

The Relevance of the Muhammadiyah Concept of *Keluarga Sakinah* in Reducing Divorce Trends in Indonesia: A Socio-Religious Analysis Based on Community Data

Hector Javier Cortes Tornel^{1*}, Muhammad Hayat²

¹ Universitas Muhammadiyah Malang 1; tornelhector@webmail.umm.ac.id

² Universitas Muhammadiyah Malang 2; hayat@umm.ac.id

* Correspondence: tornelhector@webmail.umm.ac.id; Tel.: -

Received: date; Accepted: date; Published: date

Abstract: The increasing divorce rate in Indonesia over the past decade reflects growing vulnerabilities in family resilience shaped by transformations in social, economic, and cultural structures. This article examines the relevance of the Muhammadiyah concept of *Keluarga Sakinah* in addressing contemporary divorce trends through a socio religious approach grounded in community data. The study employs a non field research design based on secondary data analysis, including official Muhammadiyah documents, reports on Muhammadiyah community programs, and divorce statistics published by the Central Bureau of Statistics and the Supreme Court of Indonesia. The analysis is conducted thematically using content analysis and comparative socio religious analysis techniques. The findings demonstrate that the Muhammadiyah concept of *Keluarga Sakinah* functions as a normative framework emphasizing mutuality, relational justice, deliberation (*musyawarah*), and dialogical conflict management as key foundations of family resilience. This framework is operationalized through community based family development initiatives, including premarital guidance, family counseling, and family education programs organized by Muhammadiyah and 'Aisyiyah. However, national divorce statistics indicate that the practical effectiveness of the *Keluarga Sakinah* concept is constrained by structural factors such as economic pressure and broader social transformation. Therefore, this study concludes that the relevance of the Muhammadiyah concept of *Keluarga Sakinah* is contextual in nature and depends on sustained synergy among religious organizations, the state, and civil society in strengthening family resilience in Indonesia.

Keywords: *Keluarga Sakinah*, Muhammadiyah, divorce, family resilience, sociology of religion

1. Introduction

Divorce cases in Indonesia have increased dramatically over the past decade, emerging as a major social issue that threatens the stability of family relationships. This increase not only reflects the weakening of family resilience but also indicates significant transformations in the social, economic, and cultural dimensions of society. More specifically, this phenomenon is evidenced by economic pressures, conflicts related to gender roles, inadequate communication between spouses, and insufficient premarital preparedness, which frequently act as triggers for divorce. Numerous studies indicate that economic factors, communication disharmony, psychological stress, and shifts in cultural values contribute substantially to the high divorce rate

(Lazim, 2022). The impact of divorce is also far-reaching, affecting not only the couple involved but also children, the broader social environment, and educational institutions (Rahmawati, 2021).

In a religious society such as Indonesia, religious approaches are often positioned as an important foundation for nurturing strong families. Religious values are believed to serve as moral guidelines governing spousal relationships, child-rearing patterns, and solutions to family-related problems. The norms embedded in religious teachings function as sources of normative legitimacy that emphasize the importance of commitment, responsibility, and mutual respect within the household. Accordingly, religious institutions and the organizations under their auspices play a central role in shaping family resilience, for example through religious preaching (dakwah), premarital education, and continuous family guidance.

Religious organizations, including Muhammadiyah, have formulated family development guidelines through the concept of *keluarga sakinah*, which emphasizes harmony grounded in spirituality, justice, and healthy relationships (Gandhung Fajar Panjalu & Asrori, 2025). This concept is based on an understanding of the family as the most fundamental social unit, which serves as a reference for assessing the quality of broader societal life. Spirituality within the *keluarga sakinah* framework is positioned as a guiding source that shapes how family members behave, communicate, and make decisions. This spiritual orientation underpins principles of justice that are manifested through balanced divisions of responsibility among husbands, wives, and other family members. Moreover, healthy relationships are reinforced through two-way communication, mutual respect, and consensus-based conflict resolution in accordance with religious values. In this sense, the concept provides both normative and practical guidance on how an ideal family should be managed from a modernist Islamic perspective.

The Muhammadiyah version of *keluarga sakinah* is not understood merely as a conflict-free family, but rather as one that is capable of managing conflict wisely. In everyday life, differences of opinion and friction among family members are seen as natural and inevitable. What is emphasized, however, is not the avoidance of problems, but the ability of each family member to listen empathetically with openness and understanding. Mutual respect, restraint of ego, and constructive communication are considered key to preventing conflicts from becoming prolonged. Through these practices, the family develops into a harmonious unit and becomes a

safe, comforting space characterized by mutual appreciation. These principles align with core family values such as deliberation (*musyawarah*), gender justice, mutuality, and moral responsibility as foundational pillars of the family (Adib & Mujahidah, 2021). This perspective is also consistent with Islamic family education, which views the household as a primary space for ethical and spiritual formation (Hamidah & Mayaningsih, 2025).

The high rate of divorce indicates a gap between the ideal family values promoted in religious teachings and the complexity of contemporary social realities. Changes in social structure, increased mobility of women, economic pressures on young families, and shifts in digital communication patterns significantly affect household dynamics (Mau, 2025). In such conditions, many couples feel overwhelmed by life demands that exceed their adaptive capacities, making mutual adjustment increasingly difficult. Religious values that are expected to provide comfort and guidance become more challenging to practice in daily life. As a result, households that are ideally envisioned as safe spaces may instead transform into environments marked by pressure and emotional exhaustion. Therefore, family development efforts must adapt to modern contexts without losing the essential substance of religious values.

The use of community-based data in family research is crucial, as it provides a factual picture of how the *keluarga sakinah* concept is implemented in everyday life. Such data enable researchers to understand patterns of family strengthening, forms of social support, and conflict resolution strategies from the perspective of Muhammadiyah communities (Giffari & Hayat, 2025). This community-based approach also reinforces the interconnection between religious values and social practices.

A socio-religious perspective in family studies has become increasingly relevant because it integrates structural and spiritual analyses (Susanti, Ramadhan, Justicia, Khoirul, & Isfironi, 2019). This approach situates religiosity, morality, religious experience, and social interaction as interconnected elements in understanding household dynamics (Maulina et al., 2025). Consequently, the relevance of the *keluarga sakinah* concept must be examined through a synthesis of social factors and religious values.

As a modernist Islamic organization, Muhammadiyah possesses an extensive infrastructure for family development through institutions such as the Majelis Tarjih, the Majelis

Pendidikan Kader, and premarital education programs (Gandhung et al., 2025). These programs are considered effective in fostering emotionally and spiritually resilient families (Sholikha et al., 2025). Several studies indicate that families receiving intensive guidance tend to develop more constructive mechanisms for managing conflict (S. & Syafiuddin, 2025).

Previous studies have examined the concept of *keluarga sakinah* within Islamic perspectives; however, most of them remain normative-doctrinal in nature and have not directly linked the concept to contemporary divorce trends. For instance, research on *keluarga sakinah* resilience often focuses on theological dimensions without integrating digital dynamics, social change, or community-based data (Nadapdap & Marbun, 2025). Conversely, sociological studies on divorce rarely incorporate religious values as primary analytical variables (Amna, 2025). This situation indicates a research gap that calls for the integration of Muhammadiyah's religious values with modern social analysis.

Furthermore, there remains a limited number of studies that systematically examine the relevance of the *keluarga sakinah* concept based on Muhammadiyah community data. Previous research tends to emphasize theoretical discussions or individual experiences rather than broader community patterns (Alfiannor, 2024). In contrast, this study examines the relevance of the *keluarga sakinah* concept by integrating a socio-religious perspective, community-based data, and analysis of contemporary divorce trends.

Based on the foregoing discussion, this study aims to: (1) analyze the relevance of the Muhammadiyah concept of *Keluarga Sakinah* in addressing the increasing divorce trend in Indonesia; (2) identify how *sakinah* values are implemented in family life based on community data; and (3) map the contribution of Muhammadiyah's socio-religious approach as a model for family strengthening. This study is expected to contribute theoretically to the field of Islamic family studies and practically to divorce prevention efforts through the reinforcement of family development programs within religious organizations and the wider society. In addition, this study seeks to analyze the relevance of the Muhammadiyah *Keluarga Sakinah* concept as a socio-religious construct in responding to divorce trends in Indonesia based on documented community data and national statistical data.

2. Discussion

This study adopts a non field research design that relies on the analysis of secondary data and community based documents. The data are examined through three main clusters: (1) official Muhammadiyah documents that articulate the normative conception of keluarga sakinah; (2) documented reports of Muhammadiyah community programs and activities; and (3) divorce statistics published by state institutions, particularly the Central Bureau of Statistics (BPS) and the Supreme Court of Indonesia. In addition, scholarly articles and academic publications are utilized to enrich the socio religious perspective and to strengthen the analytical arguments. The analytical framework focuses on examining the relationship between the normative and conceptual construction of Muhammadiyah's keluarga sakinah and the social reality of divorce in Indonesia. The analysis is conducted thematically using content analysis and comparative socio religious analysis techniques.

2.1 The Concept of *Keluarga Sakinah* in Official Muhammadiyah Documents

The analysis of official Muhammadiyah documents indicates that the concept of keluarga sakinah is positioned as a foundational element in the formation of a progressive Islamic society. Keluarga sakinah is not merely understood as an emotionally harmonious family, but also as a social unit grounded in faith based values, relational justice, moral responsibility, and social commitment (Panjalu, 2025).

Muhammadiyah documents emphasize that keluarga sakinah is constructed through principles of mutual deliberation (musyawarah), the fulfillment of spousal rights and obligations, the strengthening of the family's educational function, and ethical and dialogical approaches to conflict management (Rahman, Ismail, & Akbar, 2025). Accordingly, the family is viewed as a practical space for the enactment of Islamic values oriented toward the prevention of destructive conflicts, including divorce.

The family is not only conceptualized as a private sphere of emotional harmony, but also as a social unit that bears ideological, moral, and social functions (Pohan et al., 2025). In the Pedoman Hidup Islami Warga Muhammadiyah and the Himpunan Putusan Tarjih, keluarga sakinah is formulated on the basis of faith, relational justice between spouses, shared

responsibility, and an orientation toward social welfare (*kemaslahatan sosial*) (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2018). Furthermore, these documents stress that *keluarga sakinah* is built upon principles of mutual deliberation, proportional fulfillment of rights and obligations, and the reinforcement of educational functions and moral exemplarity within the family. The ideal family relationship promoted by Muhammadiyah rejects oppressive hierarchical patterns and instead emphasizes dialogical ethics, gender justice, and collective responsibility in caregiving and decision making (Khoiriyah et al., 2025). These principles are positioned as normative mechanisms for maintaining family resilience amid social change.

From a socio religious perspective, the normative construction of Muhammadiyah's *keluarga sakinah* functions as a framework for preventing destructive conflict, including divorce. However, several studies reveal a gap between this normative ideal and the lived realities of Muslim families in Indonesia, particularly due to economic pressures, shifting gender roles, and transformations in family communication patterns (Irama & Fahmi, 2025). Therefore, the concept of *keluarga sakinah* in Muhammadiyah documents must be read critically as a normative discourse that dynamically interacts with complex social realities.

2.2 Implementation of the *Keluarga Sakinah* Concept in Muhammadiyah Community Programs

An analysis of documented Muhammadiyah community program reports demonstrates systematic efforts to translate the normative concept of *keluarga sakinah* into social practice. These programs include premarital guidance, family religious study sessions, community based marital counseling, and the strengthening of 'Aisyiyah's role in family education (Cahaya, 2025).

These community programs emphasize enhancing the capacity of married couples to manage conflict, develop interpersonal communication skills, and understand gender roles grounded in justice. Although they are not explicitly framed as divorce reduction programs, the preventive approaches employed indicate a strong orientation toward strengthening family resilience in response to domestic social problems.

Furthermore, Muhammadiyah community program reports show that the transformation of the *keluarga sakinah* concept does not remain at the level of religious discourse alone, but is integrated into sustained social empowerment initiatives. Premarital guidance and family

counseling activities are designed using participatory educational approaches that involve religious leaders, organizational cadres, and community based family counselors. This pattern illustrates Muhammadiyah's role as a moral intermediary that bridges normative Islamic teachings with the practical needs of Muslim families at the grassroots level, particularly in navigating contemporary household dynamics (Humaidi, 2025).

Moreover, the strengthening of 'Aisyiyah's role in family education highlights a progressive gender dimension within Muhammadiyah's interpretation of *keluarga sakinah*. Through family education councils, parenting schools, and thematic religious study forums, 'Aisyiyah actively fosters relational awareness that positions women not merely as domestic actors, but as educational subjects and agents of family resilience (Umniyyah et al., 2025). These findings indicate that Muhammadiyah community programs implicitly adopt a cultural preventive strategy in responding to increasing vulnerabilities in household conflict, emphasizing relational literacy, ethical communication, and more equitable role sharing as the foundation of an adaptive *keluarga sakinah* amid social change.

2.3 Divorce Trends in Indonesia Based on Statistical Data

Divorce statistics sourced from the Central Bureau of Statistics and the Supreme Court indicate that divorce remains a persistent social phenomenon and has exhibited fluctuating trends in recent years (Bahri, 2025). Factors commonly associated with divorce include economic difficulties, marital disharmony, domestic violence, and weak communication and commitment between spouses.

In this context, divorce should not be understood solely as a legal issue, but also as a reflection of changes in social structures, family values, and the challenges of modern life. These statistical data provide an important social context for analyzing the relevance of Muhammadiyah's *keluarga sakinah* concept. Divorce statistics published by state institutions therefore function not only as quantitative indicators, but also as reflections of social problems that challenge the sustainability of ideal family models. This empirical context serves as a critical foundation for assessing the extent to which Muhammadiyah's *keluarga sakinah* concept

demonstrates relevance, adaptability, and transformative capacity in responding to the complex realities of contemporary Indonesian Muslim families.

Drawing on this empirical context, Muhammadiyah's *keluarga sakinah* concept should be understood not as a static normative formula, but as an ethical framework that requires continuous reinterpretation and contextual actualization in response to social change. The relevance of this concept lies in its capacity to provide value based references for strengthening family resilience through just relational management, dialogical communication, and mutual role sharing amid increasingly complex structural pressures. Therefore, the effectiveness of *keluarga sakinah* as a model for family strengthening is determined not only by the normative strength of its teachings, but also by the extent to which these values can be integrated into social practices, community programs, and public policies that are sensitive to the dynamics of contemporary Indonesian Muslim families.

Table 1. Framework of Non-Field Findings

Data Source	Analytical Focus	Key Findings	Relevance to the Divorce Issue
Official Muhammadiyah documents	Concept of <i>Keluarga Sakinah</i>	The family as the foundation of moral, spiritual, and social resilience	Provides a normative framework for preventing family conflict
Muhammadiyah community program reports	Implementation of <i>sakinah</i> values	Relationship-strengthening programs, counseling, and family education	Preventive approach to household disharmony
BPS & Supreme Court statistical data	National divorce trends	Divorce is influenced by structural and relational factors	Demonstrates the urgency of strengthening family values
Scholarly articles & academic publications	Socio-religious analysis	Religion plays a significant role in family resilience	Reinforces the conceptual relevance of <i>Keluarga Sakinah</i>

From the perspective of the sociology of religion, the findings of this study indicate that the Muhammadiyah concept of *Keluarga Sakinah* cannot be separated from the dialectical relationship between religion, the state, and the family as a social institution. *Keluarga sakinah* is not merely a religious normative ideal, but also represents a response by a religious organization

to the structural problems faced by contemporary Indonesian families, such as economic pressures, changing gender roles, and state regulations governing marriage and divorce.

The relationship between religion and the state is evident in the way the Muhammadiyah concept of *keluarga sakinah* operates in parallel with state policies on family resilience and the protection of the institution of marriage. The state is present through marriage laws and the mechanisms of religious courts, while Muhammadiyah operates in the cultural and moral domains by providing ethical frameworks, education, and family support programs (Nurazila, Faradiva, & Ramadhani, 2025). In this context, religious organizations function as social mediators that bridge religious norms and the legal realities of the state.

From a sociological perspective on the family, the rising divorce rate reflected in national statistical data indicates a tension between normative ideals of the family and actual social practices. The Muhammadiyah concept of *keluarga sakinah* seeks to address this tension by emphasizing mutuality, relational justice, and dialogical communication within the family (Supyadillah et al., 2025). These values are particularly significant in the context of transforming gender relations and increasing demands for equality within the household.

Nevertheless, this discussion also reveals the structural limitations of the *keluarga sakinah* concept when confronted with macro level factors such as poverty, economic inequality, and weak social protection systems. Under such conditions, religious teachings and programs may experience a reduction in influence if they are not supported by state policies that prioritize family strengthening. Therefore, the relevance of the Muhammadiyah concept of *keluarga sakinah* is contextual and contingent upon synergy among religious actors, the state, and civil society.

From a critical sociological standpoint, the Muhammadiyah concept of *keluarga sakinah* can be understood as a form of collective agency exercised by a religious organization in response to the crisis of the modern family. This concept not only reproduces religious values but also seeks to build social resilience through the internalization of family ethics at the community level. In this way, Muhammadiyah's role extends beyond normative religious preaching toward a strategic social function in sustaining the continuity of the family institution in Indonesia.

3. Conclusion

Theoretically, this study contributes to the enrichment of the sociology of religion and the sociology of the family by demonstrating that the Muhammadiyah concept of *keluarga sakinah* can be understood as a dynamic socio religious construct rather than merely an ahistorical normative doctrine. The integration of religious document analysis, community based data, and divorce statistics reveals that religious values operate within a dialectical relationship with social structures, state policies, and transformations in modern family culture. These findings reinforce the argument that religion functions not only as a system of individual belief, but also as a form of collective social agency that shapes patterns of family resilience through cultural and institutional mechanisms.

Moreover, this study addresses gaps in previous research that tended to separate normative religious approaches from empirical analyses of divorce. By employing a community based socio religious approach, this article offers an alternative analytical framework for understanding the tension between religious family ideals and contemporary social realities. This framework has the potential to be further developed in cross organizational religious studies or comparative analyses among religious communities in responding to the crisis of the modern family.

Bibliography

- Adib, M. A., & Mujahidah, N. (2021). *Konsep Mubadalah Faqihuddin Abdul Kodir dan*. 6(2), 171–192.
- Alfiannor. (2024). *Muhammadiyah dan Tuntunan Menuju Keluarga Sakinah sidang Mukhtar . Dalam rumusan program tersebut tercantum fokus dan rincian kegiatan*. (6), 35–45.
- Amna, L. (2025). *Ha dānah Anak dalam Keluarga Fatherless di Muara Batu (Aceh Utara) : Kajian Sosiologis-Yuridis*. 11(02), 580–602.
- Bahri, S. (2025). *Analisis Yuridis Faktor-Faktor Penyebab Tingginya Angka Perceraian Juridical Analysis of the Factors Contributing to the High Divorce Rate in Jombang Regency*. 14(1), 135–157.
- Cahaya, F. (2025). *Peran ' Aisyiyah dalam Pencegahan Kekerasan Terhadap Perempuan dan Anak*. (2016), 181–189.
- GandhungFajarPanjalu1,Asrori2, A. (2025). *Kamilla : Jurnal Pengabdian Masyarakat Sakinah Family Education Based on Tarjih Muhammadiyah* : 1(1), 57–71.
- Giffari, A., & Hayat, M. (2025). *Al-Khazin : Jurnal Pendidikan Agama Islam Muhammadiyah sebagai Gerakan Islam , Dakwah , dan Tajdid*. 1(November 1912), 66–72.
- Humaidi, M. N. (2025). *Muhammadiyah Sufism : Building Students ' Character and Faith Through Spiritual*

Education Received : Revised : Accepted : 10(2).

- Irama, A., & Fahmi, D. (2025). *Kesetaraan Gender dalam Hukum Perkawinan Islam : Antara Idealitas Normatif dan Realitas Sosial Gender Equality in Islamic Marriage Law : Between Normative Ideality and Social Reality*. 2(1), 14–24. <https://doi.org/10.58824/jdls.v2i1.286>
- Khoiriyah, I. M., Mahardhikasih, Q., & Tengah, J. (2025). *Paradoks Keluarga Sakinah : Relasi Kuasa Dan Wacana*. 05(01), 1–11.
- Lazim, M. (2022). *Ketahanan Keluarga Orang Tua Tunggal Berbasis Al-Quran* (Disertasi Doktor, Institut PTIQ Jakarta).
- Lia IstiqomatusSholikha, Nanang Qosim, D. S. (2025). *Pengaruh Kecerdasan Emosi Dan Dukungan Keluarga Terhadap Resiliensi Santri Di Pondok Pesantren Al-Hidayah Ngimbang Lamongan*. 4(4), 6476–6487.
- Mau, A. F. (2025). *Tantangan Perkawinan di Tengah Perubahan Sosial : Perspektif Keluarga Kontemporer*.
- Mayaningsih, A., Islam, U., Syekh, N., & Kediri, W. (2025). *Tirakat Perempuan: Pendidikan Masyarakat Multidimensi di Rumah Mujahadah Pondok Pesantren Mamba'ul Ma'arif Jombang*. 5(2), 173–187.
- Nadapdap, M. Y., & Marbun, R. C. (2025). *Tinjauan Teologis Terhadap Pernikahan dan Keluarga menurut*. 1(2).
- Nia Maulina, Rahmat Hidayat, Wawan Irwansyah, Wiranti, N. F. S. (2025). *Dynamics Of Social Media Influence On Household Harmony*. 4(7), 1393–1410.
- Nurazila, R., Faradiva, A., & Ramadhani, N. T. (2025). *Peran Kepribadian Muhammadiyah dalam Membangun Etika Sosial dan Kebangsaan*. 3.
- Panjalu, G. F., Surabaya, U. M., & Sains, U. (2025). *Kamilla : Jurnal Pengabdian Masyarakat*. 1(1), 100–114.
- Pohan et al. (2025). *Jurnal mudabbir*. 5, 3120–3133.
- Rahman, M. I. R., Ismail, H., & Akbar, A. (2025). *Tafsir Feminis : Studi Komparatif Pemikiran Zainab Al-Ghazali dan Amina Wadud Terhadap Ayat Ayat Gender* 07(2), 28–62.
- S, M. N., & Syafiuddin, F. A. (2025). *Bimbingan Penyelesaian Konflik Keluarga Melalui Pendekatan Mediasi*. 19(1), 69–79.
- Supyadillah, A., Alfariis, U., Shofiyah, S., & Kunci, K. (2025). *Sosialisasi Konsep Relasi Gender dalam Islam untuk Mempersiapkan Generasi Keluarga Sakinah*. 01(05), 381–387.
- Susanti, Y. R., Ramadhan, M., Justicia, D., Khoirul, T., & Isfironi, M. (2019). *Nafkah Produktif pada Keluarga Poligami dalam Perspektif Sosio-Religius*, 08(02).
- Umniyyah, Z et al. (2025). *Developing Gender-Based Educational Value through Sociodrama Techniques at the "Untukmu Si Kecil" Literacy Community, Sumbersari Subdistrict, Jember Regency*. Jurnal Abdimas Galuh 7(02), 1564–1572.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).