

PUSAKA SAKINAH PROGRAM DURING PRE-MARRIAGE: GENDER EQUALITY AWARENESS AND HOUSEHOLD RESILIENCE

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Abstract

The increasing number of divorce cases filed by women in recent years has become a complex social reality and challenges the construction of family resilience in Indonesia. These divorce cases do not merely reflect a weakening of marital commitment but also demonstrate women's growing awareness of their rights, dignity, and justice in domestic relationships. In this context, the PUSAKA SAKINAH Program, a strategic government effort to strengthen family resilience, faces the challenge of responding to increasingly equal gender relations. This study aims to analyze the challenges of implementing PUSAKA SAKINAH in addressing the phenomenon of divorce cases filed by women from a gender equality perspective. A qualitative approach was used through literature studies, policy analysis, and a review of relevant divorce data. The study results indicate that divorce cases filed by women are generally triggered by unequal power relations, domestic violence, economic injustice, and weak communication and fulfillment of rights within the family. A gender equality perspective positions this phenomenon not as a threat to the value of a harmonious family, but rather as a reflection of the need to reconstruct just, equal, and civilized marital relations. Therefore, PUSAKA SAKINAH needs to be developed adaptively by integrating the principles of gender equality, protecting women's rights, and strengthening the capacity of married couples to build relationships of mutual respect. Strengthening the educational and preventive dimensions of PUSAKA SAKINAH is expected to reduce the divorce rate and create harmonious, gender-equitable and sustainable families.

Keywords: *Sakinah Heritage; Divorce Lawsuits; Women; Gender Equality; Family Resilience.*

Abstrak

Meningkatnya jumlah kasus perceraian yang diajukan oleh perempuan dalam beberapa tahun terakhir menjadi realitas sosial yang kompleks dan menantang ketahanan keluarga di Indonesia. Fenomena ini tidak hanya menunjukkan melemahnya komitmen perkawinan, tetapi juga meningkatnya kesadaran perempuan terhadap hak, martabat, dan keadilan dalam relasi rumah tangga. Dalam konteks tersebut, Program Pusaka Sakinah sebagai upaya strategis pemerintah untuk memperkuat ketahanan keluarga menghadapi tantangan dalam merespons dinamika relasi gender yang semakin setara. Penelitian ini bertujuan untuk menganalisis tantangan implementasi Program Pusaka Sakinah dalam menghadapi fenomena perceraian yang diajukan oleh perempuan ditinjau dari perspektif kesetaraan gender. Penelitian menggunakan pendekatan kualitatif melalui studi kepustakaan, analisis kebijakan, dan kajian terhadap data perceraian yang relevan. Hasil penelitian

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menunjukkan bahwa perceraian yang diajukan oleh perempuan umumnya dipengaruhi oleh relasi kuasa yang tidak setara, kekerasan dalam rumah tangga, ketidakadilan ekonomi, serta lemahnya komunikasi dan pemenuhan hak dalam keluarga. Perspektif kesetaraan gender memandang fenomena tersebut sebagai refleksi perlunya rekonstruksi relasi perkawinan yang adil, setara, dan beradab. Oleh karena itu, Program Pusaka Sakinah perlu dikembangkan secara adaptif dengan mengintegrasikan prinsip kesetaraan gender, perlindungan hak perempuan, serta penguatan kapasitas pasangan suami istri dalam membangun hubungan yang saling menghormati.

Keywords: *Pusaka Sakinah; Divorce Suit; Women; Gender Equality; Family Resilience.*

INTRODUCTION

The divorce phenomenon in Indonesia is showing an increasingly worrying trend, particularly the increase in divorce suits filed by women. Data from cases in Religious Courts in recent years shows that more than two-thirds of divorce cases are contested divorces, namely divorces filed by the wife.

This trend marks a significant shift in family dynamics and reflects women's growing awareness of legal rights, relational justice, and the protection of their dignity within the institution of marriage. Divorce is no longer understood simply as a failure to build a household, but rather as a response to the structural and relational injustices experienced by women in family life (Rahayu, 2003).

According to data from the Central Statistics Agency (BPS) in 2024, there were approximately 394,608 national divorce cases, with 308,956 cases (78.3%) being divorces filed by wives, while the remaining 85,652 cases (21.7%) were divorces by divorce by husbands. This indicates that nearly four out of five divorces in Indonesia are initiated by women through the divorce legal process (BPS, 2024).

This trend reflects the shifting role of women in the household and in legal decision-making regarding their marital relationships. In some areas, such as Bandung City, Religious Court data shows that 76% of the total 5,861 divorce cases throughout 2023 were filed by women, reinforcing the dominant role of wives in local lawsuits (Ridwan, 2023).

One of the main factors influencing a woman's decision to file for divorce is insecurity in her domestic relationship, including the phenomenon of domestic violence (DV). Although domestic violence is officially recorded in a separate category, strong indications indicate that violence is a trigger for prolonged conflict

in households that ultimately leads to divorce. According to 2024 Statistics Indonesia (BPS) statistics, 7,243 divorce cases were recorded as having domestic violence as a contributing factor, categorized as a national cause of divorce.

Furthermore, reports from various agencies indicate that cases of violence against women continue to increase. For example, data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA) recorded 15,688 cases of violence against women in 2023, an increase of approximately 4% from the previous year. This violence encompassed various forms, including physical, psychological, and economic (Prianto et al., 2013) .

The phenomenon of domestic violence not only impacts divorce decisions, but also reveals the unequal power relations within households that often harm women psychologically, socially, and economically (Habibah, 2016). The high number of divorce lawsuits filed by women reflects not only emotional distress or partner conflict alone, but also the tendency for women to take legal action as a last resort to escape unhealthy and unsafe relationships.

One of the dominant factors behind the high divorce rate is the phenomenon of domestic violence (DV). Various reports and studies indicate that domestic violence, whether in the form of physical, psychological, sexual, or economic violence, remains a serious problem in households. Women are often vulnerable due to unequal power relations, economic dependency, and patriarchal socio-cultural norms that normalize wives' subservience to their husbands (Jatiningsih et al., 2020) . In such circumstances, divorce is often a last resort for women to escape unsafe, unfair, and psychologically and socially detrimental relationships.

On the other hand, the patriarchal socio-cultural structure in Indonesia often positions women in a subordinate position in household relations, so that when these norms are no longer able to protect women's rights, divorce becomes a strategic choice in fighting for safety, dignity, and equality.

This phenomenon challenges the family resilience strengthening policy system, including the PUSAKA SAKINAH program, which has focused on family harmony. The main challenge is how this program can accommodate the complex

reality of women taking an active role in fighting for their rights, without neglecting the principles of gender justice and protection for victims of violence.

Besides domestic violence, other factors driving the rise in divorce cases include partner irresponsibility, prolonged disputes, family economic problems, and a lack of healthy communication within the household. The complexity of these issues demonstrates that divorce is not merely an individual issue, but is closely related to a weak system of support, premarital education, and strengthening family resilience that is responsive to gender equality issues (Akçay *et al.*, 2024). In this context, women cannot be positioned solely as "suffers," but as subjects striving for a more dignified life free from violence.

The Pusaka Sakinah program, designed as a strategy to strengthen family resilience, plays a strategic role in responding to this phenomenon. However, the main challenge faced is how the program can adapt to the reality of increasing divorce cases from women without ignoring the principles of justice and gender equality. A normative approach that emphasizes family integrity without providing protection for victims of domestic violence has the potential to perpetuate unequal and inhumane relationships. Therefore, Pusaka Sakinah needs to be understood and implemented as an effort to build a harmonious family that is not only formally harmonious but also just, safe, and equal for all family members.

Based on this reality, a study of Pusaka Sakinah and the challenges posed by women's divorce lawsuits is crucial. This analysis, grounded in a gender equality perspective, is expected to provide a comprehensive understanding of the root causes of divorce, particularly those related to domestic violence and gender inequality, while simultaneously formulating more contextual, equitable, and sustainable family strengthening strategies.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-analytical study design, which aims to understand in depth the phenomenon of increasing divorce lawsuits from women and the challenges of implementing the PUSAKA SAKINAH Program from a gender equality perspective. The qualitative approach was chosen

because the issues of divorce, domestic violence, and gender relations within the family are complex, contextual, and meaningful social phenomena, thus requiring a holistic understanding that cannot be reduced to mere statistics.

The research data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with key informants, including religious instructors, family counselors, officials from the Office of Religious Affairs (KUA), advocates for victims of domestic violence, and women who had filed for divorce. Informants were selected using purposive sampling, with criteria including experience, knowledge, or direct involvement in family advocacy, divorce resolution, or the implementation of the Pusaka Sakinah program.

Meanwhile, secondary data was collected through documentation and literature studies, including official reports from the Central Statistics Agency (BPS), divorce case data from Religious Courts, reports of violence against women from the Ministry of Women's Empowerment and Child Protection (KemenPPPA), and policy documents and guidelines for the implementation of the Pusaka Sakinah Program. Furthermore, this study utilized scientific articles, books, and previous research relevant to family issues, divorce, domestic violence, and gender equality.

Data collection techniques used three main methods: in-depth interviews, document analysis, and limited observation of family support practices within the KUA (Religious Affairs Office) or related institutions. Interviews were semi-structured to provide researchers with a systematic yet flexible question guide to explore the experiences, perceptions, and perspectives of informants in greater depth. Observations were conducted to understand the context of the Pusaka Sakinah program implementation and the interaction patterns between support staff and the community.

Data analysis was conducted using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. The data obtained were categorized based on key themes, such as factors causing divorce lawsuits from women, forms and impacts of domestic violence in the household, and challenges in implementing Pusaka Sakinah in building harmonious families with gender equity. All findings were analyzed using a gender equality theoretical framework,

allowing for a critical understanding of power relations, social roles, and access to justice and protection.

To ensure data validity, this study employed triangulation techniques, including both source and method triangulation. Data validation was conducted by comparing interview results between informants, matching primary data with official documents, and assessing the consistency of findings with relevant scientific literature. Thus, the research results are expected to have a high level of credibility and reliability.

RESULTS AND DISCUSSION

The Phenomenon of Divorce Lawsuits from Women from a Gender Perspective

The increasing number of divorce lawsuits filed by women cannot be understood solely as an indicator of the weakening institution of marriage, but rather as an expression of changing gender relations in society. From a gender perspective, divorce is a manifestation of women's increasing awareness of individual rights, bargaining power within the family, and the importance of a just, equal, and violence-free marital relationship (Nurjannah et al., 2025). In this context, women are no longer positioned as passive subjects in marriage but rather as social actors with the capacity to make legal decisions to protect their dignity and safety.

Examined from a structural perspective, the high rate of divorce filings by women correlates with the persistence of patriarchal patterns within the household. Unequal distribution of roles, male dominance in decision-making, and women's economic dependence often create unequal relationships that are vulnerable to conflict. When this inequality leads to domestic violence (DV), whether physical, psychological, sexual, or economic, women are at the greatest disadvantage. From a gender perspective, DV is not merely an individual issue but a product of social structures that normalize gender-based power imbalances. Therefore, divorce filings can be understood as a form of resistance against unequal and unsafe relationship structures (Alimi & Nurwati, 2021).

From a gender perspective, divorce proceedings are viewed as women's attempt to reclaim autonomy over their bodies, emotions, and futures. In many cases, the decision to file for divorce is not made instantly, but rather through a long process involving social, economic, and psychological considerations. Cultural norms that still stigmatize divorced women often present a barrier. However, the increase in divorce proceedings indicates a shift in values, where the continuation of the marriage is no longer seen as more important than the safety, well-being, and fairness of family relationships (Sulthonudin *et al.*, 2019).

From a gender equality perspective, this phenomenon also reveals the weaknesses of the gender-biased family support system. Family strengthening programs often emphasize household integrity without adequately addressing women's experiences of injustice and violence. As a result, women are often encouraged to remain in problematic relationships to maintain the image of a harmonious family. A gender perspective emphasizes that a harmonious family must be built on the principles of mutual respect (*mubadalah*), respect for human rights, and an equal relationship between husband and wife, not merely the formal continuation of the marriage bond.

The phenomenon of divorce lawsuits from women can also be understood as an indicator of increasing legal literacy and women's access to judicial institutions. This access provides space for women to seek justice through legitimate legal mechanisms. From a gender perspective, this is a positive development, although it also reveals the failure of the social system to prevent conflict and violence early (Fitri, 2022). Therefore, the increase in divorce lawsuits must be read critically as a social alarm demanding improvements in premarital education systems, family support, and women's protection policies.

Theoretically, this phenomenon can be explained through the concept of gender power relations, as proposed by Connell (2005) in his theory of gender order. Connell explains that patriarchal social structures place men in dominant positions, while women are subordinate, including within the family sphere. This unequal power relationship often manifests itself in the form of economic control, restrictions on women's participation, and even the legitimization of violence as a

mechanism of domination. Under these conditions, women's divorce lawsuits can be understood as a form of resistance to an unequal and oppressive gender order.

Furthermore, the perspective of women's agency, as put forward by Kabeer (1999), reinforces the understanding that women's decisions to file for divorce are the result of their ability to make strategic choices within the context of previously restrictive social relations. Kabeer emphasizes that agency is not always realized under ideal conditions, but rather often emerges in situations of structural limitations and pressures. Therefore, filing for divorce cannot be reduced to a purely emotional or pragmatic act, but rather as a woman's attempt to regain control over her life when marriage no longer provides a sense of security, justice, and well-being.

The phenomenon of women filing for divorce is also closely related to the issue of domestic violence (DV). From a feminist theoretical perspective, as proposed by Dobash and Dobash (2004), domestic violence is an expression of power and control legitimized by patriarchal norms. Violence does not exist as an individual event, but is connected to a social structure that positions women as the ones who must submit and endure to maintain family integrity. In this context, divorce filing becomes an exit strategy for women to stop the recurring cycle of violence.

Furthermore, Butler (2004) explains through the concept of gender performativity that the role of the "ideal" wife—obedient, patient, and maintaining the integrity of the household—is a social construct that continues to be reproduced through cultural and religious norms. When women file for divorce, this action is often seen as a deviation from normative gender roles. However, from a critical gender perspective, this action actually demonstrates a renegotiation of women's identities and roles in modern marriage, where the continuity of the relationship is no longer determined by unilateral obedience, but by the quality of justice and mutuality.

In the context of family policy and strengthening, the theory of gender equality and justice asserts that family integrity cannot be maintained at the expense of the safety and dignity of either party. The concept of a harmonious family, when

viewed through a mutual (mubadalah) approach, demands a husband-wife relationship that is equal, respectful, and free from violence. Therefore, the phenomenon of divorce litigation by women should be read as an indicator of the failure of a just family system, not a threat to family moral values.

The phenomenon of women filing for divorce is not simply a family law issue, but reflects the dynamics of gender relations undergoing transformation. A gender perspective positions divorce as a response to the inequality, violence, and injustice experienced by women in the household. Therefore, strategies for handling divorce and strengthening families, including through the PUSAKA SAKINAH program, need to be directed at building marital relations that are equal, just, and uphold human dignity, so that a harmonious family can be realized substantively, not merely normatively.

The Pusaka Sakinah Program as Premarital Provision for Family Resilience

The sakinah heirloom program is designed as a strategic government instrument to strengthen family resilience through comprehensive, educational, and preventative premarital education. In the context of the increasing phenomenon of divorce lawsuits filed by women, this program plays a crucial role as an early prevention effort against household conflicts stemming from gender inequality, low marital literacy, and minimal understanding of the rights and obligations of husband and wife (Khairuddin & Sapridanur, 2024). Thus, the sakinah heirloom serves not only as an administrative tool before marriage, but also as a space for developing critical awareness of the meaning of a just and equal sakinah family for prospective couples.

From a gender perspective, women's divorce claims are often triggered by experiences of injustice, violence, and unequal power relations within the household. Therefore, premarital education through the heirloom sakinah (Sakinah heirloom) is crucial to prevent the reproduction of patriarchal values that have the potential to perpetuate these inequalities. Education materials that emphasize mutual respect (mubadalah), equal communication, fair role-playing, and non-violent conflict resolution can form the foundation of a healthy marital relationship from the outset (Wafa *et al.*, 2023). In this regard, the heirloom sakinah serves as

an educational mechanism that prevents structural conflicts from developing into reasons for women to file for divorce.

Furthermore, the sakinah heritage plays a preventive role in addressing domestic violence (DV), a leading factor in divorce. Through premarital counseling, prospective couples are introduced to the various forms of domestic violence, their impact on victims and their families, and the legal consequences. This approach is crucial for raising awareness that violence, whether physical, psychological, sexual, or economic, is not a tolerable part of domestic dynamics. From a gender perspective, preventing domestic violence through premarital education is a key strategy for protecting women from risky relationships and fostering safe and equitable families (Yudia *et al.*, 2018).

However, the effectiveness of the sakinah heritage program as a preventive program depends heavily on the approach and substance of the material delivered. Premarital education that still emphasizes the wife's unilateral obedience, women's sacrifice for family integrity, or rigid role allocation has the potential to be counterproductive and actually reinforce gender inequality. Therefore, from a gender equality perspective, the sakinah heritage program needs to be developed responsively by incorporating issues of women's agency, reproductive rights, economic independence, and protection and complaint mechanisms in the event of domestic violence.

Pusaka Sakinah also plays a role in building the psychosocial readiness of prospective couples to face the dynamics of married life. By equipping prospective husbands and wives with empathetic communication skills, emotional management, and joint decision-making, this program can reduce the potential for prolonged conflict, which is often the primary reason for women to file for divorce (Nabila, 2021). In this regard, filing for divorce can be minimized not by restricting women's access to the law, but by creating marital relationships that are substantively fair, safe, and mutually empowering.

The Sakinah Heritage program has great potential as a preventive instrument against the phenomenon of divorce lawsuits from women if it is implemented consistently, participatively, and with a gender perspective.

This potential lies in its ability to reach couples from the premarital phase, the early stages of establishing a marital relationship. At this stage, values, norms, and patterns of marital relations are still fluid and open to change. Therefore, appropriate educational interventions can prevent the formation of unequal, unfair relationships that could potentially trigger conflict and domestic violence.

Consistent implementation is a key prerequisite for ensuring that the *sakinah* program remains a symbolic or administrative program. Consistency involves the continuity of materials, the quality of facilitators, and the connection between premarital and postmarital support. Without this continuity, premarital support risks losing its transformative power. In the context of divorce litigation by women, program consistency enables couples to understand from the outset that marital integrity must be built on a just, safe, and respectful relationship, not simply a normative demand to remain in the marriage regardless of the circumstances.

In addition to consistency, a participatory approach is key to optimizing the preventive role of the *sakinah* heritage. One-way and normative premarital counseling tends to fail to address the real experiences of prospective couples, particularly women who are vulnerable to gender inequality. A participatory approach provides space for prospective husbands and wives to discuss their expectations, concerns, and social experiences related to marriage. Through equal dialogue, women can articulate their needs, boundaries, and expectations more openly, while men are encouraged to critically reflect on their roles and responsibilities (Riyadi & Mustika, 2023). This process contributes to preventing latent conflicts that often lead to divorce.

The integration of a gender perspective forms a substantive foundation that determines the effectiveness of the *sakinah* heritage as a preventive instrument. This gender perspective allows the program to interpret the phenomenon of divorce litigation not as a moral failure of women, but as a symptom of unequal and unsafe marital relations. With this approach, the *sakinah* heritage can shift the paradigm from merely maintaining the integrity of the household to developing equitable marital relations. Material on mutuality (*mubadalah*), flexible role division, joint

decision-making, and the prevention and management of domestic violence are crucial elements that must be mainstreamed.

The implementation of the sakinah heritage from a gender perspective also contributes to strengthening women's agency in marriage. Women are equipped with knowledge of their rights, legal protection mechanisms, and healthy communication strategies for negotiating domestic relationships. Therefore, preventing divorce is not achieved by limiting women's choices, but rather by creating relational conditions that make divorce no longer the only way out of injustice and violence. Within this framework, divorce is understood as an indicator of relationship failure, not a threat to family values.

Ultimately, developing the Pusaka Sakinah Program as a preventive tool requires cross-sector commitment, including increasing the capacity of facilitators, strengthening gender-based modules, and integrating it with family support and women's protection services. If implemented consistently, participatively, and with a gender perspective, Pusaka Sakinah not only has the potential to reduce the number of divorces filed by women but also plays a strategic role in building substantive, harmonious families that are safe, just, and respect the dignity of all their members.

The sakinah heritage should not be understood as a tool to merely reduce divorce rates, but as a strategic effort to build quality marital relationships that respect dignity, equality, and human rights. Through this approach, the sakinah family can be realized not merely as a normative ideal, but as a just and sustainable social reality.

The continuation of marriage can actually become a space for the reproduction of injustice and human rights violations, especially against women. Therefore, the sakinah heritage needs to shift its policy orientation from simply "maintaining marriage" to "ensuring the quality of marital relations." A sakinah family, in the substantive sense, is not measured by the length of the marital bond, but by the extent to which the relationship provides a sense of security, respect, and justice for all its members.

Furthermore, the interpretation of the *sakinah* heritage as a strategy for improving the quality of relationships requires the integration of the principles of equality and human rights throughout the program. Premarital education is not enough to simply instill the normative obligations of husband and wife, but must foster a critical awareness of equal relationships, shared decision-making, and respect for autonomy and personal boundaries. Within this framework, the family is no longer understood as a hierarchical space that places one party as dominant, but rather as an ethical space where the values of mutuality, shared responsibility, and respect for human dignity are concretely realized.

A relationship-based approach also allows the *sakinah* heritage to function as a structural prevention instrument against domestic violence and conflict. By building equal relationships from the outset, the potential for physical, psychological, sexual, and economic violence can be minimized (Rais, 2014). In this context, divorce prevention is not achieved by limiting women's choices or normalizing suffering for the sake of family integrity, but rather by creating relational conditions that do not create grounds for divorce itself. Divorce, when it occurs, is understood as a consequence of a relationship that fails to meet the principles of justice and humanity, not as an individual's moral failure.

With this orientation, the *sakinah* heritage contributes to the transformation of the meaning of a *sakinah* family from a mere normative ideal into a social reality that can be experienced in everyday life. A *sakinah* family is no longer limited to religious jargon or formal goals, but exists as a safe, equal, and sustainable space for all family members. This sustainability is not only emotional and social, but also ethical, as it is built on respect for human rights and gender justice.

Emotional bonds such as love, affection, and commitment are indeed crucial elements in maintaining a lasting marriage, as is social legitimacy, which provides recognition and stability within the social structure. However, without a strong ethical foundation, marital relationships are potentially fragile and vulnerable to inequality, injustice, and practices that violate human dignity, particularly for women.

The ethical dimension of marital sustainability is closely related to respect for human rights as a universal principle inherent in every individual, both husband and wife. In the context of marriage, respect for human rights is reflected in the recognition of personal autonomy, freedom from violence, the right to be heard, and the right to live in a safe and dignified relationship. When one party loses these rights in the name of marital stability, marital sustainability loses its ethical meaning. Therefore, an ethically sustainable marriage is not one that survives under any circumstances, but rather one that maintains the dignity of both parties equally.

Gender equity is a key element in building a sustainable, ethical marriage. Unequal marital relationships, in which one partner usually the woman bears a disproportionate share of domestic, emotional, and social burdens, have the potential to create long-term tension and conflict. From a gender equity perspective, sustainable marriages require a fair and flexible division of roles, joint decision-making, and a balanced distribution of power within the family. An equal relationship allows both partners to develop personally without sacrificing their identities, rights, and potential.

A sustainable marriage based on ethics also has implications for how couples handle conflict and differences. Conflict in a household is inevitable, but it must be resolved by upholding the principles of nonviolence, equal dialogue, and respect for personal boundaries. Within this framework, marital ethics rejects all forms of violence, whether physical, psychological, sexual, or economic, as a problem-solving mechanism. Instead, ethical relationships encourage mature and civilized conflict management, so that the sustainability of the marriage is not built on fear or unilateral submission.

Marital sustainability must be understood as a dynamic process that not only fosters emotional attachment and social acceptance, but also ensures justice and respect for human rights. An ethically sustainable marriage serves as a safe and empowering space for all family members, and serves as a foundation for the formation of a substantive, harmonious family. Through just and gender-sensitive relationships, marriages not only endure in the long term but also provide a

meaningful, dignified, and sustainable quality of life for the couple and future generations.

CONCLUSION

The Pusaka Sakinah program, during the premarital stage, plays a strategic role in building awareness of gender equality as a key foundation for household resilience. Premarital education through this program serves not only as administrative preparation for marriage, but also as an educational and reflective space to shape prospective couples' understanding of a just, equal, and civilized marital relationship. By instilling the values of mutuality, equal communication, and a proportional division of roles and responsibilities from the outset, Pusaka Sakinah contributes to the formation of healthy and sustainable marital relationships.

The awareness of gender equality fostered through PUSAKA SAKINAH has proven to be a crucial element in preventing structural conflict within households, including the phenomenon of women suing for divorce, which is often triggered by relationship inequality, violence, and injustice. From this perspective, household resilience is not defined as the ability to maintain a marriage under any circumstances, but rather as the capacity of couples to build a relationship that is secure, respectful, and upholds dignity and human rights. Thus, resilience family measured from quality relationship, not solely from sustainability formal bonds of marriage.

Pusaka Sakinah holds great potential as a preventive measure if implemented consistently, participatively, and with a gender perspective. This program can shift the paradigm of family strengthening from a normative approach to a substantive one that places gender equity as a prerequisite for creating a harmonious family. Through premarital education that is responsive to social realities and women's experiences, Pusaka Sakinah can play a role in creating households that are not only emotionally and socially harmonious, but also ethically and sustainably oriented.

The success of the Pusaka Sakinah Program is not solely measured by the reduction in divorce rates, but by the improvement in the quality of marital

relationships, ensuring equality, security, and dignity. If developed sustainably and integrated with a gender equality perspective, Pusaka Sakinah has the potential to become a crucial foundation for building household resilience and realizing a harmonious family as a just and humane social reality.

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