THE ROLE OF SALIMAH MASS ORGANIZATION IN BUILD THE FAMILY RESILIENCE (CASE STUDY IN CIMANGGIS SUB-DISTRICT, WEST JAVA, 2019-2022)

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ABSTRACT
Weak family resilience can cause various problems for family or society. Ideally, building family resilience is also needed society support. It will be more efficient if there is a place where people work together, such as a mass organization. One of the organizations that has contributed in building family resilience is Salimah (Muslimah Association). It is a mass organization of Indonesian Muslim women that focuses on providing solutions to improve the quality of women, children, and families. Salimah has many programs aimed at building family resilience. This study aims to examine Salimah’s role in building family resilience in Cimanggis sub-district, Depok, West Java, during 2019-2022. This research is descriptive qualitative research with literature study and interview methods. This study finds that Salimah’s role includes holding online seminars, conducting studies for majelis taklim, organizing business-related training for women, conducting patient visits to hospitals, distributing aid and donations, conducting workshops for ustadzahs, forming routine study groups for mothers, providing Al-Qur'an class for women, forming communities, and providing marketplace for housewives’ entrepreneurs. These roles are Salimah's works to fulfill the five dimensions of family resilience, namely the foundation of legality and family integrity, economic resilience, physical resilience, social psychological resilience, and socio-cultural resilience.

KEYWORDS: Salimah, Women Mass Organization, Family Resilience, Cimanggis

INTRODUCTION
Approaching the Covid pandemic, there were not a few family-related problems that occurred in Depok City. In 2018 there were 3,525 divorce cases handled by the Depok government. This number is far from the government’s target wants to reduce, which is 3,000 of divorce cases. Violence against women and children was also high, with 149 cases in 2019 (DP3AP2KB, 2022: 7). It was also recorded that the poverty in Depok in
2019 reached 2.07% of the population, or 49,400 people (Hilmiah, Kristy, & Arifin, 2023: 21). These data show the need of improvement of the family order. Why the family? The family is the institution of instilling the first and main values and norms (Hasyim in Lubis, 2018: 32). In addition, the family should also be the main defense in facing the negative influence of existing social changes (BPS, 2016: vii).

Seeing the importance of family institutions, the government published the book "Family Resilience Development" hopefully can help the improvement of the quality of families. The Central Division of Statistics (BPS) and the Ministry of Women's Empowerment and Child Protection (KPPPA) in 2016 defined family resilience as the family's ability to protect itself and ward off threats or life problems that originate from within the family or external to the family, such as the environment, society, community, or country. Walsh (in Abdel-Aleem & Al-Ahmad, 2020: 3) stated that family resilience is the ability to face challenges in life, difficult conditions, and stressful events. In addition, Walsh also stated that family resilience includes the ability to recover quickly in facing these challenges.

The efforts of building family resilience, besides being carried out by the government, also assisted by the society. Mass organizations as a forum that gathers people can be an efficient solution in conducting this development. One of the organizations that helped build family resilience is Salimah.

Salimah or Persaudaraan Muslimah is a mass organization (ormas) based on Islamic values determined by Indonesian Muslim women. Being 23 years old, the presence of Salimah is also a reminder of the existence of the women's movement in a Muslim-majority country. Salimah's vision is clearly displayed, namely to become a pioneer in improving the quality of women, children and families. This vision is in line with the spirit of building family resilience.

Based on the explanation above, this research focuses on examining the role of Salimah Mass Organization in building family resilience, especially in Cimanggis District, Depok City, West Java Province, during 2019-2022. The formulation of the problem, namely 1) What is the profile of Salimah and PC (Branch Leadership) Salimah in Cimanggis? 2) How is Salimah's role in building family resilience in Cimanggis District, Depok City, West Java Province, during 2019-2022? 3) What dimensions of family resilience are built through Salimah's role?

This research has a time limit of 2019-2022 on the basis of consideration of the Salimah Cimanggis management period which began in 2019. The year of 2022 was chosen because the Salimah contribution data recorded was that which had been carried out.

This study aims to explain the profile of Salimah and PC Salimah Cimanggis, the roles of Salimah mass organizations in building family resilience in the Cimanggis area, and the dimensions of family resilience built through the role of Salimah. It is hoped that this research can be a reference for further studies that discuss the roles of women's Islamic mass organizations, especially in Salimah.

Research related to family resilience has previously been conducted, one of it is a 2020 study by Desi Sianipar entitled "The Role of Christian Religious Education in the Church in Increasing Family Resilience". The purpose of the study is to analyze the roles of building family resilience carried out by Christian religious education (PAK). Focusing on PAK conducted in churches, their role is to strengthen spirituality with messages from the Bible; develop family relationships with social units; create curricula that also discuss family resilience; assist parents in educating children; provide religious learning modules with additional family resilience topics; mobilize mentors who can become examples of good family resilience. I chose this research because it also examines the role of a party
In building family resilience. This previous research shows that religious communities can play a role in building family resilience. This role is not necessarily related with religion, but also use general fields such as helping family’s connections with social units. The research in this article seeks to elucidate the role of a faith-based organization, not only utilizing religious fields, but also other general fields in building family resilience. Specifically, this article will discuss the role of organizations based on Islam.

There have also been several studies that specifically discuss the Salimah Organization, one of which is an article by Rahayu Apridayanti, Muhammad Ghozali, and Eka Ariskawanti (2022) entitled "The Muslim Brotherhood Movement (Salimah) in Providing Family Education to the Community". The article explains that family education is a solution to the crisis of the character of young people. Family education is one of the things that Salimah is fighting for. This research focuses on Kanual Village, Nanga Pinoh City, Melawi Regency, West Kalimantan Province, from August-September 2022. The main objective of the research is to find out the role of the organization in educating the society in Kanual Village. The research shows that Salimah's role is carried out through several programs, such as the BQS (Baitul Qur'an Salimah) program, moral education program, Elderly School program, and orphan and dhuafa development program. In contrast to previous studies that discussed family education (focusing only on the educational aspect), this study examines further and more broadly, related to Salimah's efforts in building family resilience. This development certainly does not only involve the educational aspect. Researchers also took a different research area, namely in Cimanggis District, Depok City, West Java Province.

There are also studies that examine other women's Islamic organizations, such as Muslimat NU (Nahdlatul Ulama) and Aisyiyah (Muhammadiyah). The research examines the roles of Islamic community organizations in community development. The first research was written by Umma Farida (2019) with the title "The Role of Women's Mass Organizations in Peacebuilding (Case Study of Muslimat NU Central Java)". This research shows that Muslimat NU has carried out peacebuilding by making agreements with non-Islamic religious organizations and government agencies to create harmony and build the capacity of its members and administrators with a focus on instilling moderate religious values.

The next research was written by Syaikhu and three other authors (2021) with the title "The Role of Women's Mass Organizations (Muslimat NU) in Realizing Religious Moderation in Jember". The results of the study explain that the role of Muslimat NU in Jember city, East Java, includes holding recitation programs and other routine agendas. Muslimat NU Jember also forms cooperation with other organizations in order to create religious moderation.

Research written by Indah Wardaty Saud, Nurul Aini Pakaya, and Widya Kurniati Mohi (2020) entitled "Analysis of the Role of 'Aisyiyah Gorontalo Region in Realizing Sustainable Development Goals (SDGs)" explains that the role of 'Aisyiyah Gorontalo Province is carried out by their programs which include strengthening community education, strengthening the economic and employment sectors, and establishing health insurance for the entire society.

From the research related to the role of women's Islamic organizations, it can be concluded that there have been many realizations of the contribution of women's Islamic society organizations in developing Indonesia. The contribution also shows that the role of Islamic society organizations does not only cover the field of da'wah, but also includes other fields, such as economics, health, social, and so on. This is because Islam is essentially universal, covering all areas of life. Organizations such as 'Aisyiah and Muslimat NU may have been widely studied. Therefore, the researcher will describe the
Salimah mass organization and explain its contribution to build the family resilience.

**RESEARCH METHOD AND THEORETICAL FRAMEWORK**

This research is a descriptive qualitative research that uses data collection methods in the form of interviews and literature studies, and uses descriptive data analysis methods. Bogdan and Taylor (in Suyanto and Sutinah, 2008: 166) explain that qualitative research produces descriptive data in the form of written or oral words, and observations of the behavior of the people studied. Descriptive itself is research that aims to answer problem formulations or describe topics in detail (Suyanto and Sutinah, 2008: 165). Qualitative research is chosen because it can describe life or social interactions in detail and in depth.

The methods used in collecting data are literature study and interviews. Literature study is a method of collecting information relevant to the topic of a study by reading printed or electronic written sources (Purwono, 2008: 66). The researcher uses the literature study method by collecting primary data from files or books published by the Salimah mass organization and Salimah's official online website. In addition, secondary data is collected from scientific articles, books, and credible and accountable sites related to the research topic. The interview is a method or technique of obtaining oral data from a source by speaking directly or using communication facilities such as telephone and internet (Musta'in in Suyanto and Sutinah, 2008: 69). This research interview is conducted to obtain primary data in the form of interviews with the head of the PC (Branch Leadership) of Salimah Cimanggis District for three times on May 22, 2023, June 12, 2023, and June 23, 2023.

This study uses the theory of family resilience dimensions formulated by BPS and KPPPA to analyze the dimensions built by Salimah. A family with good family resilience must fulfill five dimensions. The dimensions in this topic are defined as measuring instruments or indicators in assessing the level of family resilience that must be fulfilled in a family. These dimensions are the foundation of legality and family integrity, physical resilience, economic resilience, social psychological resilience, and socio-cultural resilience (BPS, 2016: 8). The foundation of legality and family integrity must be fulfilled with the legality of marriage and birth, gender partnership, and the integrity of a family. Next, physical resilience is fulfilled through the fulfillment of nutritional and food needs, the formation of a healthy family, and the availability of a permanent place for family members to rest or sleep. Economic resilience is fulfilled through shelter, provision of children's education costs, income, and family guarantees. Social psychological resilience can be fulfilled by building a harmonious family and obeying the law. The last dimension, socio-cultural resilience, is fulfilled through the development of religious observance, social care, and social cohesion. The social care in question is the family's concern for elderly members. In addition, social cohesion refers to family participation in social activities (BPS, 2016: 21).

**DISCUSSION**

1. **Women and Family Resilience Development**

   The family has a core structure, at least a man as a breadwinner, a woman as a housewife. Both positions are sufficient to fulfill the needs of family members. The family structure has a common main structure, namely the father or husband, mother or wife, and children (BPS, 2016: 53).

   The role of women in building family resilience may be better known through their domestic roles, namely as a wife or mother in a family. This assumption is not entirely true because the role of women is more than that. Al-Qardhawy (in Lubis, 2018: 4).
iii) even invites women to increase their contribution to the society. Abu Shuqqah (1999: 32) elaborates that women have a primary and first role, namely as a wife in the family. However, Abu Syuqqah emphasizes that women also have other obligations in society. Koderi (1999: 54) divides the role of women into two, namely domestic roles and society roles. According to Koderi, domestic roles are divided into five, namely as servants of God, family members, housewife, wife, preacher and educator of their children, and caretaker of family health. Koderi also describes the role of women in society. The role emphasizes that women must also carry out their obligations as members of a society, such as helping each other in kindness, obeying existing regulations, and playing an active role if she is capable. The role emphasizes that women also have an obligation to build the nation and state, at least in their immediate surroundings.

In addition, the Qur'an has enshrined a statement regarding the public role of women in Surah at-Taubah verse 71. The verse states that women and men in Islam have a duty as helpers between each other. Both are obliged to invite the ma'ruf and prevent the evil.

From the explanation above, it can be concluded that the role of women does not only include domestic roles, but also public roles. This incomplete view in society will only hinder the progress of Muslim women. This condition also causes the less visible role of Muslim women in society. According to al-Qardhawy, this behavior can be caused by two factors, namely because of the ignorance of the society towards the texts of Islamic law and the misunderstanding of the society towards the texts that are already known. The examples of misunderstanding can be in the form of crude interpretations, exclusion of texts from the prevalent Islamic law, separation of texts from their sababulwurud (causes), not putting texts in their place, carelessness in deciding laws from texts, and separating the context of texts (Abu Shuqqah, 1999: xxvii).

In the development of family resilience, women also play a big role, both from a domestic and public perspective. Koderi (1999: 55) explains that a woman as a mother is responsible for fostering her family, as well as giving birth, caring for and educating her children. In general, a mother has a closer relationship with the child than the father because the mother is more involved with the child's growth from giving birth, breastfeeding, and taking care the child at home. This condition is also because Islam gives different obligations to mother and father. A father is more emphasized on the obligation to earn a living. However, this does not mean that father is free from the responsibility of educating and caring for children because basically family resilience will succeed if there is good cooperation between each family member.

As a wife, a woman maintains household harmony by giving affection to her husband, pleasing him, strengthening him during difficult times, maintaining their honor and household property, and keeping in touch with relatives. A wife who fulfills her role will strengthen family harmony. This is what can help create family resilience (Koderi, 1999: 57).

As a child, a girl is emphasized as a servant of God whose duty is to worship God. This may sound simple, but it encompasses many things. For example, filial piety to parents, maintaining manners to fellow family members, helping each other, and so on (Koderi, 1999: 54).

In addition to these roles, women have advantages that can make them more optimal in building family resilience. Psychologically, Brizendine (in Iqbal and Kisma, 2020: 7) states that women's language and hearing abilities are better than men. This makes women have more potential in caring for children. Ahmad (in Iqbal and Kisma, 2020: 21) also has a similar opinion, namely that women's language intelligence is higher than men. Some studies show that women speak at least 24,000-50,000 words a day. This
certainly makes women tend to act as family educators.

Based on the description above, women do have unique roles and advantages. This uniqueness can certainly help Salimah in terms of building family resilience. Salimah as an organization driven by women seeks to build the families of its administrators into mothers who understand the importance of family resilience. This can grow along with the implementation of Salimah's programs. In addition, Salimah in its program targets women as beneficiaries. This can help the increasing of family resilience understanding among women.

2. Profile of Salimah Mass Organization

Salimah is a non-profit Muslimah mass organization which stands for "Muslimah Brotherhood". Salimah has a logo that written أخوة المسلمات (Ukhuvah al-Muslimaat, Muslimah Sisterhood). The word of “Salimah” (سلامة) has three meanings, namely clean, safe from defects or dangers, and peaceful. "Clean" means that Salimah wants to give birth to Muslim women who are clean spiritually, morally, and honorably. "Safe from disability" or danger means that Salimah wants to fight for Muslim women to be safe physically, mentally, worldly and afterlife. "Peace" means that Salimah wants peace and prosperity to be realized for Muslim women (Salimah, 2016: 19). When viewed from an Arabic dictionary, Salimah comes from the word سليمة/Sali:m/ which means 'safe, healthy, perfect, blameless, good, and without injury'.

This organization was officially formed on March 8, 2000, in Jakarta. Salimah was founded by five Indonesian women, namely Yoyoh Yusroh, Siti Zainab, Nursatina Nasution, Umi Widhiyani, and Aan Rohana (Salimah, 2016: 2). The establishment of Salimah society organization originated from the founder's concern about the condition of Indonesia which has problems in the family sector. Indonesian society has experienced many cases of malnutrition, domestic violence, trafficking in children and women, poverty, consumption of pornography, child neglect, drug or alcohol use, transmission of HIV/AIDS, and other cases (Selayang Pandang, 2015).

At the central level, Salimah's leadership has changed five times. The current Salimah leader is Etty Praktiknyowati. After being established for 23 years, Salimah is currently spread throughout Indonesia. Salimah is in 34 provinces at the level of Regional Leadership (PW), 382 districts or cities at the level of Regional Leadership (PD), 1,907 sub-districts at the level of Branch Leadership (PC), 706 villages at the level of Branch Leadership (PRA), and one Salimah Overseas Representative (PSLN) in Taiwan (PP Salimah, 2022). The large number of administrators shows that Salimah is an organization that is accepted by the Indonesian society. Salimah is proof of the existence of the women's movement in the country, especially Muslim women. It is also recorded that this organization is a member of Kowani or the Indonesian Women's Congress and a member of BMOIWI or the Deliberative Division of Indonesian Women's Islamic Organizations (Salimah, 2016: 2).

Regarding to the area under study, namely Cimanggis District, Salimah is present in Depok City, West Java Province, on January 16, 2006. Its presence was initiated by Ustadzah Dra. Hj Suryanti who formed PD Salimah Depok City. After the presence of the PD, on February 14, 2006, the PD expanded its working area by inaugurating PC Salimah in Sawangan District. By the end of 2006, Salimah finally has six branch leaders in Depok, namely Sawangan, Pancoran Mas, Limo, Cimanggis, Sukmajaya, and Beji. Based on this data, it is certain that PC Salimah Cimanggis was present in 2006 (Profil, 2009).

The scope of work of PC Salimah Cimanggis covers six villages, namely Curug Village, Harjamukti, Cisalak Pasar, Mekarsari, Tugu, and Pasir Gunung Selatan. PC Salimah Cimanggis had a long vacuum, unfortunately there is no data related to the clarity
of the cause of the vacuum and the duration of the vacuum. The year 2019 is the starting point for PC Salimah Cimanggis to re-activate. In that year, PD Salimah Depok appointed a new chairman of PC Salimah Cimanggis, namely Irawati Diah, S.Si.. The position is valid for 2021-2026. Although the inauguration was only held in 2021, the performance of Salimah's management in Cimanggis has been running since 2019. The delay in the inauguration was due to pandemic conditions. Because of the pandemic, the implementation of PC Salimah Cimanggis activities was initially only in the form of online activities, such as webinars or online studies (interview with Irawati Diah, Chairperson of PC Salimah Cimanggis, May 22, 2023).

Generally, PC Salimah Cimanggis has two tasks, 90% of which are implementing the directives and work programs of PD Salimah Depok. The derived program is a program designed by the PD and implemented by the PC under it. Then, the remaining 10%, PC Salimah Cimanggis is given the freedom to design its own work program and implement it. The management of PC Salimah Cimanggis is 15 Muslim women who live in Cimanggis. They are housewives who graduated from college. There are also mothers who graduated from Junior High School and Senior High School. The administrators are provided with Islamic and organizational knowledge through management training or studies held by Salimah leaders above the PC, such as PP, PW, and PD. Salimah members are individuals who benefit from Salimah's activities. The members are usually people who joined the community created by Salimah (interview with Irawati Diah, May 22, 2023).

The Branch Leadership (PC) functions to realize the vision and mission that has been formulated by PP Salimah (PP, Central Leadership). Salimah's vision is to be a model in improving the quality of women, children and families in life. The mission raised by Salimah, which is related to building family resilience, is to improve the quality of its administrators; improve the quality of life of members; increase Salimah's role in implementing vision through the fields of economy, da'wah, social, education, health; as well as, develop and strengthen relationships or collaboration with the government and other institutions in realizing programs that advance women, children, and families (Salimah, 2020: 1).

As an Islamic mass organization, Salimah certainly implements Islamic values to its administrators and members. For example, there is an appeal to Salimah administrators to understand that the organization is a means of worship and a forum for good deeds. Salimah also hopes that its administrators will become elements of change that can improve the quality of individuals, families and society through agendas in Salimah. Salimah's main focus is to contribute in improving the educational, social and religious aspects of society. As an element of change, the impact that Salimah wants to give to society includes guiding people to the truth and increasing people's knowledge and insight (Salimah, 2016: 2).

PP Salimah has several excellent programs to realize their vision and mission, including the House of Education, the Silaturahim Forum (Forsil), the Salimah Multipurpose Sharia Cooperative (Kossuma), the Salimah Indonesia Muballighoh Association (IMSI), communities, the Disaster and Disaster Management Post (P2MB), and the Salimah Management Leadership Training (PKPS). The Education House consists of several programs, namely the Orphan and Dhuafa Development Program (P2AYD), Salimah Indonesia Pre-Marriage School (Serasi), Elderly School (Salsa), TKIT, Baitul Qur'an Salimah (BQS). The communities formed by Salimah include Salimah Sharing Knowledge (Sabil@), Women Entrepreneur Community (KEP), Community of Healthy Women Caring for the Environment (KPSPL), and Wise Parents Community (KOB). In the meantime, there are also other programs, namely the Integrated Salimah Mother School (Sister), and Muslimah Personality Training (PKM).
After conducting interviews with PC Salimah Cimanggis, there are several programs aimed at the Cimanggis community and will be discussed in the next sub-discussion. The program can be in the form of PC Salimah Cimanggis' own program or even a derivative program belonging to PD Salimah Depok which is run by PC Salimah Cimanggis. In regard to PP Salimah's program, some are implemented up to the PC level, others are not. Salimah Cimanggis itself consists of an economic department, public relations department, education and training department, and da'wah department (interview with Irawati Diah, May 22, 2023).

3. Salimah's Role in Building Family Resilience in Cimanggis

Based on the results of the interview with the head of PC Salimah Cimanggis, there are several roles of Salimah mass organization that can build family resilience in Cimanggis. Here are some of the roles:

a. Organizing Online Seminars

Starting the management in 2019, PC Salimah Cimanggis had to deal with a pandemic. This situation has made many Salimah seminar programs in Cimanggis carried out online through the Zoom application and YouTube. The seminar was carried out through the Sabil@ program, Kopdar, and general seminars.

The Sabil@ or Salimah Berbagi Ilmu program is a seminar or study from PD Salimah Depok which was conducted online through Zoom. The application allowed participants and presenters to communicate using video. The series of seminar events were mainly material sessions and question and answer sessions between presenters and participants. Sabil@ raised various themes, including "Financial Intelligence in the New Normal Era" and "Our Family Portrait: Between Crisis and Vulnerability" in 2020; "Secrets of Releasing Negative Emotions, During Pandemic or Isoman" and "Easy Ways to Make and Edit Videos" in 2021; then, "Ramadan and Halal Living Culture in Sakura Country", "Fun Ways to Teach Mathematics", "Marital Harmonization to Support Family Mental Health", and "Writing for Healing: Learning Expressive Writing Techniques" in 2022.¹

Related to the number of Sabil@ participants, the researcher did not get complete data. The researcher only found that the participants of the seminar "Writing for Healing: Learning Expressive Writing Techniques" consisted of 59 people and the seminar "Harmonizing Couples to Support Family Mental Health" consisted of 69 people.

Seminars were also organized through Kopdar or Kopi Darat. Kopdar is a collaborative program between the PC and PD Salimah Depok in the economic department. Kopdar is a program whose organizers alternate between one PC and another PC in Depok City. The program allows SP (Salimah Preneur) members from Cimanggis District to attend Kopdar held by other sub-district Salimah PCs. PD Salimah Depok's program is in the form of a seminar, training and bazaar agenda. The seminar discussed in Kopdar focused more on business development material. Kopdar was intended for SP or Salimah Preneur members, related to SP will be discussed at a further point (interview with Irawati Diah, May 22, 2023). Several Kopdar seminars had been organized, namely the "Strategy to Boost Turnover" seminar at the Depok City Hall Library Hall in 2019; the "Creative Financial Management Ala Mompreneur" seminar at Zoom and live broadcast on Youtube in 2021 with 190 participants; as well as "The Surefire Way of Marketing MSMEs", "Access to Business Capital Financing for MSMEs" which was attended by 140 participants, and "Food Preservation & Packaging Technology" in 2022.

¹ Data dikumpulkan dari beberapa unggahan di akun Instagram resmi milik PC Salimah Cimanggis, @pc_salimah_cimanggis.
Data related to the themes and number of participants in the Sabil@ seminar were obtained from the official Instagram account of PC Salimah Cimanggis, @pc_salimah_cimanggis.

In addition to Sabil@ and Kopdar, the researcher found that Salimah also conducted seminars organized by PC Salimah Cimanggis or PD Salimah Depok. The seminars were divided into two broad categories, namely seminars based on target participants and seminars based on the themes raised.

Seminars based on the target participants were divided into two, namely seminars for parents and for children. Themes that had been raised in seminars for parents were "Family Resilience Study: Building a Piece of Firdaus at Home with the Light of the Qur'an", "Tips for Accompanying Children to Learn Fasting with Fun", "Between Love and Limited Parental Time", "Care for Ananda's Reproductive Health: Education for Mothers to Prepare Their Children for Adulthood", and "Prevent and Overcome Stunting for Indonesia's Golden Generation". Meanwhile, the seminars for children that had been held were themed "Ramadan Children's Study: Sirah Sahabat Rasullullah".

If viewed from the theme of the seminar, the psychology-themed seminar had the theme "When Lovers Go Before: Trauma Healing of Losing a Life Partner"; the citizenship seminar had the theme "The Meaning of State Defense"; the pandemic-related seminars had the themes "Straightening Opinions About the Pandemic" and "Recovery (Handling) of Corpses during the Pandemic"; and the health seminar had the theme "Healthy Ala Rasulullah: Tips to Maintain Body Immunity at the Peak of the Rainy Season, Easy, and Cheap".

In relation to the number of participants, data from the 2022 PC Salimah Cimanggis reported that participants in seminars related to reproductive health totaled 130 people.

b. Organizing Studies for Majelis Taklim

This role was carried out through the Forum Silaturahmi (Forsil) Majelis Taklim program. The Forsil program is a forum for friendship between the Salimah management and the taklim assembly congregation. In addition, Forsil is also a study of religion, economics (small-scale business or household finance), and general knowledge. The program will basically target the majelis taklim congregation as participants in the Forsil study (interview with Irawati Diah, May 22, 2023).

The 2022 PC Salimah Cimanggis performance report sheet notes that Forsil was held on June 28, 2022 with the theme "Al-Qur'an The Series". The Forsil was intended for the congregation of Majelis Taklim Al-Huda in Mekarsari Village, Cimanggis District. Forsil has also raised the theme "The Importance of Studying the Prophetic Sirah and the Companions" in the study on July 24, 2022. The Forsil was attended by 20 participants from Majelis Taklim Amanda in Mekarsari Village, Cimanggis District.

c. Organizing Business Training for Women

Business training for women was conducted through the Kopdar training program. The training raised topics about self-development in the field of business. Some of the training that has been carried out by Kopdar, namely product photo training using smart phones and training on logo design and product posters attended by 63 participants from among the women members of Salimah Preneur.

Apart from Kopdar, there are also other trainings that have been carried out in two batches or two batches. The training is training to make sambal worth selling. The first batch was held from September 11 to 13, 2020. The second batch was held from October 20 to November 1, 2020. Data related to this business training is also obtained through the @pc_salimah_cimanggis account.
d. Conducting Patient Visits at the Hospital

Salimah has a Bimroh or Spiritual Guidance program which is a visit program for Salimah administrators to patients in the hospital. PC Salimah Cimanggis has implemented this program at the Simpangan Depok hospital, Cilodong District. The program agenda is to visit patients, pray for patients, and teach prayers for Muslim patients. The technical implementation is that the hospital contacts Salimah to visit patients who need Bimroh. Furthermore, the nearest PC from the hospital will visit. In this case, although the Simpangan Depok hospital is not a Cimanggis area, the Cimanggis PC is still in charge because it is the closest PC to the hospital. The purpose of this program is to prevent the patients from despairing and to support them (interview with Irawati Diah, June 23, 2023).

Furthermore, the PC Salimah Cimanggis 2022 performance report explains that Bimroh has been carried out ten times, from November 17 to December 30, 2022 at Simpangan Depok hospital, Depok City.

e. Distributing Donations and Assistance to the Community

The distribution of donations or assistance to the community carried out by Salimah can be divided into several categories, namely assistance in facing a pandemic, mustahik empowerment assistance, help with takjil breaking the fast, compensation for orphans and dhuafa, and assistance in providing free glasses. All of this assistance is a form of cooperation between Salimah and several partners, such as Baznas (National Amil Zakat Agency), BJB (Bank Jabar Banten), IZI (Indonesian Zakat Initiative), and Zakat Success. The publication of this assistance program can be seen on the official Instagram account @pc_salimah_cimanggis.

The first category, namely assistance in dealing with a pandemic. Salimah in 2020 provided assistance in the form of 400 rice boxes to three hospitals, namely Brimob Hospital in Cimanggis District; rice and Salimah Food (Salimah's processed food products) to widows, dhuafa, orphans, and Depok residents affected by Corona; and 500 lunch packages given to online motorcycle taxis. In 2021, Salimah held two food distributions to residents who were economically affected by the pandemic.

The next category is mustahik empowerment. Salimah collaborates with the partners mentioned above, then distributes grants of one to two million rupiah to mustahik who have micro businesses. The grant is expected to become business capital for them. Apart from helping the mustahik economy, the program is also a means for Salimah to find out the condition of the beneficiary families (interview with Irawati Diah, June 23, 2023). It was recorded on the PC Salimah Cimanggis social media account, that there were 150 capital grants for mustahik empowerment in 2020 and there were disbursements of funds for capital for 106 mustahik in 2022 according to their 2022 performance report.

Furthermore, assistance in the form of takjil for breaking the fast. Salimah in Cimanggis has carried out the distribution of 70 boxes of takjil for students at TPQ Al-Hidayah, Pasir Gunung Selatan Village; distribution of takjil in Mekarsari Village for orphans and the poor, local security guards, household assistants, shopkeepers, and PKK RW 14 members; distribution of takjil for 60 TPA students, teachers, and administrators of TPA Al-Ihsan, Mekarsari Village, Cimanggis; and distribution of 50 boxes of takjil for widows and mosque congregants in Mekarsari Village.

The next assistance, namely compensation for orphans and poor people through the P2AYD program (Program Pembinaan Anak Yatim dan Dhuafa). The program is a forum for Salimah to distribute aid, such as compensation for 15 orphans around Musholla An-Nur, Pasir Gunung Selatan Village; compensation for 15 orphans in Cisalak Pasar Village in the form of pocket money, basic necessities, and food; compensation for 4 orphans and 6 dhuafa in Mekarsari Village and Tugu Village; and compensation for 10
orphans in Tugu Village. The program has at least 28 fostered orphans and 21 fostered poor people.

Finally, assistance in the form of free eyeglasses distribution. Regarding this, there is very little data available. The researcher only found that the free eyeglasses were intended for the congregation of the majelis taklim in Cimanggis and the glasses were reading glasses plus.

The distribution of these donations actually contributed to lowering the poverty rate in Depok. In 2022, Depok succeeded in reducing the poverty percentage to 2.53%, the lowest rate in West Java. The graph of the poverty rate in Depok tends to decrease compared to 2021. The Covid pandemic did increase poverty, in 2020 by 2.45% and 2021 by 2.58%. But the rate managed to fall in 2022 (Hilmiah, Kristy, & Arifin, 2023: 21).

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f. Providing Briefing to the Ustadzah

Salimah has an MSI program or Muballighoh Salimah Indonesia from the da'wah department. The program provides material briefing to the ustadzah once a month. The material from the program emphasizes the topic of family resilience because this topic is the main focus of Salimah. MSI is organized by PD Salimah Depok or PW Salimah West Java Province. Cimanggis sub-district also sent participants to the event so that the ustadzah could then discuss the material they got with their congregation (interview with Irawati Diah, May 22, 2023).

Examples of MSI material that has been delivered and listed in the PC Salimah Cimanggis performance report are "Critical Points of Food Halal", "Contemporary Fikih Studies", "Zina Viewed from the Health Sector", and "LGBT in the View of Islamic Psychology, Root Problems, and Solutions". MSI has also been carried out by participating in online debriefing through Zoom. The debriefing was filled by speakers from Ikadi (Ikatan Da'i Indonesia) Depok for five meetings, November 26 - December 11, 2022.

g. Establishing a regular study group for mothers

Salimah formed study groups that have a regular study agenda. The agenda is expected to increase the insight of the mothers' self-development. The agenda is the Sister program or the Integrated Salimah Mother School.

The Sister Program is an educational program owned by the education and training department that is carried out once a week online with mentors or presenters in
each group. The material presented is about general knowledge, religious knowledge, family or parenting knowledge, and knowledge related to business or finance. The religious material is more widely discussed, such as Aqidah material and fiqh of worship (interview with Irawati Diah, June 23, 2023).

There are five groups of sisters fostered by PC Salimah Cimanggis, namely Sister Sahabat Salimah which consists of housewives, Sister Amira which consists of salon and shop employees, Sister Sinta 1 which consists of traders or laborers, Sister Sinta 2 which consists of housewives, and Sister Sholihat Ranger which consists of junior high school teachers. Each Sister group has 3 to 7 members. The routine Sister studies recorded in the 2022 performance report are incomplete, with only five online studies recorded in the Sister Sahabat Salimah group and eight offline meetings in the Sister Amira group.

h. Providing Qur'anic Learning for Women

PC Salimah Cimanggis has two programs that accommodate Qur'an learning for adult women, namely BQS (Baitul Qur'an Salimah) and Tahsin learning in the Sister program.

BQS is a Qur'an learning program for adult women (interview with Irawati Diah, 12 June 2023). So far, the performance report notes that at least until 2022, BQS in Cimanggis had 10 study groups and 57 members who held meetings every week.

Tahsin Sister is one of Sister's routine agendas, which teaches Sister members how to read the Qur'an. The 2022 performance report of PC Salimah Cimanggis shows that the Tahsin meeting has been held 13 times for Sister Amira and 4 times for Sister Sahabat Salimah.

i. Forming Communities

There are three communities that researchers will highlight in this section, namely KOB, SP, and Salsa. First, KOB or Komunitas Orang Tua Bijaksana. KOB is a community of parents, either fathers or mothers. Until 2022, in the 2022 performance report of PC Salimah Cimanggis, there were 88 KOB members, joined in a WhatsApp group. The function of forming KOB is so that parents get information related to seminars or studies held by Salimah. Therefore, family seminars held by the Sabil@ program or Salimah's general seminars are aimed at parents in KOB.

Second, the SP or Salimah Preneur community which consists of entrepreneurs from among mothers. The community aims to develop the business skills of mothers and help develop their business. Examples of their agendas that have been carried out are workshops on making chili sauce worth selling, Kopdar, and a bazaar of SP members' products at Kopdar (interview with Irawati Diah, May 22, 2023).

Third, Salsa or Salimah Elderly School. Salsa is an elderly community program for men and women, Muslim or non-Muslim. Salsa runs once a month and for six consecutive months offline. Salsa has three agendas, namely health checks, gymnastics, and material provision. The materials provided are health, religion, psychology, as well as economics and skills. The goal of Salsa is to help participants become independent, healthy and happy elderly. The elderly are expected to live their old age with quality (interview with Irawati Diah, May 22, 2023).

j. Providing a Trading Platform for Housewife Entrepreneurs

Trading platforms are provided through two programs, namely Kopdar and Kossuma. Kopdar has an agenda of bazaar of SP members' products. Some of the bazaars that were held were a bazaar at SDI Ramah Anak Cilodong which presented products from 11 sub-districts in Depok, a bazaar at the IQRO Depok Entrepreneurial Boarding School, a bazaar for Salimah-assisted MSME products and Baznas beneficiaries at Zamzam Syifa Boarding School Depok, and a bazaar at the Depok Indonesian Ulema Council Building.
The second program, Kossuma or Koperasi Syariah Serba Usaha Salimah. Kossuma is also called a Salimah shop. There are two Kossuma in Cimanggis owned by PD Salimah Depok. The store sells products owned by Salimah and products of Salimah members who do entrust their merchandise. The system applied to member products is a consignment system according to the agreement of the two parties (interview with Irawati Diah, May 22, 2023).

4. Dimensions of Family Resilience built by Salimah
   a. Foundations of Legality and Family Integrity
      The dimensions of the foundation of legality and family integrity can be fulfilled with the legality of marriage and birth, gender partnership, and the integrity of a family. Salimah programs that cover this are Sabil@, MSI, KOB, and Sister. These programs raise themes around family integrity and gender partnership. Sabil@ raised the theme "Portrait of Our Family: Between Crisis and Vulnerability", "Harmonizing Couples to Support Family Mental Health", and "Between Love and Limited Parental Time". MSI raised a theme related to LGBT issues, an issue that is closely related to the topic of changes in family structure, roles and functions. KOB also helped to be a conduit for information on family studies from the organizers to the participants. Why is this related to family unity and gender partnership? Family unity relates to the presence of a husband, wife or parents at home. Meanwhile, gender partnership relates to togetherness in the family and a clear division of functions and roles within the family (BPS, 2016: 16).
      The hope is that contributions in this dimension can reduce the divorce rate in Depok. Data shows that in 2022, Depok experienced a decrease in divorce cases from the previous year, from 3,556 cases to 3,345 cases ("Divorce Rates", 2023).
   b. Physical Resilience
      Physical resilience includes families who are healthy, free from disease, and not weak. Therefore, physical resilience is pursued by fulfilling the needs for food, nutrition, and rest (BPS, 2016: 17). This dimension is built with programs such as general seminars, KOB, donation distribution, MSI, and Salsa.
      Through the seminar, which was also attended by KOB, Salimah raised many topics about health, such as "Care for Ananda's Reproductive Health: Education for Mothers to Prepare Their Children to Welcome Adulthood", "Prevent and Overcome Stunting for Indonesia's Golden Generation", "Straightening Opinions about the Pandemic", "Recovery (Handling) of Corpses during the Pandemic", and "Healthy Ala Rasulullah: Tips to Maintain Body Immunity at the Peak of the Rainy Season, Easy, and Cheap". Through MSI, Salimah held a seminar related to zina in terms of health. Through Salsa, Salimah conducts health checks, gymnastics, and health seminars.
      Through the distribution of donations, Salimah tries to fulfill the food and nutritional needs of the community. This is accomplished by providing food to various parties, including providing compensation to orphans and dhuafa, providing takjil for breaking the fast, providing food assistance during a pandemic, providing assistance to widows and mosque congregations.
   c. Economic Resilience
      Economic security aims to achieve families who can live comfortably and sustainably, have a decent home, have sufficient income for daily needs, have guarantees in education, and have savings and insurance coverage (BPS, 2016: 18). Salimah builds this dimension with the Sabil@ program, Kopdar, Forsil Majelis Taklim, distribution of donations, provision of trading platforms, and establishment of communities.
      Sabil@ holds many seminars that can help business development and financial management, such as "Financial Intelligence in the New Normal Era" and "How to Easily Create and Edit Videos". Kopdar also provides similar seminars, such as "Strategies to
Boost Turnover”, "Creative Financial Management Ala Mompreneur”, "The Surefire Way to Marketing MSMEs”, "Access to Business Capital Financing for MSMEs”, and "Food Preservation & Packaging Technology”. In addition to seminars, Kopdar also provides training, such as product photoshoot training and poster and logo making. The Forsil Majelis Taklim also included the provision of materials on business topics and money management.

In addition, the donation distribution program also contributes with the distribution of free glasses to support a comfortable life and the provision of business capital to mustahik micro business owners. Salimah also has a KOB community that follows the Sabil@ agenda, SP which can be a forum for developing business knowledge for each member, and Salsa which also discusses economic topics and skills. Salimah also provides a trading platform in the form of bazaars and Kossuma.

d. Social Psychological Resilience

Socio-psychological resilience can be achieved by families who are able to deal with non-physical problems, control positive emotions, have a positive self-concept, have concern between family members, reject violence against women and children, and comply with applicable laws (BPS, 2016: 20).

Salimah seeks to fulfill this dimension through the Sabil@ program, general seminars, Bimroh, KOB, and Salsa. Through the Sabil@ program, Salimah has conducted seminars on the topic of non-physical self-development, such as "The Secret to Releasing Negative Emotions, During Pandemic or Isoman" and "Writing for Healing: Learning Expressive Writing Techniques". Through general seminars, there are materials with similar topics, namely "When the Lover Goes Before: Trauma Healing of Losing a Life Partner". General seminars also provide topics related to compliance with state laws such as the seminar themed "The Meaning of State Defense”. Of course, KOB is also invited to attend these seminars. Another seminar is the Salsa program which covers psychological topics. Non-physical support to the community can also be seen through the Bimroh program, which involves visiting patients in hospital.

e. Socio-cultural Resilience

Socio-cultural resilience can be fulfilled by families who have good relationships with their social environment. This dimension includes social care (respect and care for the elderly), social cohesion (participation in neighborhood social activities), and religious observance (application of religious values and individual attendance at religious activities) (BPS, 2016: 21).

Programs that build socio-cultural resilience are Sabil@, general seminars, Forsil Majelis Taklim, Bimroh, MSI, BQS, Sister, Salsa, and KOB.

Sabil@ had conducted seminars related to halal living in Japan. General seminars have discussed themes related to religious knowledge, such as "Family Resilience Study: Building a Piece of Paradise at Home with the Light of the Qur'an", "Tips for Accompanying Children to Learn Fasting Fun", and "Ramadan Children's Study: Sirah Sahabat Rasulullah". Forsil has conducted studies themed "Al-Qur'an The Series" and "The Importance of Studying the Prophetic Sirah and the Companions". Bimroh also enhances religious understanding by teaching prayers to the Muslim patients they visit. MSI discussed the topic of LGBT from the perspective of Islamic psychology, the topic of the critical point of food halalness, contemporary fiqh studies, and has provided debriefing 5 times in 2022 for ustadzah.

Improvement of religious knowledge is also carried out through Qur'anic learning by BQS and routine Sister Tahsin. The Sister program also holds regular studies with various themes. In addition, there is also the provision of religious material in Salsa and also KOB which is always directed by Salimah to follow the debriefing agendas for.
In addition, Salsa includes a social awareness program, which pays attention to the elderly with gymnastics programs, material provision, and health checks.

CONCLUSION

Salimah is an Islamic mass organization that was established on March 8, 2000 in Jakarta. Salimah was established against the background of concerns about the condition of Indonesia which has various problems due to the less-than-optimal function and role of the family. As a mass organization that has been in all regions of Indonesia, Salimah is also present in Cimanggis District. To be precise, Salimah was present in 2006 in the form of PC Salimah Cimaggis. The PC had a long vacuum and moved again in 2019, when it was led by Mrs. Irawati Diah, S.Si.

Salimah has ten roles in building family resilience in Cimanggis, namely organizing online seminars, organizing studies for majelis taklim, organizing training on business for women, visiting patients in hospitals, distributing aid and donations to the community, providing debriefing to ustaz, creating regular study groups for mothers, providing Qur'an learning for women, forming communities, and providing a trading platform for housewife entrepreneurs.

Salimah's development includes five dimensions, namely the foundation of legality and family integrity, physical resilience, economic resilience, psychological social resilience, and socio-cultural resilience. The most dominant dimension of development is economic resilience. In the first dimension, Salimah focuses more on family integrity. The dimensions of physical resilience pursued by Salimah are health education and food donations. The dimensions of economic resilience pursued by Salimah are in the form of business and financial seminars or training, distribution of donations, and provision of trading platforms. The psychological social resilience dimension that Salimah strives for is in the form of psychological seminars and patient visits to hospitals. The dimension of socio-cultural resilience is carried out with religious studies, Al-Qur'an learning programs, and empowerment of the elderly.

This research shows that Salimah is a women's Islamic mass organization that has become an agent of change by organizing programs from various fields to build family resilience. Salimah in Cimanggis helped reduce the divorce rate and poverty rate, even though it is only a small organization, but a little change is still meaningful.

The obstacle to this research is the lack of complete activity report data. Researchers have so far only obtained activity reports in 2022. Researchers have tried to collect activity data scattered on the official Instagram account of PC Salimah Depok, but it does not guarantee that the data is complete. This is understandable because Salimah had a long management vacuum.

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Book

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**Journal Article**


**Website**


