

Living Values Education Program as a Family Resilience Model for *Kawin Anum*

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Abstract:

The phenomenon of *kawin anum* or early marriage, remains a significant issue in Indonesia, particularly in South Kalimantan. According to 2023 UNICEF data, Indonesia ranks fourth globally with 25.53 million early marriage cases. BKKBN 2023 data indicates that South Kalimantan has the highest incidence of early marriage in the country, contributing to rising divorce rates and highlighting the need for effective solutions. This study aims to identify the causes and impacts of *kawin anum* as critical aspects of family resilience among those who marry early in South Kalimantan. Additionally, this research seeks to determine the relevance of the Living Values Education (LVE) program to the resilience of such families. Using qualitative methods, data were collected through semi-structured interviews with two accredited LVE trainers in Yogyakarta and a comprehensive literature review. The findings reveal that psychological factors are crucial for the resilience of *kawin anum* families, and the LVE program addresses five basic emotional needs: safety, self-worth, appreciation, understanding, and love. Implementing this program is expected to reduce divorce rates and improve the quality of life for *kawin anum* couples, offering a practical, value-based framework for family resilience.

Keywords: Living Values Education, Family Resilience Model, *Kawin Anum*

Introduction

The discourse on “*kawin anum*”, also known as child marriage, should ideally be less prevalent in the era of digital capitalism. This is because information about the negative impacts of *kawin anum* can be easily disseminated, thereby changing societal paradigms.

However, field observations reveal that digitalization itself has become one of the contributing factors to the phenomenon of *kawin anum*.¹ The phenomenon of *kawin anum* is akin to an iceberg; while it appears minimal on the surface, it remains widespread across various segments of Indonesian society. This issue, once buried under layers of history, has resurfaced due to an abundance of supporting data

¹Mujiburrahman et al., “Pentingnya Pendidikan bagi Remaja sebagai Upaya Pencegahan Pernikahan Dini,” *Community 1*, no. 1 (2021): 36-41.

According to UNICEF data as of the end of 2022, Indonesia ranks 8th in the world and 2nd in ASEAN, with nearly 1.5 million cases of early marriage.² In a startling update, UNICEF released data in 2023 indicating that Indonesia ranks 4th globally in cases of early marriage, with a total of 25.53 million cases.³

Nationally, one of the provinces that has frequently ranked high in early marriage cases in recent years is South Kalimantan. This can be seen from the data I have compiled below:

Table 1.
Data on Early Marriage Rankings in South Kalimantan Nationally

No.	Ranking	Year	Source
1.	1st	2019	Data from the Central Statistics Agency ⁴
2.	1st	2020	SUSENAS Survey ⁵
3.	4th	2021	Data from the Central Statistics Agency ⁶
4.	2nd	2022	Report from baritopost.co.id ⁷
5.	1st	2023	Report from Radar Banjarmasin ⁸

On the other hand, the proportion of divorces in South Kalimantan is also the highest nationally. In December 2021, according to data from

²Masruroh, "UNICEF: Indonesia Peringkat 8 Dunia Banyaknya Kasus Pernikahan Dini," kumparan.com, accessed June 5, 2024, <https://m.kumparan.com/amp/beritaanaksurabaya/unicef-indonesia-peringkat-8-dunia-banyaknya-kasus-pernikahan-dini-20eMLxG2FyL>.

³Haryani, "Indonesia Peringkat Empat Kasus Kawin Anak di Dunia, 25,52 Juta Anak Menikah Usia Dini," news.schoolmedia.id, accessed June 5, 2024, <https://news.schoolmedia.id/lipsus/Indonesia-Peringkat-Empat-Kasus-Kawin-Anak-di-Dunia-2552-Juta-Anak-Menikah-USia-Dini-3898>.

⁴Adelin, "Upaya DPPPAA Kalsel Tekan Angka Perkawinan Dini di Banua," Media Center Provinsi Kalimantan Selatan, accessed June 5, 2024, <https://diskominfovc.kalselprov.go.id/2020/09/11/upaya-dpppa-kalsel-tekan-angka-perkawinan-dini-di-banua/>.

⁵Lutfan Faizi, "5 Daerah dengan Pernikahan Dini Tertinggi di Indonesia, Jakarta Urutan Berapa?," sindonews.com, accessed June 5, 2024, <https://lifestyle.sindonews.com/newsread/694821/156/5-daerah-dengan-pernikahan-dini-tertinggi-di-indonesia-jakarta-urutan-berapa-1645621363>.

⁶Nida Munirah, "Pernikahan Dini di Kalimantan Selatan: Adat atau Tren?," *Muadalah* 10, no. 1 (2022): 37-45.

⁷Anonim, "Kalsel Peringkat ke-2 se-Indonesia, Angka Pernikahan Anak Usia Dini Ditekan," baritopost.co.id, accessed June 5, 2024, <https://www.baritopost.co.id/kalsel-peringkat-ke-2-se-indonesia-angka-pernikahan-anak-usia-dini-ditekan/>.

⁸Arief, "Kalau "Kebobolan" Bisa Dimaklumi, Kalsel Jadi Nomor Satu Pernikahan Usia Dini," Radar Banjarmasin, accessed June 5, 2024, <https://radarbanjarmasin.jawapos.com/banua/amp/1973154767/kalau-kebobolan-bisa-dimaklumi-kalsel-jadi-nomor-satu-pernikahan-usia-dini>.

the Civil Registry (Dukcapil) of the Ministry of Home Affairs, divorce cases accounted for 2.12% of its total population.⁹ Class A1 courts such as those in Banjarmasin City have adjudicated at least 2,310 divorce cases, mostly involving early marriages. In other areas, such as Tanah Laut Regency, early marriages have also been cited as a significant factor contributing to high divorce rates.¹⁰

This is certainly not an achievement, but a concerning situation that must be addressed urgently by various sectors, including the community, health authorities, relevant communities, and especially the government.¹¹

The government itself has implemented several preventive measures against the phenomenon of *kawin anum*. One of them is the amendment to the marriage age limit under Law No. 16 of 2019, which amends Law No. 1 of 1974 concerning marriage. However, according to the research findings of Andriati¹² The revision to the marriage age limit has not been effective. This is due to the increasing number of underage marriages each year, coupled with several factors indicating that the effectiveness of the law has not been fully realized.

Previous studies attempting to examine the phenomenon of *kawin anum* have indeed been conducted. However, so far, existing studies tend to focus on three perspectives. First, preventive efforts.¹³ Second, studies focus on examining the factors contributing to and the impacts of *kawin*

⁹Nur Faizah Rahmi, "Fluktuasi Angka Perceraian di Kalimantan Selatan Tertinggi se-Indonesia," matabanua.co.id, accessed June 6, 2024, <http://matabanua.co.id/2023/02/01/fluktuasi-angka-perceraian-di-di-kalimantan-selatan-tertinggi-se-indonesia/>.

¹⁰Arianto, "Bupati: Tingginya Perceraian di Tanah Laut Akibat Pernikahan Usia di Bawah Umur," ANTARA KALSEL, accessed June 6, 2024, <https://kalsel.antaranews.com/amp/berita/244154/bupati-tingginya-perceraian-di-tanah-laut-akibat-pernikahan-usia-di-bawah-umur>.

¹¹Yusna Zaidah and Fahmi Al Amruzi, *Pernikahan Dini Masyarakat di Kalimantan Selatan* (Banjarbaru: CV Banyubening Cipta Sejahtera, 2023), 5.

¹²Syarifah Lisa Andriati, Mutiara Sari, and Windha Wulandari, "Implementasi Perubahan Batas Usia Perkawinan Menurut UU No. 16 Tahun 2019 tentang Perubahan Atas UU No. 1 Tahun 1974 tentang Perkawinan," *Binamulia Hukum* 11, no. 1 (2022): 59-68.

¹³Meitria Syahadatina Noor et al, "*Klinik Dana*" sebagai Upaya Pencegahan Pernikahan Dini (Yogyakarta: CV. Mine, 2018); Maulida Rahmah and Zainul Anwar, "Psikoedukasi tentang Risiko Perkawinan Usia Muda untuk Menurunkan Intensi Pernikahan Dini pada Remaja," *Jurnal Intervensi Psikologi* 7, no. 2 (2015): 158-172; Ahmad Wafiq and F Setiawan Santoso, "Upaya Yuridis Dan Sosiologis Kantor Urusan Agama Dalam Pencegahan Pernikahan Usia Dini," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 7, no. 1 (2017): 17-30; Iin Las Priyanti, "Efektifitas Program Genre dalam Pencegahan Pernikahan Dini pada Siswa SMK 2 Gedangsari," *G-Couns: Jurnal Bimbingan Dan Konseling* 5, no. 2 (2021): 265-269.

anum on economic and health aspects.¹⁴ Third, the phenomenon of *kawin anum* is analyzed from sociological, anthropological, and legal perspectives.¹⁵ The three tendencies mentioned above often do not accommodate curative efforts and the psychological aspects of couples who have undergone *kawin anum*. Therefore, this paper aims to respond to the shortcomings of previous studies by focusing on curative efforts. The research objective is to investigate the relevance of the Living Values Education program to the resilience of *kawin anum* families in South Kalimantan.

This paper starts from the argument that psychological aspects are crucial to consider, given the prevalence of non-harmonious households, frequent marital conflicts, and marriages that fail due to immature psychological readiness. Two preconditions form the basis of this argument: First, divorces resulting from frequent quarrels.¹⁶ Second, the importance of emotional management within a household.¹⁷ Therefore, in the author's opinion, the Living Values Education program is relevant to these issues.

As a result, this paper aims to elaborate on the Islamic perspective on the phenomenon of *kawin anum*, the causes of *kawin anum* in South Kalimantan and its psychological impacts, as well as the relevance of the Living Values Education program to family resilience, ultimately serving as a curative step for *kawin anum* couples in South Kalimantan. This

¹⁴Sri Handayani, Syarifah Nuraini, and Rozana Ika Agustiya, "Faktor-Faktor Penyebab Pernikahan Dini di Beberapa Etnis Indonesia," *Buletin Penelitian Sistem Kesehatan* 24, no. 4 (2021): 265-274; Mubasyaroh, "Analisis Faktor Penyebab Pernikahan Dini dan Dampaknya Bagi Pelakunya," *Yudisia* 7, no. 2 (2016): 385-411; Lina Dina Maulida, "Dampak Pernikahan Dini Bagi Perempuan," *Jurnal Harkat* 15, no. 2 (2019): 89-95.

¹⁵Hasan Bastomi, "Pernikahan Dini dan Dampaknya (Tinjauan Batas Umur Perkawinan Menurut Hukum Islam dan Hukum Perkawinan Indonesia)," *Yudisia* 7, no. 2 (2016): 354-384; Yusna Zaidah and Fahmi Al Amruzi, *Pernikahan Dini Masyarakat di Kalimantan Selatan* (Banjarbaru: CV Banyubening Cipta Sejahtera, 2023): 1-126; Erika Fitriani and Winshery Tan, "Tinjauan Hukum Tentang Pernikahan Dini dan Perceraian," *Jurnal Justitia* 9, no. 4 (2022): 2083-2095.

¹⁶Nur Faizah Rahmi, "Fluktuasi Angka Perceraian di Kalimantan Selatan Tertinggi se-Indonesia," [matabanua.co.id](http://matabanua.co.id/2023/02/01/fluktuasi-angka-perceraian-di-di-kalimantan-selatan-tertinggi-se-indonesia/), accessed June 6, 2024, <http://matabanua.co.id/2023/02/01/fluktuasi-angka-perceraian-di-di-kalimantan-selatan-tertinggi-se-indonesia/>; Surmiati Ali, "Perkawinan Usia Muda di Indonesia dalam Perspektif Negara dan Agama serta Permasalahannya," *Jurnal Legislasi Indonesia* 12, no. 2 (2015): 1-28.

¹⁷Maulida Rahmah and Zainul Anwar, "Psikoedukasi tentang Risiko Perkawinan Usia Muda untuk Menurunkan Intensi Pernikahan Dini pada Remaja," *Jurnal Intervensi Psikologi* 7, no. 2 (2015): 158-172; Ria Setiani Hayatunnufus, Rahmi Fauzia, and Jehan Safitri, "Kematangan Emosi dan Penyesuaian Perkawinan pada Perempuan Pelaku Pernikahan Dini di Kota Banjarmasin," *Jurnal Kognisia* 2, no. 1 (2019): 110-113.

research employs a qualitative approach. The data sources for this paper include semi-structured interviews with accredited Living Values Education trainers in Yogyakarta, supplemented by a comprehensive review of literature including articles, exegesis books, regular books, and web sources.

Discussion

Kawin Anum in the Islamic Perspective

The term “*kawin anum*” is derived from the Banjar language and denotes marriage below the age of 16 years¹⁸ or at most, up to 17 years of age.¹⁹ This is consistent with the definition of early marriage as explained by WHO, which defines early marriage as a marriage involving a couple (male and female) or one of them who are still categorized as children or under the age of 19 years old.²⁰ It means that “*kawin anum*” can be interpreted as early marriage or has the same meaning as early marriage because it involves individuals under the age of 19 years old.

Perspective Islam, early marriage or “*kawin anum*” can be viewed through several perspectives as stated at An-Nisa verse 6:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ..

“And test the orphans [in their abilities] until they reach marriageable age...”

According to Hamka in his interpretation of Al-Azhar, *bulug alnikah* is defined as maturity that is not solely dependent on age, but also on intellectual maturity. This is because there are children who are not yet mature in age but are intellectually advanced, while there are adults who are mature in age but not mature in their thinking.²¹

Muhammad Rasyid Ridha in his tafsir Al-Manar explains that *bulug alnikah* signifies that a person has reached the stage of readiness for marriage, marked by their dreams as a sign of maturity and being bound by religious laws, including in matters of worship, transactions, and legal punishments.²²

¹⁸Norma Yuni Kartika, Ayu Rizky Amanda, and Muhammad Efendi, “Wanita Berpendidikan dan Bekerja Mengurangi Risiko Praktik “Kawin Anum” di Perdesaan Kalimantan Selatan,” *Jurnal Geografika* 1, no. 1 (2020): 43-49.

¹⁹Norman Yuni Kartika, “Peran Wanita Dalam Menghadapi Bonus Demografi Berdasarkan Daerah Tempat Tinggal Di Kalimantan Selatan (Analisis Data Survei Demografi Dan Kesehatan Indonesia Tahun 2012),” *Media Komunikasi Geografi* 19, no. 1 (2018): 131-140.

²⁰Yusna Zaidah and Fahmi Al Amruzi, *Pernikahan Dini Masyarakat di Kalimantan Selatan* (Banjarbaru: CV Banyubening Cipta Sejahtera, 2023), 63.

²¹Hamka, *Tafsir Al-Azhar*, Juz IV (Jakarta: Pustaka Panji Masyarakat, 1984), 267.

²²Muhammad Rasyid Ridha, *Tafsir al-Manar*, Juz I (Mesir: Al-Manar, 2000), 396-397.

Furthermore, measuring maturity based on the criteria of baligh is relative, not absolute. This means that in urgent cases, if necessary, the prospective spouses can marry immediately. This is an effort to apply the principle of *sadd al-zari'ah* to prevent the possibility of greater harm.²³

Secondly, the marriage of Prophet Muhammad (peace be upon him) to Lady Aisha at the age of 6 is reported in Hadith collections such as Bukhari and Muslim. According to Quraisy Shihab, a tafsir expert, the Prophet's marriage cannot be equated with ordinary people, and therefore, ordinary people should not emulate the Prophet, especially in matters concerning the age of marriage.²⁴ This view holds that the Prophet's marriage is an exception or a special privilege for him alone, similar to the permission granted to the Prophet to have more than four wives, which is not allowed for his followers.

Thirdly, the fiqh principle states:

ضراريدفع بقدرالمكان

“Something that can harm or endanger a person should be avoided as much as possible.”

Regarding early marriage (kawin anum), this principle explains that if not conducting early marriage would result in a greater danger, such as committing zina (adultery) or other actions prohibited by religion, then it is better to eliminate that danger by proceeding with early marriage.²⁵ On the other hand, there is also a principle that states:

درء المفاسد مقدم على جلب المصالح

“If the harm or damage in a matter outweighs its benefits, then such matters should be avoided.”

If underage marriage is considered to have many harms, such as damage to a woman's reproductive organs, then a young child should avoid early marriage. However, if there are non-biological reasons necessitating early marriage, the couple can delay sexual relations, similar to how the Prophet delayed consummating his marriage with 'Aisyah due to her young age. This aligns with one of the objectives of Sharia (maqasid syari'ah), namely *Hifzh an-nafs* (protection of life). The

²³Yusna Zaidah and Fahmi Al Amruzi, *Pernikahan Dini Masyarakat di Kalimantan Selatan* (Banjarbaru: CV Banyubening Cipta Sejahtera, 2023), 24.

²⁴Surmiati Ali, “Perkawinan Usia Muda di Indonesia dalam Perspektif Negara dan Agama serta Permasalahannya,” *Jurnal Legislasi Indonesia* 12, no. 2 (2015): 1-28.

²⁵Alvina Maula Azkia, “Pernikahan di Bawah Umur Perspektif Tokoh Nahdlatul Ulama; Antara Kiyai Pesantren dan Dosen Kampus di Yogyakarta,” *Al-Mazahib* 7, no. 2 (2019): 153-164.

safety of life is a fundamental human need, so anything deemed necessary to save a life is obligatory..²⁶

Fourth, the Indonesian Ulema Council (MUI) states that the appropriate age for marriage is the age of capability to act and receive rights (*ahliyyatul ada'* and *ahliyyatul wujub*). *Ahliyyatul Ada'* refers to the capability in legal actions of a person who is considered mature enough to be responsible for all their actions, both positive and negative. *Ahliyyatul Wujub* refers to the capability of a person to receive rights that are their due but is not yet capable of being burdened with all obligations.²⁷

Therefore, from various perspectives, it can be concluded that Islam does not explicitly specify a marriage age. According to Islam, mental or psychological readiness is important to consider, and anyone who wishes to marry, as long as it does not invite harm, is encouraged to do so.

Causes of *Kawin Anum* and Their Psychological Impact

Generally, factors influencing early marriage include: First, individual factors such as adolescent sexual activity. Second, family factors like economic needs and arranged marriages. Third, environmental factors where the individual resides, such as cultural norms favoring early marriage.²⁸

In South Kalimantan, the phenomenon of early marriage is rooted in local societal values. This phenomenon is driven by three main values: First, the value of harmony, which includes principles of alignment with the surrounding environment, including compromising attitudes towards the custom of early marriage in rural and village areas, and efforts to manipulate age so that marriage can occur. Second, economic value, emphasizing struggle and independence to achieve prosperity, thereby marrying young children is expected to help them become independent quickly. Third, religious values, which place God at the center of daily life, encourage parents to marry off their children as a means to avoid stigma and achieve worldly and spiritual salvation. These religious values form

²⁶Alvina Maula Azkia, "Pernikahan di Bawah Umur Perspektif Tokoh Nahdlatul Ulama; Antara Kiyai Pesantren dan Dosen Kampus di Yogyakarta," *Al-Mazahib* 7, no. 2 (2019): 153-164.

²⁷Amalia Dwi Fitriani and Erlina Eka Wati, "Pernikahan Dini: Tinjauan Problematika, Perspektif Islam, Dan Solusi Peretasannya," *JTE* 1, no. 1 (2024): 38-56.

²⁸Meitria Syahadatina Noor et al, "*Klinik Dana*" sebagai Upaya Pencegahan Pernikahan Dini (Yogyakarta: CV. Mine, 2018): 2-3.

the foundation of the other two values and are interconnected with each other.²⁹

Furthermore, the persistence of myths in the Banjar society contributes to the phenomenon of early marriage. For instance, there is a belief that if a girl is proposed to and rejected, she will struggle to find another spouse. Additionally, some parents marry off their underage daughters to individuals from the ranks of scholars, wealthy people, or those renowned for their achievements in specific fields, such as a champion of Quran recitation competitions (MTQ), among others.³⁰ With such marriages, parents feel respected.

In fact, from a psychological perspective, teenagers' minds are not yet ready to handle various problems and conflicts in marriage and are typically prone to quarrels, stress, anxiety, and depression.³¹ Domestic violence, both verbal and physical,³² Unhappiness eventually reaches a point where they can no longer find common ground to sustain their family, leading to no other choice but to divorce.³³ This is because young people's social and emotional development is still fluctuating, leading to many conflicts. Adolescent egocentrism often triggers discord as well.³⁴

According to Prabantari, mothers who marry at an early age tend to adopt an authoritarian parenting style. When a child makes a mistake, the mother tends to ignore it, and when the child cries, the mother may hit them. These mothers are also often impatient in raising their children, frequently yelling and scolding them without clear reasons, possibly due to experiencing depression or emotional stress.³⁵

Furthermore, a family's well-being and harmony can be observed through role expectations and mutual support among family members,

²⁹Fatrawati Kumari and Muqarramah Sulaiman Kurdi, "Pernikahan Anak di Kalimantan Selatan: Perspektif Nilai Banjar," *Gender Equality* 6, no. 1 (2020): 61-78.

³⁰Yusna Zaidah and Fahmi Al Amruzi, *Pernikahan Dini Masyarakat di Kalimantan Selatan* (Banjarbaru: CV Banyubening Cipta Sejahtera, 2023), 78.

³¹Resha Yuanda, Nurul Syarifatun Halimah, and Zakwan Adri, "Studi Kasus Mengenai *Coping Stress* pada Remaja yang Nikah Muda Akibat *Married by Accident*," *Jurnal Riset Psikologi* 7, no. 1 (2024): 42-50.

³²Hilmi Mizani, Fajrul Ilmi, and Mahyuddin Barni, *Pendidikan Islam pada Anak Keluarga Nikah Dini di Kalimantan Selatan* (Kalimantan Selatan: El Publisher, 2022), 27-28.

³³Meitria Syahadatina Noor et al, "*Klinik Dana*" sebagai Upaya Pencegahan Pernikahan Dini (Yogyakarta: CV. Mine, 2018): 29-30.

³⁴Esti Yuandri, Fakhruddin Razy, and Topan Aditya Rahman, "Problematika Pernikahan Dini di Banjarmasin," *Dinamika Kesehatan Jurnal Kebidanan dan Keperawatan* 10, no. 2 (2019): 622-633.

³⁵Meitria Syahadatina Noor et al, "*Klinik Dana*" sebagai Upaya Pencegahan Pernikahan Dini (Yogyakarta: CV. Mine, 2018): 138.

which create a positive effect on the family's interaction patterns. This should be maintained before, during, and after marriage. If these conditions are met, any issues that arise will not affect the family's harmony.³⁶

Considering this phenomenon, family psychology is crucial for these small community units, including early marriage couples. This is because the family is the smallest social group in society that builds a nation. Families play a significant role in the success of nation-building. A great nation is reflected in its families. This is related to the family's role as a place to express love between parents and their children and vice versa. Families also provide warmth, closeness, and a sense of security for children and other family members.³⁷

Therefore, parents and individuals must carefully consider the decision to marry at an early age. The desire to achieve something that is not the true purpose of marriage should not be prioritized at the expense of more important aspects that directly relate to national stability. From this perspective, all cross-sectoral parties must come together to develop more intensive preventive measures to reduce the phenomenon of early marriage or to design curative steps for couples who have already married young.

Living Values Education as a Model for Family Resilience in *Kawin Anum*

Living Values Education (LVE), initiated by Brahma Kumaris, began as an international project in 1995, coinciding with the celebration of the UN's anniversary³⁸ and receiving support from UNESCO.³⁹

This values-based education involves teaching life values through activities centered around those values. It is designed with the following objectives: First, to motivate individuals to reflect on themselves, others, the world, and values in an interconnected way. Second, to deepen understanding, motivation, and responsibility when making positive personal and social choices. Third, to inspire individuals to choose personal, social, moral, and spiritual values and to recognize practical methods for developing and deepening these values. Living Values

³⁶Ulfiah. *Psikologi Keluarga* (Bogor: Penerbit Ghalia Indonesia, 2016), 16-17.

³⁷Ulfiah. *Psikologi Keluarga* (Bogor: Penerbit Ghalia Indonesia, 2016), 16-17.

³⁸Hayati Nufus, "Pembinaan Karakter Mahasiswa Berbasis Living Values Education," *Al-Iltizam* 4, no. 1 (2019): 148-163.

³⁹Budhy Munawar Rachman, *Pendidikan Karakter: Dengan Pendekatan Living Values Education* (Jakarta: TheAsia Foundation, 2019), xvii.

Education promotes twelve key personal and social values in each individual: peace, respect, love, responsibility, happiness, cooperation, freedom, honesty, humility, tolerance, simplicity, and unity.⁴⁰

There are at least three main aspects of Living Values Education that should be applied to young couples in South Kalimantan as a foundation for their family resilience, namely:

Transforming into Guardian Angels

In Living Values Education (LVE), the Guardian Angel occupies a central position as the primary foundation and first lesson. The duty of the Guardian Angel is to spread at least one act of kindness every day to others (in this case, between spouses), with the minimum kindness being positive prayers. Everyone involved in this education is required to transform into Guardian Angels for others. The kindness spread is inclusive in nature. It is practiced in the hope that the flow of love and compassion will continue to flow from the hearts of those who practice it, thus minimizing negative emotions and prejudices.⁴¹

LVE actively educates participants to spread kindness, whether through friendly gestures, acts of assistance, or other good deeds. By practicing kindness, misunderstandings and negative prejudices can be reduced. Additionally, spreading at least one act of kindness to others inspires them to do the same. This fosters inclusivity and tolerance between spouses and encourages mutual support.

From a social family bond perspective, spreading kindness fosters strong bonds between husband and wife. When spouses help and support each other, it creates a sense of togetherness and unity, thereby minimizing potential conflicts, easing tensions, and ultimately creating a harmonious family environment.

Therefore, when husband and wife are able to transform themselves into the guardian angel role, being conscious of their duty to do good, the likelihood of marital breakdown decreases significantly. This is because the primary and fundamental education in LVE trains individuals to steer away from actions that harm themselves or others. This aligns with the opinion of Muhammad Abduh, who believes that fundamentally, humans are more inclined to do good deeds than to commit evil acts, indicating that Allah creates humans to perform

⁴⁰Diane Thilman, *Living Values Education for Young Adult* (Jakarta: Grasindo, 2010), xi.

⁴¹Ziadatul Husna, Interview With the Director of Rumah Kearifan (House Of Wisdom) Yogyakarta, February 28, 2024.

goodness as a manifestation of their Nafs in Surah Al-Baqarah, verse 286.⁴²

Building Construction Activities

Another education implemented in Living Values Education (LVE) involves creating a city, village, or educational garden. Participants are divided into groups with a minimum of 3 members. The main focus of this building construction task is consensus-building to determine what will be built, followed by collaborative construction. Each element created is then supported by argumentative reasoning from all involved as a form of shared accountability.⁴³

Building construction here emphasizes the urgency of consensus-building in resolving household issues. This means that even in matters concerning the household, efforts towards consensus and democratic attitudes should be upheld and respected.

According to Musthafa Al-Maraghi, consultation (*musyawarah*) has several benefits, including demonstrating heartfelt connections to achieve success in an endeavor and reaching heartfelt agreements.⁴⁴ M. Hasbi Ash Siedieqy adds that consultation is a place to produce correct opinions and achieve unity of hearts among participants in resolving issues together.⁴⁵ Imam Jalaludin Al Mahalli and Imam Jalaludin As Suyuti further explain that besides being a platform for *ijtihad* to seek solutions to community problems, consultation also serves as a means to show sympathy and respect for human dignity, as involving them in consultation acknowledges their existence and the value of their presence.⁴⁶

In Islam, consultation (*musyawarah*) is a practice established by the Prophet Muhammad (peace be upon him) in resolving issues. The Prophet Muhammad (peace be upon him) indeed practiced and taught his followers to be open to various viewpoints. He did not assume an authoritarian or harsh stance simply because of his role as a Prophet;

⁴²M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), 378.

⁴³Muqowim, Interview With the Founder of Rumah Kearifan (House Of Wisdom) Yogyakarta, February 28, 2024.

⁴⁴Imam Mushthafa Al-Maraghi, *Tafsir Al Maraghi*, Jilid 4 (Semarang: CV. Thaha putra, tth), 197.

⁴⁵Hasby Ash Siedieqy, *Tafsir Al-Qur anul Majid "An-Nur"*, Juz 4 (Jakarta: Bulan Bintang, 1969), 106-110.

⁴⁶Imam Jalaludin Al Mahalli and Imam Jalaludin As Suyuti, *Tafsir Jalalain*, Jilid 1 (Bandung: Sinar Baru Algesindo, 2003), 272-273.

rather, he listened to and considered the advice of others.⁴⁷ Similarly, within households, just because someone holds the role of a husband does not mean that the wife should be intimidated or that everything must be decided by the husband alone. This is where gender equality should be upheld, as emphasized in Surah Al-Hujurat, verse 13.

Conflict Resolution Activities

Another session in this values-based education involves training individuals to become mediators. The aim is for each person to act as a peace agent in various environments or within communities, rather than contributing to chaos or causing divisions.⁴⁸

The first step before practicing mediation or conflict resolution is to provide participants with an understanding and practice of being a good/active listener. In Living Values Education, the pattern of being a good listener involves one of two group members being instructed to listen, while the other tells a story. At times, the listener is instructed to behave either ethically or unethically when the other member is sharing with them.

Afterward, the speaker will be asked how they felt when they received ethical and unethical behaviors while speaking. The majority of participants in this stage feel comfortable when treated ethically and annoyed to upset when treated unethically. The practice in this stage aims to enable everyone to become a good listener when others are speaking.⁴⁹

Then, the education proceeds with mediation training. Participants are divided into several groups, with each group consisting of three people. One person in each group is taught to be the mediator, while the other two are tasked with creating a conflict drama. The key aspect of conflict resolution here is for the mediator to position themselves as a good listener.

During the process, the mediator asks each individual involved in the conflict to narrate the issue from their perspective. On the other hand, the opposing party must refrain from interrupting, as there will be a turn to present their version of the issue. The mediator's role is to guide both parties to repeat the narratives presented and articulate their desires, aiming for both sides to empathize and understand each other's feelings

⁴⁷Nadirsyah Hosen, *Tafsir Al-Qur'an di Medsos* (Yogyakarta: Penerbit Bunyen, 2018), 272.

⁴⁸Muqowim, Interview With the Founder of Rumah Kearifan (House Of Wisdom) Yogyakarta, February 28, 2024.

⁴⁹Muqowim, Interview With the Founder of Rumah Kearifan (House Of Wisdom) Yogyakarta, February 28, 2024.

and perspectives. In essence, in LVE's conflict resolution approach, individuals are encouraged to step into each other's shoes and experience what the other person feels.⁵⁰

The main point of this session, when examined deeply, is the directive to become a mediator or peacemaker for oneself and others, starting with being a good listener. In marital relationships, sometimes egos clash and escalate issues without finding a resolution, leading to emotional outbursts. Conflict resolution education in LVE fosters interpersonal readiness for married couples, enhancing their ability to engage effectively. This includes skills such as active listening, discussing personal issues with their partner, and respecting differences that may arise. Certainly, this is a very important aspect to have within the family environment to ensure that problem-solving does not involve outsiders.

The Relevance of Living Values Education to Family Resilience

Living Values Education argues that every human being, regardless of their religion or identity, has five fundamental emotional needs that must be fulfilled in educational settings, at home, or within society. These needs are to feel safe, to feel valued, to feel respected, to feel understood, and to feel loved. If any one or more of these basic needs are not met, negative feelings may arise, such as intolerance, anger, conflict, reluctance to communicate, and so on.⁵¹

Through activities based on values such as The Guardian Angel, conflict resolution, and building construction, the Living Values Education program aims to fulfill these emotional needs. Therefore, families in early marriages will develop emotional intelligence through this program, including empathy, emotional control, and other skills as previously analyzed and explained.

Emotional intelligence, based on research by Mehrdad Hajihassani and Timothy Sim⁵² correlates with marital satisfaction. Even when viewed through The International Family Strengths Model, which states that family resilience consists of six criteria, including: appreciation and

⁵⁰Muqowim, Interview With the Founder of Rumah Kearifan (House Of Wisdom) Yogyakarta, February 28, 2024.

⁵¹Indeksi, "Menghidupkan Harmoni dalam Keberagaman Dengan Living Values Education," indeks.or.id, accessed June 6, 2024, <https://indeks.or.id/menghidupkan-harmoni-dalam-keberagaman-dengan-living-values-education/>.

⁵²Mehrdad Hajihassani and Timothy Sim, "Marital Satisfaction among Girls with Early Marriage in Iran: Emotional Intelligence and Religious Orientation," *International Journal of Adolescence and Youth* 24, no. 3 (2019): 297-306.

affection, positive communication, commitment to the family, comfort spending time together, mental well-being based on spirituality, and the ability of family members to cope with stress, crises, or problems effectively.⁵³

The writer believes that all of these criteria are encompassed within the Living Values Education program. Comfort in spending time together and mental well-being based on spirituality are found in The Guardian Angel. Positive communication and the family's ability to cope with stress are addressed in conflict resolution. Meanwhile, commitment to the family, appreciation, and affection are nurtured in the construction-building education, which always prioritizes mutual consultation in all aspects of family life.

Indeed, on the other hand, this program is also relevant to the opinion of Hilmi Mizani,⁵⁴ who argues that the essential needs within families, especially between spouses, are primarily spiritual in nature. These needs include mutual respect, a sense of security, and feeling loved.

With this connection, the Living Values Education program, which is typically used to improve students' character, can also be utilized as a therapeutic step for couples who have already undergone *kawin anum*, according to the writer.

Conclusion

Based on the presentation, the psychological aspects of young married couples are crucial to consider. Given their immature mental state, fluctuating emotions, and egocentric tendencies, these factors can lead to unfavorable outcomes, including authoritarian parenting styles that may result in depression or emotional stress. The Living Values Education program is considered relevant to family resilience as it addresses the emotional needs essential for a family, whether viewed from Hilmi Mizani's perspective or examined through the International Family Strengths Model.

The author acknowledges that this study is still in the argumentative stage; therefore, factorial experimental research is needed to further test the effectiveness of the Living Values Education program on the family resilience of couple *kawin anum* in South Kalimantan.

⁵³Ahmad Juhaidi and Masyithah Umar, "Pernikahan Dini, Pendidikan, Kesehatan, dan Kemiskinan di Indonesia, Masihkah Berkorelasi?," *Khazanah* 18, no. 1 (2020): 1-24.

⁵⁴Hilmi Mizani, Fajrul Ilmi, and Mahyuddin Barni, *Pendidikan Islam pada Anak Keluarga Nikah Dini di Kalimantan Selatan* (Kalimantan Selatan: El Publisher, 2022), 25.

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