B. Description of Mental and Physical Resilience of Young Couples in**

### **Tamanarum Village**

Marriage is one of the fundamental elements of a perfect society. Marriage is a spiritual bond between a man and a woman as husband and wife. Marriage is the gateway to family life, which has an impact on offspring and society. A strong and healthy family is an important prerequisite for the welfare of society and the happiness of humanity in general. Indeed, Islam has provided guidance to its followers who are about to enter into marriage, complete with procedures and rules. Religion teaches that marriage is something sacred, good, and noble.<sup>87</sup>

Marriage is a sunnah of the Prophet Muhammad (peace be upon him). Sunnah means to follow the example of the Prophet Muhammad (peace be upon him). Marriage is recommended so that humans may have legitimate offspring and families, leading to a happy life in this world and the hereafter, under the protection of Allah's love and blessing.<sup>88</sup> Based on Marriage Law No. 16 of 2019, which amends Law No. 1 of 1974 and is reinforced by the Compilation of Islamic Law, it is the state's effort to realize the welfare of husbands and wives in particular and society in general. This is one of the legal objectives of prohibiting underage marriage. In fact, the basis for considering the welfare of this marriage age restriction is explicitly stated in Article 15

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<sup>87</sup> Ali Sibra Malisi, "Pernikahan Dalam Islam," *Seikat: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, No. 1 (2022): 22–28.

<sup>88</sup> Wahyu Wibisana, "Pernikahan Dalam Islam," *Jurnal Pendidikan Agama Islam-Ta'lim* 14, No. 2 (2016): 185–93.

paragraph 1, namely (1) For the welfare of the family and household, marriage may only be conducted by prospective spouses who have reached the age specified in Article 7 of Law No. 16 of 2019, namely prospective husbands who are at least 19 years old and prospective wives who are at least 19 years old.<sup>89</sup>

The purpose of marriage is to form a happy and lasting family (household) based on the One Almighty God. For this reason, the Marriage Law sets out the conditions under which a person is allowed to get married. These marriage requirements are necessary for legal certainty, given that marriage has far-reaching consequences for the parties involved, their families, society, and the state.<sup>90</sup> A harmonious family is a household filled with peace, tranquility, love, offspring, affection, sacrifice, complementarity, perfection, mutual assistance, and cooperation. A harmonious family can also be described as a family that is *sakinah*, *mawaddah*, and *rahmah*. When getting married, all humans hope for longevity and harmony in their household.<sup>91</sup>

The people of Tamanarum village are known for their obedience and compliance with state regulations. Data shows that not many people get married each year, and no one marries below the minimum age for marriage.

Based on the explanation of one of the heads of the Parang Subdistrict

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<sup>89</sup> Iwan Romadhan Sitorus, "Usia Perkawinan Dalam Uu No 16 Tahun 2019 Perspektif Masalah Mursalah Oleh," 2020.

<sup>90</sup> Bing Waluyo, "Sahnya Perkawinan Menurut Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Jurnal Media Komunikasi Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 1 (2020): 193–99.

<sup>91</sup> Ahmad Sainul, "Konsep Keluarga Harmonis Dalam Islam," *Jurnal Al-Maqasid: Jurnal Ilmu Kesyarifan Dan Keperdataan* 4, No. 1 (2018): 86–98.

Religious Affairs Office (KUA), the majority of prospective brides and grooms are of an age that complies with Law No. 16 of 2019, which stipulates a minimum age of 19, and the majority of the people of Tamanarum Village marry above the age of 20. The researcher then interviewed one of the officials at the Religious Affairs Office (KUA) in Parang Subdistrict about the data on married people and their ages at marriage.

The opinion of the Head of the Religious Affairs Office (KUA) of Patang Subdistrict, Mr. Zulfi Rifki Izza, regarding marriage in Tamanarum Village is as follows:

“I have been working at the Parang KUA since 2017 and my status is still PTT. The 2023 batch has just been appointed as P3K, Alhamdulillah. So far, we have handled marriages in Parang Subdistrict, and to date there are still only a few cases, with only 3 couples not complying with Law Number 16 of 2019. In Tamanarum Village, most marriages comply with the law, with the average age being above 21 years old and above 19 years old. To date, there have been no marriages in Tamanarum Village that do not comply with the law. The data on marriages in Tamanarum Village over the last 5 years shows that in 2021 there were 30 couples, in 2022 there were 28 couples, in 2023 there were 31 couples, in 2024 there were 29 couples, and in 2025 there were 26 couples”<sup>92</sup>

Mr. Zulfi Rifki Izza's opinion shows that the number of couples who got married at the Parang Subdistrict KUA is still relatively small, which is in accordance with Law Number 16 of 2019, which stipulates a minimum age of 19 years. In Tamanarum Village, to date, there have been no marriages involving individuals under the age of 19.

Young couples must receive guidance in building a harmonious and peaceful household. Young couples may not necessarily be able to readily

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<sup>92</sup> Zulfi Rifki Izza, Wawancara (Parang, 7 November 2025)

accept and resolve family issues, or respect each other. Of course, they still need to adjust their mental readiness in building family harmony.<sup>93</sup> This can be seen in Tamanarum Village, Parang District, Magetan Regency. Based on the data obtained, there are 144 young couples in the village, and the researchers have found eight young couples who have been married for less than five years as sources. This illustrates the reality faced by many young couples in Tamanarum Village, who must overcome various obstacles to maintain the integrity and welfare of their families in order to create a harmonious family. The researchers then interviewed these young couples to find out the efforts they have made to build a harmonious family.

### **1. Mental Resilience of Young Couples in Tamanarum Village**

The first opinion comes from the couple Mufarrijul Humam, 28, and Anis Ika Rahmawati, 28, who married at the age of 25. They already have two children, both under the age of 5 (toddlers). The first child is 34 months old or 1 year and 10 months old, and the second child is 20 months old or 1 year and 8 months old. Brother Humam is a farmer who works with his father-in-law and owns a cell phone counter to support his small family. Meanwhile, sister Anis is a housewife who takes care of her two toddlers. According to this family's opinion regarding mental resilience in building family harmony, it is as follows:

“In maintaining mental resilience, I realize that managing emotions is very important, especially after having two children close in age and with different personalities. I am still learning to be patient, fair,

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<sup>93</sup> Ahmad Zulalus Sofi, “Analisis Faktor Perkawinan Usia Muda Dan Relevansinya Dengan Keharmonisan Rumah Tangga” (Universitas Islam Sultan Agung, 2022), <https://Repository.Unissula.Ac.Id/27439/>.

and control my emotions so that I don't take my stress out on my children. I also experienced baby blues, especially after giving birth to my first child. I felt anxious, stressed, and exhausted, which was influenced by hormonal changes and adapting to my new role as a mother. In my opinion, baby blues is a phase commonly experienced by mothers after giving birth, so it needs to be understood as part of the cycle of life. Support from my husband and family was a major factor in helping me get through this period, both through assistance in caring for the baby and emotional support. With cooperation, openness, and mutual respect between husband and wife, I believe family harmony can be achieved and mental resilience within the family can be maintained.”<sup>94</sup>

The second opinion comes from the couple Anggi Widiarto, 31, and Nurul Fitriani, 28. They got married when Anggi was 28 and Nurul was 25. They don't have kids yet, but Nurul is now 7 months pregnant because Anggi went abroad after they got married. Anggi is an entrepreneur who supports his small family. Meanwhile, Nurul is a housewife. According to this family, mental resilience in building family harmony is as follows:

“In our household dynamics, my wife and I both take the initiative to resolve differences peacefully, although sometimes one of us initiates the conversation first. We believe that family harmony can be maintained when problems are rare and we still joke and laugh together often. When dealing with stress, I, as the husband, receive mental support from my wife in the form of advice and encouragement. In my opinion, dealing with baby blues begins with accepting the condition without blaming yourself, because baby blues is normal and biological. I think it is important to have the courage to ask for help from your partner or family as a support system. Open communication with your partner is essential so that your feelings can be conveyed and your mental burden is reduced. In addition, taking a moment for yourself also helps refresh your mind. Mental and physical preparation before having children is also necessary, in my opinion, through self-education and education of your partner, building good communication, preparing social support, doing light exercise during pregnancy, and managing expectations that being a parent does not have to be perfect. In building family harmony, I consider the support of the husband to be the main key. It is important to reduce pressure from the environment

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<sup>94</sup> Humam dan Anis, Wawancara (Tamanarum 5 November 2025)

and foster cooperation by viewing baby care as a shared responsibility .”<sup>95</sup>

The third opinion comes from siblings Trio Arreza Wicaksono, 24, and Nirma Wulandari, 25. The couple married when they were 23 (Reza) and 24 (Nirma). They currently do not have children. Brother Reza is a teacher and entrepreneur who supports his small family. Sister Nirma is a housewife and entrepreneur. According to this family's opinion regarding mental resilience in building family harmony, the following applies:

“When we have problems in our family, we take the step of talking things through together. In my opinion, by talking things through calmly, forgiving each other, understanding each other, and solving problems together, insha'Allah, problems can be resolved without having to remain silent. When we feel stressed or depressed, what we do is try to understand what our partner is going through, pay attention to them, and care for each other. I believe that family harmony is largely determined by attention, open and honest communication, and the ability to talk about feelings, problems, and plans without fear of being misunderstood. Any differences of opinion should be resolved calmly, not emotionally, with mutual respect and support. In my opinion, baby blues are not always experienced by all mothers, but this condition is quite common, especially after giving birth. I see that these feelings can be managed well with support from loved ones, good communication, mutual understanding within the family, and adequate rest. Therefore, I believe that mental, physical, and marital preparation before having children is crucial to prevent more severe effects of baby blues. Family harmony, in my view, does not come naturally but is built through cooperation, empathy, and healthy communication among family members.”<sup>96</sup>

The fourth opinion comes from the couple Agus Riadi, 31, and Eka Nurahmah, 27. They got married when Agus was 30 and Eka was 26. They are currently preparing for their first child, as Eka is eight months pregnant.

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<sup>95</sup> Anggi dan Nurul, Wawancara (Tamanarum, 5 November 2025)

<sup>96</sup> Reza dan Nirma, Wawancara (Tamanarum, 8 November 2025)

Agus is self-employed and supports his small family. Eka is a teacher and homemaker. According to this family, mental resilience is important in building family harmony, as follows:

“During my married life, thank God, there have been no serious problems. When I have differences of opinion with my spouse, I choose to calm myself down first, then communicate with a cool head. I try to support my spouse by being a good listener and showing concern, such as giving encouragement and hugs. In my opinion, family harmony is characterized by calmness, trust, good communication, honesty, mutual respect, and togetherness. Regarding baby blues, I believe that not all mothers experience this condition, but it is quite common after childbirth. The way to deal with it is to listen without judging, provide emotional support, ensure adequate rest, and build good communication with your partner and family as a support system.”<sup>97</sup>

The fifth opinion comes from the couple Aris Eko Mujiono, 29, and Atik Indah Purwati, 23. They got married when Aris was 27 and Atik was 21. They now have one child who is currently 9 months old. Aris is self-employed and supports his small family. Atik is a housewife. According to this family, mental resilience in building family harmony is as follows:

“In our married life, the main problem we have faced is financial difficulties. To overcome this, we try our best to find additional work or side jobs, such as selling snacks. When dealing with conflicts, the principle we adhere to is that when one of us is angry, the other tries not to get angry and chooses to give in. I also try to support my partner by instilling patience and mutual encouragement, because I believe that sustenance will come in due time and there is still a future that we must fight for together. In my opinion, family harmony is when all family members can experience hardship and happiness together and trust each other. The main values that I hold in building a harmonious family are mutual trust, mutual respect, and mutual support and encouragement. Regarding baby blues, I don't think my wife experienced it, so I don't know firsthand how to deal with it. However, in my opinion, if a wife experiences baby blues, it could be due to a lack of support from her husband. I see that when a husband doesn't pay enough attention, doesn't help take care of the

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<sup>97</sup> Agus dan Ika, Wawancara (Tamanarum, 1 Desember 2025)

children, or is more preoccupied with his own affairs, his wife can feel burdened and deprived of the emotional support she needs.”<sup>98</sup>

The sixth opinion comes from Joko Pranoto, aged 30, and his sister Eka Tias Yulianti, aged 28. The couple married at the age of 27 (Joko) and 27 (Lia). They have one child under the age of 5 (toddler), more precisely 36 months or 3 years old. Brother Joko is an entrepreneur and supports his small family. Sister Lia is an entrepreneur and a housewife. According to this family's opinion regarding mental resilience in building family harmony, it is as follows:

“So far, there have been no serious problems in our married life. When problems arise, my spouse and I try to respond calmly. We usually choose to remain silent until our emotions subside, then discuss the problem calmly. In supporting my partner, I try to listen actively and empathetically, without judging, asking what is needed, and accompanying my partner. In my opinion, family harmony is when all family members feel happy, love each other, and take care of each other. The three main things that we consider important in building family harmony are open communication, mutual trust and support, and spending time together. Regarding baby blues, I believe the husband's role is very important after childbirth. Being mentally and physically prepared to have a child greatly influences the prevention of baby blues. I believe that not all mothers experience baby blues, as it depends on personal readiness, adequate rest, and support from the husband and family.”<sup>99</sup>

The seventh opinion comes from the couple Ani Suprpto, 33, and Titik Ilma Lutfiati, 24. They married when Ani was 32 and Ilma was 23. They do not yet have children, but Ilma is now pregnant with their first child. Ani is an entrepreneur and farmer. Meanwhile, Ilma is a housewife. According to this family's opinion regarding mental resilience in building family harmony, it is as follows:

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<sup>98</sup> Aris dan Atik, Wawancara (Tamanarum, 1 Desember 2025)

<sup>99</sup> Joko dan Lia, Wawancara (Tamanarum, 1 Desember 2025)

“In married life, differences of opinion, including in managing the household, are normal. My approach is to communicate well, understand each other's points of view, and resolve issues calmly. I try to be a good listener and provide my wife with a sense of security and comfort through attention, affection, and spending time doing relaxing activities together. In my opinion, family harmony is built through healthy communication, shared goals, and mutual respect. Regarding baby blues, I believe it is important for husbands and wives to learn about this condition together. I believe that validating my wife's feelings, providing emotional support, and sharing roles in household life are important so that my wife feels understood and is not mentally burdened, especially when facing the postpartum period.”<sup>100</sup>

The eighth opinion comes from the couple Dedek Mohnurul Rohmatulloh, 31, and Aning Masrurroh, 28. They married when Dedek was 27 and Aning was 24. They have a 3-year-old child. Brother Dedek is self-employed. Sister Aning is a housewife and runs an online business. According to this family's opinion regarding mental resilience in building family harmony, the following applies:

“During my approximately five years of marriage, I have tried to make marriage a form of worship and hope to maintain it until the end of my life with blessings. In my opinion, the main challenge in a relatively young marriage is uniting two different individuals. Differences in thinking, ego, and emotions require good communication, mutual understanding, and mutual respect to maintain harmony. I realize that marriage is never free from problems, but every problem becomes a learning process to become more mature, lower our ego, and improve communication. For me, the purpose of marriage is not to find who is right, but to grow together in seeking Allah's pleasure through mutual forgiveness and self-improvement. Family harmony is created when there is a sense of calm, comfort, and happiness without having to compare oneself to others, which is realized through good communication, mutual support, and maintaining mental balance within the family.”<sup>101</sup>

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<sup>100</sup> Ani dan Ilma, Wawancara (Tamanarum, 1 Desember 2025)

<sup>101</sup> Aning dan Dedek, Wawancara (Tamanarum, 1 Desember 2025)

## 2. Physical endurance of Tamarum Village couples

The first opinion from the couple Mufarrijul Humam and Anis Ika Rahmawati, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“To maintain my physical health since getting married, I prioritize a regular diet because I believe that good health can be maintained if food intake is properly monitored. In addition, I try to get enough rest. When I feel tired, I choose to rest even if there are still household chores that need to be done, as long as the basic needs of the household have been met. I also do not hesitate to ask my husband for help with household chores, such as washing or taking care of the children, especially when I am not feeling well physically. Occasionally, my family and I take time to go out together, even if it is just to eat out, as a simple way to maintain physical fitness and balance.”<sup>102</sup>

The second opinion from Anggi Widiarto and Nurul Fitriani, according to this family, is related to mental and physical resilience in building family harmony, as follows:

“Regarding efforts to maintain physical health since getting married, my spouse and I do this by regulating our diet and doing light exercise. In addition, in preparation for the birth of our first child, we specifically undergo regular health checkups, do light exercise, and maintain a healthy diet, especially for my wife. In our opinion, maintaining good physical condition is very important because it can support the smooth running of each role in the family and help maintain household harmony.”<sup>103</sup>

The third opinion from the siblings Trio Arreza Wicaksono and Nirma Wulandari, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“To maintain physical health, we try to maintain a healthy diet, exercise, and get enough rest. In my opinion, getting enough rest is the most important thing because when you are physically fit, you

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<sup>102</sup> Humam dan Anis, Wawancara (Tamarum 5 November 2025)

<sup>103</sup> Anggi dan Nurul, Wawancara (Tamarum, 5 November 2025)

can complete your household chores and other tasks more effectively. If we feel tired, we choose to rest and not push ourselves. Currently, we do not have children, so our preparations focus more on keeping our minds stress-free, managing our diet, getting enough rest, and taking vitamins together as a way to maintain our health.”<sup>104</sup>

The fourth opinion from the couple Agus Riadi and Eka Nurahmah, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“To maintain my physical health, I try to eat a healthy and regular diet and exercise regularly. I do this as a form of preparation, especially in facing pregnancy and my role as a mother-to-be, so that my body remains healthy and balanced.”<sup>105</sup>

The fifth opinion from the couple Aris Eko Mujiono and Atik Indah Purwati, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“In maintaining our family's health, my spouse and I always remind each other to consume nutritious foods and beverages and choose healthy foods. In my opinion, maintaining a good diet is an important part of maintaining the physical health of the family so that they can continue to carry out their daily activities well.”<sup>106</sup>

The sixth opinion from Joko Pranoto and Eka Tias Yulianti, according to this family's opinion, is related to physical endurance in building family harmony as follows:

“We maintain our family's health by establishing a routine of eating together and ensuring adequate rest time. In my opinion, these habits help maintain the physical condition of family members so that they remain healthy and support the creation of a harmonious family atmosphere.”<sup>107</sup>

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<sup>104</sup> Reza dan Nirma, Wawancara (Tamanarum, 8 November 2025)

<sup>105</sup> Agus dan Ika, Wawancara (Tamanarum, 1 Desember 2025)

<sup>106</sup> Aris dan Atik, Wawancara (Tamanarum, 1 Desember 2025)

<sup>107</sup> Joko dan Lia, Wawancara (Tamanarum, 1 Desember 2025)

The seventh opinion from the couple Ani Suprpto and Titik Ilma Lutfiati, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“In maintaining physical health, my wife and I try to adopt a healthy lifestyle by eating nutritious food, regulating our sleep patterns, and exercising regularly. In my opinion, good physical health is an important factor in fulfilling our respective roles in the family and maintaining harmony in the household.”<sup>108</sup>

The eighth opinion from the couple Dedek Mohnurul Rohmatulloh and Aning Masruroh, according to this family's opinion regarding physical endurance in building family harmony, is as follows:

“In our family, my husband works as a self-employed entrepreneur, while I serve as a homemaker and run an online business. We have been blessed with a child who is a source of joy and happiness in our family. In my opinion, physical balance within the family must be maintained so that each role can be performed effectively. Efforts to maintain this physical resilience are achieved through balanced role distribution, family cooperation, and maintaining good physical health to ensure that household activities and child-rearing can proceed optimally.”<sup>109</sup>

Mental resilience in general appears to vary considerably, but tends to fall into the moderate to good category. Most respondents demonstrated the ability to manage their emotions through open communication, mutual understanding, avoidance of prolonged conflict, and choosing to resolve problems calmly. Informants who already have children, especially more than one, show more refined mental resilience due to their direct experience in dealing with the stress of parenting, fatigue, and postpartum emotional changes. Meanwhile, informants who do not yet have children

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<sup>108</sup> Ani dan Ilma, Wawancara (Tamanarum, 1 Desember 2025)

<sup>109</sup> Aning dan Dedek, Wawancara (Tamanarum, 1 Desember 2025)

or are expecting a child tend to rely on mental preparedness through self-control, keeping their minds free from stress, and building good communication with their partners as a form of prevention.

In terms of physical endurance, the majority of respondents emphasized the importance of regular eating patterns, adequate rest, and light exercise as efforts to maintain health since marriage. Mothers who already have children consider rest to be a primary need, even more important than completing all household chores, in order to maintain physical and emotional stability. Respondents also recognized that physical fatigue is closely related to mental health, especially in child-rearing. Therefore, sharing roles with their spouse and seeking help from family members are important strategies for maintaining physical endurance and avoiding prolonged stress.

In terms of knowledge and experience regarding baby blues, most respondents had a fairly good understanding, based on personal experience or learning with their partners. Mothers who had experienced baby blues were able to describe symptoms such as restlessness, stress, fatigue, confusion about caring for the baby, and emotional changes due to hormones. They also understood that baby blues is a common and biological condition that can be managed with the support of a spouse, family, open communication, and adequate rest. Meanwhile, respondents who have not experienced baby blues still possess basic knowledge, although it remains conceptual and depends on mental readiness, partner

support, and family support systems.

Overall, a family's resilience in dealing with baby blues and household dynamics is influenced by a combination of mental resilience, physical resilience, and the knowledge and experience of the couple. Families that are able to maintain open communication, mutual respect, shared roles, and strong cooperation tend to be better prepared to deal with postpartum stress. Spousal support emerges as a key factor in maintaining the mother's mental stability, while physical preparedness and understanding of baby blues serve as preventive measures to ensure that the effects do not develop into more serious problems.<sup>110</sup>

### **C. Analysis of Mental and Physical Readiness to Build Family Harmony:**

#### **The Perspective of a Sakinah Family**

Researchers conducted an in-depth analysis of the mental and physical readiness of young couples in building family harmony by chance from the perspective of a sakinah family. This concept not only provides a framework for understanding important aspects of family life, but also highlights the values that form the foundation for the sustainability and harmony of family relationships. In this context, the study explores how this concept is applied in the context of families that are formed unexpectedly, thereby enabling a deeper understanding of the factors that influence family stability and the strategies that can be applied to build family harmony. The following is the concept of

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<sup>110</sup> Putri Amaliya, "Ketahanan Keluarga Ibu Single Mothers Dari Perspektif Psikologi Keluarga (Studi Kasus Ibu Single Mothers Staf Unissula)" (Universitas Islam Sultan Agung Semarang, 2024), <https://Repository.Unissula.Ac.Id/34109/>.

family harmony from the perspective of a sakinah family for young couples in Tamanarum Village, Parang District, Magetan Regency.<sup>111</sup>

### 1. Characteristics of a Sakinah Family

There are three opinions regarding the characteristics of a sakinah family. First, the Muhammadiyah Organization uses the term *Keluarga Sakinah*, which is understood as a family in which each member continuously develops their basic human abilities in order to become a person who is responsible for the welfare of other humans and nature, so that the family members always feel safe, calm, peaceful, and happy.<sup>112</sup>

The five characteristics are as follows:

- a. Power and intimacy. Husbands and wives have equal rights to participate in decision-making. This is an important basis for closeness in a relationship.
- b. Honesty and freedom of expression. Every family member is free to express their opinion, including differing opinions. Even if opinions differ, everyone is treated equally.
- c. Warmth, joy, and humor. When joy and humor are present in family relationships, every family member will feel comfortable interacting with each other.
- d. Cheerfulness and mutual trust among all family members are

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<sup>111</sup> Kholik, "Konsep Keluarga Sakinah Dalam Perspektif Quraish Shihab."

<sup>112</sup> Machrus et al., *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

important sources of happiness in the household. Organizational and negotiating skills. Organizing various tasks and negotiating (deliberating) when there are differences of opinion on many issues.

- e. A shared value system. Religious moral values that serve as guidelines for all family members are the main reference in seeing and understanding the realities of life and as signposts in making decisions..<sup>113</sup>

Second, Nahdlatul Ulama uses the term *Keluarga Masalah* (*Mashalihul Usrah*), which refers to a family in which the husband-wife and parent-child relationships apply the principles of justice (*i'tidal*), balance (*tawazzun*), moderation (*tawasuth*), tolerance (*tasamuh*), and *amar ma'ruf nahi munkar*; has good character; *sakinah mawaddah wa rahmah*; physical and spiritual well-being, and plays an active role in striving for the benefit of the social environment and nature as a manifestation of *Islam rahmatan lil'alam*.<sup>114</sup> The *Maslahah* family has the following characteristics:

- a. Pious husbands and wives, who can bring benefits and advantages to themselves, their children, and their community, thereby reflecting behavior and actions that can serve as role models (*uswatun hasanah*) for their children and others.
- b. Their children are good (*abrar*), in the sense that they are of high

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<sup>113</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

<sup>114</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

quality, have noble character, are spiritually and physically healthy, productive, and creative, so that when the time comes, they can live independently and not become a burden to others or society.

- c. They have good social relationships. This means that the family members' social interactions are purposeful, they know their neighborhood well, and they get along well with their neighbors without compromising their principles and beliefs.
- d. Sufficient sustenance (clothing, food, and shelter). This does not mean that they must be rich or have abundant wealth, but rather that they are able to support themselves and their families, including clothing, food, shelter, education, and worship expenses.<sup>115</sup>

Third, the Ministry of Religious Affairs of the Republic of Indonesia, as the ministry responsible for marriage and family guidance, also has criteria and benchmarks for Sakinah Families. Both are stipulated in the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 3 of 1999 concerning the Guidance of the Sakinah Family Movement. It stipulates five levels of sakinah families, with the following criteria:

- a. Keluarga 1. Pra Sakinah Families: families formed outside of legal

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<sup>115</sup> Machrus et al. (Jakarta: Subdit Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), hlm, 13-17

marriage, unable to fulfill basic spiritual and material needs (basic necessities) such as faith, prayer, zakat fitrah, fasting, clothing, food, shelter, and health. The criteria are:

- 1) Families formed through illegal marriages.
  - 2) Not in accordance with applicable laws and regulations.
  - 3) Lack of faith.
  - 4) Not performing obligatory prayers.
  - 5) Not paying zakat fitrah.
  - 6) Not performing obligatory fasting.
  - 7) Not completing elementary school and unable to read and write.
  - 8) Included in the category of poor and/or destitute.
  - 9) Committing immoral acts.
  - 10) Involved in criminal cases.
- b. Sakinah Family I: families built on legal marriages that have been able to fulfill their spiritual and material needs at a minimum level but are still unable to fulfill their social and psychological needs, such as the need for education, religious and family guidance, and participating in religious social interactions with their environment.<sup>116</sup> The gauge:

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<sup>116</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

- 1) Marriage in accordance with Sharia law and Law No. 1 of 1974.
  - 2) The family has a marriage certificate or other evidence as proof of a valid marriage.
  - 3) Possession of prayer equipment as proof of performing obligatory prayers and a basis of faith.
  - 4) Basic food needs are met, as a sign that they are not classified as poor or destitute.
  - 5) They still often skip prayers.
  - 6) When sick, they often go to a traditional healer.
  - 7) They believe in superstitions.
  - 8) They do not attend religious lectures or majelis taklim (Islamic study groups).
  - 9) On average, family members have completed or have an elementary school diploma.
- c. Sakinah II Family: families built on valid marriages that are able to fulfill their daily needs and understand the importance of practicing religious teachings and religious guidance within the family. These families are also able to engage in religious social interactions with their communities, but they are not yet able to appreciate and develop the values of faith, piety, and good character, as well as the

values of infaq, zakat, amal jariyah, saving, and so on..<sup>117</sup> Additional benchmarks:

- 1) There are no divorces, except in cases of death or other similar circumstances that necessitate divorce.
- 2) The family's income exceeds their basic needs, allowing them to save money.
- 3) On average, family members have a junior high school diploma.
- 4) They own their own home, even if it is modest.
- 5) The family is active in community and religious social activities.
- 6) Able to meet healthy food standards and fulfill the four healthy five perfects.
- 7) Not involved in criminal cases, gambling, drunkenness, prostitution, and other immoral acts..

d. Sakinah III Family: families who can fulfill all their spiritual, moral, social, psychological, and family development needs but are not yet able to be role models for their community..<sup>118</sup> Additional benchmarks:

- 1) Active in efforts to increase religious activities and enthusiasm

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<sup>117</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

<sup>118</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

in mosques and within families.

- 2) Families are active in managing religious and social activities.
  - 3) Active in providing encouragement and motivation to improve the health of mothers and children as well as the health of the community in general.
  - 4) On average, families have a high school diploma or higher.
  - 5) Zakat, infaq, shadaqah, and waqf contributions are steadily increasing.
  - 6) Qurban expenditures are increasing.
  - 7) Performing the Hajj pilgrimage properly and correctly, in accordance with religious guidance and applicable laws and regulations..
- e. Sakinah III Plus Family: families who have been able to fully meet all their needs in terms of faith, piety, and good character, as well as their social and psychological needs and development, and who can serve as role models for their community.<sup>119</sup> Additional benchmarks:
- 1) Families who have performed the Hajj pilgrimage and meet the criteria for a mabrur Hajj.
  - 2) Becoming religious leaders, community leaders, and organizational leaders who are loved by the community and

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<sup>119</sup> Machrus et al. *Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin*.

their families.

- 3) Increasing zakat, infaq, shadaqah, jariyah, and waqf payments both qualitatively and quantitatively.
- 4) Improving the ability of the family and the surrounding community to fulfill religious teachings.
- 5) The family is able to develop religious teachings.
- 6) On average, family members have a bachelor's degree.
- 7) The values of faith, piety, and good character are embedded in their personal and family lives.
- 8) A sense of love and affection grows and develops harmoniously and balanced among family members and their environment.
- 9) Able to be a role model for the surrounding community.<sup>120</sup>

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<sup>120</sup> Machrus et al. (Jakarta: Subdit Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), hlm, 13-17

#### 4.5 Results of Mental and Physical Readiness Analysis in Building Family Harmony: The Perspective of the Sakinah Family

<b>Nama Pasanagan</b>	<b>Pra Sakinah</b>	<b>Sakinah I</b>	<b>Sakinah II</b>	<b>Sakinah III</b>	<b>Sakinah III Plus</b>
Anis & Humam			✓		
Nurul & Anggi		✓			
Nirma & Reza			✓		
Eka & Agus		✓			
Aris & Atik		✓			
Lia & Joko			✓		
Ani & Ilma			✓		
Aning & Dedek			✓		

Based on the above analysis, it can be concluded from the interviews with eight young couples in Tamanarum Village, Parang District, Magetan Regency, that none of the respondents' families fall into the category of Pre-Sakinah Families. This is demonstrated by the fact that all couples were married through religious and state-sanctioned marriages, were able to meet their families' basic needs, had permanent jobs or independent businesses, and showed no signs of deviant behavior such as criminality, immorality, or dependence on irrational practices. Thus, the basic foundations of the family have been established legally, socially, and morally.

Judging from the Sakinah I Family indicator, some families, especially couples who are still in the early stages of marriage or who are expecting their first child, show minimal fulfillment of spiritual and

material needs, but are still in the process of strengthening their socio-psychological aspects.

Families in this category have legally established a household, are providing for basic needs, and are beginning to build communication and cooperation, but still face challenges in adapting to their roles, managing stress, and preparing mentally for major changes such as pregnancy and childbirth. This is evident in couples who are still learning to establish stable communication patterns and emotional readiness within the household.

The majority of respondents can be categorized into the Sakinah II Family. This can be seen from their ability to maintain family unity, resolve conflicts through open communication and deliberation, support each other mentally and emotionally, and have a good awareness of the importance of physical and mental health and readiness to take on the role of parents. Families in this category also demonstrate a sufficient understanding of baby blues as a biological condition commonly experienced by postpartum mothers and emphasize the importance of support from husbands and families. In addition, most families have a minimum education level of junior high school to high school, have sufficient income to meet their basic needs, and demonstrate a healthy lifestyle through diet, rest, and light exercise.

Meanwhile, the Sakinah III Family indicators were not yet dominant among the overall respondents. Although some couples had a high school education or higher, high awareness of maternal and child health, and strong communication and empathy skills, their active role as drivers of social-religious activities or role models in the community was not yet significantly apparent. Religious and social activities are still internal to the family and have not developed towards leadership or broad social contribution as required by the Sakinah III criteria.

The Sakinah III Plus family has not yet been identified in this research data. There are no indicators such as the role as a religious or community leader, broad social influence, active development of religious teachings, or a uniform level of undergraduate education. This shows that the respondents' families are still in the stage of internal family consolidation and have not yet entered the phase of comprehensive social exemplarity.

Overall, based on the 2017 classification by the Directorate General of Islamic Guidance of the Ministry of Religious Affairs, the respondents' families range from Sakinah I to Sakinah II families, with a strong tendency towards the Sakinah II category. Good mental resilience, physical resilience through a healthy lifestyle, and knowledge and experience related to baby blues are important assets for these families to continue to develop towards a higher level of sakinah family. Spousal

support, open communication, fair division of roles, and mental and physical readiness before and after having children are key factors that strengthen the quality of sakinah in young couples' families.

## **CHAPTER V**

### **CONCLUSION**

#### **A. Conclusion**

Based on the results of research on mental and physical readiness among young couples in Tamarum Village, Parang District, Magetan Regency, the following conclusions can be drawn:

1. The mental and physical resilience of young couples in Tamarum Village in facing the problems and challenges of early marriage is classified as fairly good to good. In terms of mental resilience, young couples demonstrate the ability to manage emotions, respond to differences of opinion in a mature manner, and build open and respectful communication. Challenges such as domestic conflicts, economic pressures, adapting to the role of parents, and the potential for baby blues are faced with an approach of dialogue, mutual understanding, and emotional support between husband and wife. Meanwhile, in terms of physical resilience, young couples strive to maintain their health through a nutritious diet, adequate rest, light exercise, health checkups, and a balanced division of roles in the household. This physical resilience contributes positively to the smooth functioning of the roles of husbands and wives and the creation of a harmonious family atmosphere.
  
2. The efforts made by young couples in Tamarum Village in building a harmonious family, when viewed from the perspective of the Ministry of Religious Affairs' *sakinah* family, include strengthening healthy

communication, cooperation in the household, mutual respect, mutual support, and viewing marriage as a form of worship. Young couples also show awareness of the importance of mental and physical readiness before and after having children, including an understanding of baby blues and the importance of the husband's role as the main support system.

Based on the Ministry of Religious Affairs' *sakinah* family indicators, most of the young couples in this study can be categorized as *sakinah* I and *sakinah* II families, as they have been able to meet basic family needs, build harmonious relationships, and apply religious and social values in their household life, although they are still in the process of strengthening and learning towards a more ideal *sakinah* family. Good mental and physical resilience, accompanied by communication, cooperation, and *sakinah* family values, are important factors in building family harmony among young couples in Tamanarum Village..

## **B. Suggestions**

After drawing conclusions in this study, the researchers also provided the following suggestions and input:

### 1. Young Couples

Marriage must be based on mental and physical maturity. Physical endurance is important to ensure stable energy and health in navigating the dynamics of household life, while mental readiness is the foundation for dealing with all the differences, pressures, and new responsibilities after marriage. In order to maintain long-term harmony, every couple must practice the principle of compromise. Both husbands and wives, even if they

feel they are right, must learn to lower their egos and compromise. This attitude is not a sign of defeat, but rather a source of reward and a practical expression of love, which will reduce conflict and strengthen family bonds.

## 2. Further Research

This research needs to be refined, so the researchers hope that researchers who wish to continue this topic will always use other references to improve this research..

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## ATTACHMENTS

### APPENDIX 1: Preliminary Research

#### A. Pre-research letter from the Tamanarum Village Office

 KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
**FAKULTAS SYARIAH**  
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341) 559399  
Website: <http://syariah.uin-malang.ac.id> E-mail: [syariah@uin-malang.ac.id](mailto:syariah@uin-malang.ac.id)

---

Nomor : 224 /T.Sy.1/TL.01/02/2025  
Hal : Pra-Penelitian

Malang, 06 Maret 2025

Kepada Yth.  
Kepala Balai Desa Tamanarum  
Jl Raya Parang No. 307 RT 11 RW 03 Godekan Tamanarum Kecamatan Parang  
Kabupaten Magetan Jawa Timur 63371

*Assalamualaikum wa Rahmatullah wa Barakatur*

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Muhammad Samsidin  
NIM : 220201110006  
Fakultas : Syariah  
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pra Research* dengan judul :  
**Kesiapan Mental dan Fisik Pada Pernikahan Dalam Membangun Keharmonisan  
Keluarga Teori Keluarga Sakinah (Studi pada Pasangan muda Di Desa  
Tamanarum)**, pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barakatur*

Scan Untuk Verifikasi




  
Dekan  
Fakultas Syariah  
Bidang Akademik,  
Muhammad

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha



## B. Research response letter from the Tamanarum Village Office


**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS SYARIAH**  
 Jl. Gajayana 50 Malang 65144 Telpone (0341) 559359 Faksimile (0341) 559399  
 Website: <http://www.uin-malang.ac.id> E-mail: [ia@uin-malang.ac.id](mailto:ia@uin-malang.ac.id)

---

Nomor : 224 /F.Sy./TL.01/02/2025  
 Hal : Pra- Penelitian  
 Malang, 06 Maret 2025

Kepada Yth.  
 Kepala Desa Tamanarum  
 Jl Raya Parang No. 307 RT 11 RW 03 Godakan Tamanarum Kecamatan Parang  
 Kabupaten Magetan Jawa Timur 63371

*Assalamualaikum wa Rahmatullah wa Barakatuh*

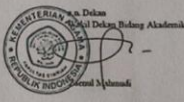

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Muhammad Samsidin  
 NIM : 220201110006  
 Fakultas : Syariah  
 Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pre Research* dengan judul :  
**Kesiapan Mental dan Fisik Pada Pernikahan Dalam Membangun Keharmonisan  
 Keluarga Teori Keluarga Sakinah (Studi pada Pasangan muda Di Desa  
 Tamanarum), pada instansi yang Bapak/Ibu Pimpin.**


Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.  
*Wassalamualaikum wa Rahmatullah wa Barakatuh*

Scan Untuk Verifikasi

  
 7 Maret 2025  
  
 ACC

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha



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## APPENDIX 2: Research

## A. Research letter from the Tamarum Village Office



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS SYARIAH**  
 Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399  
 Website: <http://syariah.uin-malang.ac.id> E-mail: [syariah@uin-malang.ac.id](mailto:syariah@uin-malang.ac.id)

---

Nomor : 959 /F.Sy.1/TL.01/10/2025  
 Hal : **Permohonan Izin Penelitian** Malang, 06 November 2025

Kepada Yth.  
 Kepala Kantor Desa Tamarum  
 DUSUN GODEKAN RT 009 RW 003 DESA TAMANARUM KECAMATAN  
 PARANG KABUPATEN MAGETAN

*Assalamualaikum wa Rahmatullah wa Barakatuh*

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Muhammad Samsidin  
 NIM : 220201110006  
 Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :  
**Kesiapan Mental dan Fisik pada pasangan muda untuk membangun keharmonisan keluarga perspektif keluarga sakinah** , pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barakatuh*

Scan Untuk Verifikasi



a.n. Dekan  
 Wakil Dekan Bidang Akademik



Sudirman

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha



## B. Research letter from the Tamarum Village Office



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS SYARIAH**  
 Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399  
 Website: <http://syariah.uin-malang.ac.id> E-mail: [syariah@uin-malang.ac.id](mailto:syariah@uin-malang.ac.id)

---

Nomor : 960 /FSy.1/TL.01/10/2025  
 Hal : **Permohonan Izin Penelitian** Malang, 06 November 2025

Kepada Yth.  
 Kepala Kantor Urusan Agama Kecamatan Parang Kabupaten Magetan  
 Jl. Raya Parang - Poncol, Kelurahan Parang, Kecamatan Parang, Kabupaten Magetan  
 Kode Pos : 63371

*Assalamualaikum wa Rahmatullah wa Barakatur*

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Muhammad Samsidin  
 NIM : 220201110006  
 Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :  
**Kesiapan Mental dan Fisik pada pasangan muda untuk membangun keharmonisan keluarga perspektif keluarga sakinah** , pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barakatur*

Scan Untuk Verifikasi



a.n. Dekan  
 Wakil Dekan Bidang Akademik

  
 Sudirman

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha



## APPENDIX 3: Interview Guidelines

### A. Guidelines for Interviewing Young Couples

1. How old are you and your spouse, and how long have you been married (years and months)?
2. What is the couple's highest level of education? And what is your current employment/professional status?
3. Do you currently have children? If so, how old are your children?
4. What is the most difficult problem you have faced during your marriage?
5. How did you resolve the problem in question 4?
6. When conflicts or arguments arise, what steps does the couple usually take to resolve them?
7. In stressful situations, how does your spouse provide mental or emotional support?
8. What efforts have you and your spouse made to maintain physical health since getting married?
9. Do you think that every postpartum period is always accompanied by baby blues, and how should it be dealt with? If you don't have children yet, how can you prepare for baby blues in terms of mental and physical resilience in building family harmony?
10. In your personal understanding, what does “family harmony” mean?
11. In your young marriage, what three things do you consider indicators that your relationship with your partner is currently harmonious?

## B. Guidelines for Interviewing KUA Clerics

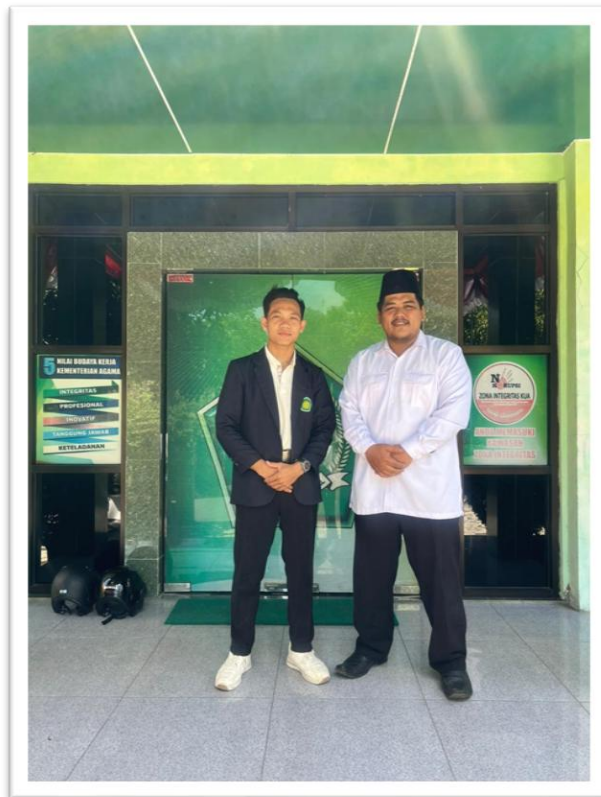
1. Since when have you been serving as a marriage officiant at the Parang Subdistrict KUA?
2. What is the general state of marriage in the Parang Subdistrict?
3. Are there still marriages in the Parang Subdistrict that do not comply with Law No. 16 of 2019?
4. What is the state of marriage in Tamanarum Village in terms of the legal age of marriage?
5. Have there been any marriages in Tamanarum Village that do not comply with the marriage age requirements?
6. In your opinion, at what age do people in Tamanarum Village generally get married?
7. What is the number of marriages in Tamanarum Village over the past five years?
8. Has the number of marriages in Tamanarum Village increased or decreased?
9. In your opinion, what has caused this situation?
10. What is the role of the KUA in educating the people of Tamanarum Village about the marriage age regulations?

LAMPIRAN 4 : Dokumentasi Wawancara

A. Village Data File Documentation



B. Interview with the head of the KUA (Office of Religious Affairs)



### C. Interview with a Young Couple from Tamarum Village

1. Nirma and Reza, Interview at Tamarum, November 8, 2025



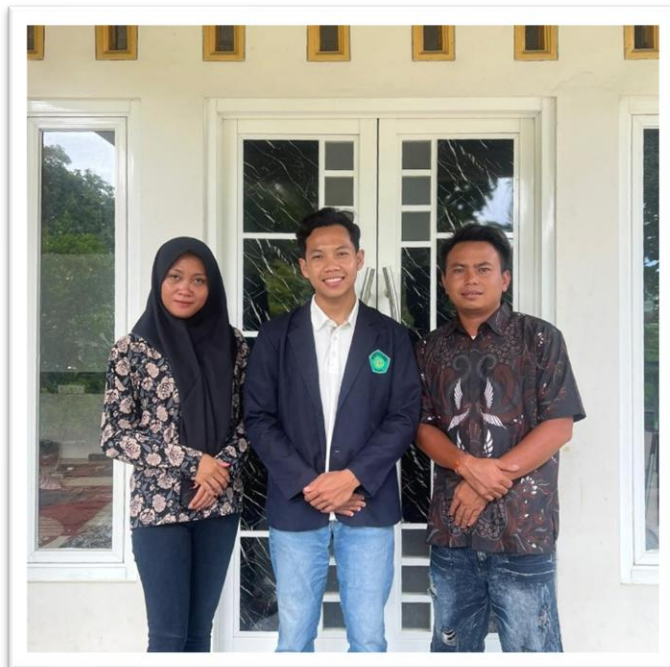
2. Anis and Humam, Interview at Tamarum, November 5, 2025



3. Nurul and Anggi, Interview at Tamanarum, November 5, 2025



4. Eka and Agus, Interview at Tamanarum, December, 1 2025



5. Aris and Atik, Interview at Tamarum, December, 1 2025



6. Lia and Joko, Interview at Tamarum, December, 1 2025



7. Ani and Ilma, Interview at Tamanarum, December, 1 2025



8. Aning and Dedek, Interview at Tamanarum, December, 1 2025



**CURRICULUM VITAE**

Name : Muhammad Samsidin  
SIN : 220201110006  
DOB : Magetan, 22 Mei 2003  
Address : Sumuran Hamlet, Tamanarum  
Village, RT 13 RW 05, Parang  
Subdistrict, Magetan Regency,  
East Java  
Cell Phone : 085847540932  
Email : [muhammadsamm07@gmail.com](mailto:muhammadsamm07@gmail.com)

**Formal Education History**

1. RA Nurul Amal
2. MIN 12 Magetan
3. MTs Nurush Sholikhin
4. MAN 1 Magetan
5. UIN Maulana Malik Ibrahim Malang

**Non-Formal Education History**

1. Pondok Pesantren Sabilil Muttaqien
2. Ma'had Sunan Ampel Al-'Aly UIN Malang
3. Pondok Pesantren Sabilul Rosyad Gasek