

Marginal Family Assistance by “Pesantren Rakyat” in District of Sumberpucung, Malang Regency, East Java, Indonesia

¹Ch. Mufidah and ²Ach. Fatchan

¹Faculty of Shariah, UIN Maulana Malik Ibrahim Malang, Jalan Gajayana No. 50, Malang, Indonesia

²Faculty of Social Science, State University of Malang, Jalan Semarang No. 5, Malang, Indonesia

Abstract: The purpose of marriage is expressed in the Compilation of Islamic Law in Indonesia is to realize the domestic life as Sakinah, Mawaddah and Rahmah family. In this type of family, husband and wife relationships are built in a positive and harmonious interaction with the balance of rights and obligations. In Sumberpucung which is a marginal area, the development of domestic life seem unique. This was in line with the emergence of “Pesantren Rakyat”. To reveal that this study uses a qualitative method with phenomenological analysis knife. Collecting data using structured interviews and searches of documentation. Analysis of data using an interactive model that goes on-going. The results showed that in Sumberpucung community known as “abang-ireng” (red-black). The level of religious practice is weak with low levels of education, access to economic power, socio-cultural and even political. It may cause structural poverty, ignorance and backwardness. However, their assistance to marginalized families conducted by “Pesantren Rakyat” families for the better. Assistance in the form of empowerment to introduce integrative and problem solving persuasive, multi-strategic methods emancipatory-human as well. Which approach applied religious psychology, positive psychology, “logo therapy” and the family system.

Key words: Family, marginal, “Pesantren Rakyat”, approach, Indonesia

INTRODUCTION

The compilation of Islamic Law in Indonesia (KHI) Chapter 2, Article 2 states the foundation of marriage for Muslims in Indonesia. Marriage in Islamic Law is a religious marriage which has a very strong contract or mitsaqan ghalidzan to obey God’s command and execute the worship. The purpose of marriage as mentioned in Article 3 of Marriage is to realize domestic life with Sakinah, Mawaddah and Rahmah values (Team, Directorate of Religious Courts, 2001). The purpose of this marriage would be achieved if every single family in the community has a conducive and stable life.

In contrast, marginal community is considered far from virtue, local stability, morality, legal and formal laws. This community then produces lots of social illness such as poverty, crime, prostitution, alcoholism, opium, gambling and a variety of other social illness (Kartono, 2007). Consequently, this community directly or indirectly may create an environment that influences: the condition of every family, the-so-called marginal families. Marginal family is created in broken society, exiled from the mainstream of power, not enough chance to access to resources and decision-makers. Most of them are

stuck in a poor economy, low education, minimum religiosity, vulnerable to crime and other social pathologies.

Rural areas in East Java have a poverty rate that has not changed much since the year 2013-2015. The statistic data shows that poverty levels in East Java has not exit the number of 3,000 (Anonymous, 2013). Poverty that exists in many rural areas has been recorded from the Malang District. Malang regency became one of the districts in East Java which had the largest number of poor people. In 2013, Malang Districts had the largest poverty rate which was about 288 people (Anonymous, 2013).

Sumberpucung is a village in Malang which has loose marginal community of religious norms and national laws. In 2008, Pesantren Rakyat “Al-Amin” tried to change Sumberpucung society. Pesantren pioneered by Ustadz Abdullah Sam, aims to change the social and religious conditions of the environment through cultural, natural and participatory approaches. For about 9 years, Pesantren Rakyat has urged lots of marginal families to grow in education, economy, social life and religious habits (Mufidah, 2014).

Pesantren Rakyat also has established an excellent Mosque-based family empowerment post (Posdaya) in collaboration with the Institute for Research and Community Service, UIN Maulana Malik Ibrahim Malang since 2010. Posdaya is a forum of friendship or society movements made by mutual cooperation and based on social capital and community potential by strengthening the functions of the family to realize a prosperous and independent family. Posdaya targets are all ages and all levels of the social strata of society. Posdaya activities focus on reducing the rate of poverty, especially in marginalized community by strengthening the functions of the family.

Literature review

Marginal community: Literally, the word “marginal” comes from the word “margin” which means “edge” or “border” (Hornby, 1987). Then, marginal community means rural community which is popular for marginalized people who do not have enough access to economic, educational, social, cultural and even political powers. This situation may lead to structural poverty, ignorance and backwardness in all aspects of life (Taufik, 2016).

The word “marginalization” is a rural phenomenon that causes misery and characteristics of certain indigenous cultures. It shows integral phenomenon in society and marginalization by a group of people (Casanova, 2001). Marginalization is a compulsion of a person in the face of the reality of everyday life that may be occasionally associated deeply with the association in carrying out the process of overall administrative activities (Makmur, 2007). The marginal community in Islam is called as the poor (dhuafa) who have limited access in terms of economic, political, educational, social and cultural powers. It includes *mustadh’afin* (marginal) groups who are victims of structures in the community. Not only Islam but all religions put *mustadh’afin* groups as an enemy to be minimized. Sacred texts of various religions focus on the poor. In Islam, some Quranic verses warn Muslims to pay attention to marginal groups and empower them.

Islam gives special attention to marginalized groups in both the individual and collective contexts, like family. Rich people are required to pay *zakat*, *sadaqah* or *infaq* to the poor or marginal community in order to minimize gaps in socio-economic, cultural, political and legal accesses. Norms and values of Islam which support empowerment of marginalized families are expected to realize equality, independence, justice and well-being in society.

Sakinah family: Family is a collection of mother, father and their children. It is a very basic unit of kinship in the

community. In the compilation of Islamic Law in Indonesia Chapter 2, Section 2 that the foundation of marriage for Muslims in Indonesia as follows: “Marriage in Islamic law is a very strong contract or *mitsaqan ghalidzan* to obey God’s command and considered as a worship”. The purpose of marriage is mentioned in Article 3 “Marriage is aimed at establishing domestic life to be *Sakinah*, *Mawaddah* and *Rahmah*” (Team, Directorate of Religious Courts, 2001).

Based on the purpose of marriage in Islam, the Muslim community may see a family as positive institution. The family is a symbol of honor for a person because he/she has a legitimate couple in normal life. Although in fact marriage is not an obligation to all individuals. The family in the context of Eastern societies has become as a symbol of independence. Before marriage, a person still has dependency on parents and extended family. However, after marriage, he/she starts their new stage of life with novel responsibility. Sometimes a family headed by a woman. It happens in a family when the father has died. In such families are also present as a form of family “*Sakinah*, *Mawaddah* and *Rahma*”. As also found in previous research that the leader of Muslim women was also found that leadership is strongly linked with vision and goal setting, accountability, role model, engorgement and empowerment (Almaki *et al.*, 2016). Family is the most basic social institution to produce human qualities. Up to now there is still consensus that family is a reliable institution for moral resistance and noble morality in the context of society. Even the quality of generation is also determined by a character establishment in the family. This is a strategic role of family to meet these expectations (Mufidah, 2014).

There are three keywords that should be restrained in a long life struggle of family life: *Mawaddah*, *Rahmah* and *Sakinah*. Abdullah interprets that *Mawaddah* is to love each other, *Rahmah* is to relieve from suffering through sympathy to show human understanding from one another, love and respect one another and *Sakinah* is to become tranquil, peaceful, God-inspired peace of mind (Abdullah, 2002). *An-Nisa’ 19*: affirmed that God wanted that the relationship between husband and wife in a marriage should be built in positive interaction and harmonious communication by implementing the balance of rights and obligations. The form of *Sakinah*, *Mawaddah* and *Rahmah* family would be realized if the balance of rights and obligations become the ethical foundation of the relationship of husband and wife in daily life as well as the relationship of parents and their children.

In addition, parent-child relationship is related to parenting process. The childcare may be polarized into

two approaches: parenting style and social interaction or “parent-child system” (Lestari, 2012). Parenting style is a series of attitudes shown by parents to children to create the emotional interaction between parents and children.

The problems and conflicts in the family: Each relationship between individuals will potentially leads to conflicts, including family relationships. Social relations among family members become strong interdependence. These relationships within the family are due to the intensity of the meeting which forms the commitment and the attachment of a couple. The relationship between family members is getting more complex. Positive feelings can turn into a negative on the one hand but on the other hand a couple still defend their love although the betrayal has happened. Children still choose to live with their parents and their relatives in spite of the conflict and violence in their family (Willis, 2009).

Family crisis that arises and becomes a problem is like mis-communication between family members, especially fathers and mothers, the problem of egocentrism in which each family member promotes the interests and egos, economic problems of inadequate needs of families, poor education which leads to difficulties in solving problems, infidelity where one or both partners no longer have a commitment of loyalty to the spouse and family and misunderstanding and low practice of religion.

Sakinah family counseling: Family counseling is an attempt to help individual family members to actualize its potential or anticipate problems, through a system of family life. This counseling also focuses on behavioral changes of the individuals that will have a positive effect on other family members (Willis, 2009). Family counseling should have a form of social development. Mind-coaching according to Faqih must integrate the relationship between individuals and relationships in the wider society as follows: first, the relationship between individuals coaching and counseling in the family. The aim is to assist the individuals in family to prevent family problems. This family guidance is expected to solve the problems related to family life. Guidance and counseling are also intended to keep and maintain established-harmonious family circumstances. Second, the public relations: coaching and counseling are done to reach happiness in the worldly and the hereafter life for all the individuals. In this case, there are several required elements: benefit, affection, mutual respect, raising security to other individuals, constructive cooperation, tolerance and equity (Faqih, 2001).

MATERIALS AND METHODS

This is the result of research using qualitative methods which relies fundamentally on phenomenology (Moleong, 2006; Fatchan, 2013). It is in the paradigm of social definition, characterized by micro subjectivity focusing on the analysis of the understanding and meaning of reality and subjectivity (Bogdan and Biklen, 1992) to obtain information about the meaning of marginal family assistance by Pesantren Rakyat in Sumberpucung. This research applied structured interview and documentation (Nazir, 1988) which can supply the data on marginal family assistance carried out by “Pesantren Rakyat” in Sumberpucung. Data analysis technique is on-going analysis which needs to collect and analyze data repeatedly. For example when observation and interviews have been completed, it should be immediately followed by data analysis. Then, the researcher should compare the data with the other findings to understand the phenomenon.

RESULTS

Social and cultural setting around “Pesantren Rakyat”: Community in Sumberpucung is diverse society with lifestyle collaboration between rural and semi-urban community. Geographically, Sumberpucung community is located between the railway station, the district market, Karangates travel and the brothel. The village layout is potential to develop the tradition of free religious norms and laws of the country. Abangan (nominal Muslim) is predominantly population and some of them are Santri (Students of Muslim). There are no role models as Salaf (traditional) schools cannot grow. The failure of Islamic educational institutions is due to the rigors of public challenge to the existence of schools that are less able to adapt to abang-ireng (red-black) group. The methods of propaganda do not comply with the conditions of Sumberpucung society.

Sumberpucung, precisely Suko village, is the biggest brothel in Malang Raya since 1955. It has been repeatedly closed but it has always failed because of the strong solidarity and support of surrounding community who depend their livelihood on this business. In 2015, this localization finally could be officially closed by District Regulation of Malang. Although, it has been closed, replaced by karaoke but the activity of prostitution is still active. Habits against the norm are understood as a form of activity which has become a rooted tradition in Sumberpucung society. Some of that negative activities are gambling, liquor, crystal meth, infidelity, prostitution, unwed pregnancy and mystical world. The strength

of this tradition is not only because they have strong solidarity but they are also supported by local security.

Sumberpucung become a safe place for gambling addicts in various forms such as dice gambling (uthuk), rummy and bakaran by using the card, capsah, cap jiki using ball rolled media, togel up cockfight gambling. Gambling has been well-organized, usually controlled by 3 or 4 bandar kongsi (bookie) which acts alternately in controlling the process of gambling. One of of gambling types in Sumberpucung is togel gambling. While waiting for the togel numbers, players are busy to predict by using a dream, Peleng (feeling) mystical calculation, animal symbols or other certain objects. They usually come to mystic shaman or meditation (nyepi) in sacred places to get "inspiration". The condition of this society strengthens the existence of marginal families. "Pesantren Rakyat" has assisted families for about 9 years to change gradually.

Marginal family pattern of "Pesantren Rakyat": The detailed pattern of marginal families assisted by "Pesantren Rakyat" as the basis and purpose of marriage stated in Islamic Law Compilation above can be described as follows.

Family functions: First, to ensure and preserve the harmonious family (Sakinah, Mawaddah, wa Rahmah) every member of the family absolutely should run the functions of the family. Families in marginal community in this study have not applied the biological function yet. The purpose of the biological function is in order to obtain offspring and can maintain the honor, dignity as civilized beings. Infidelity and prostitution often occur in families as a marginal facts.

Second, the family is a place of education for all family members as the fulfillment of basic rights in the development of family potential. Marginal community in Sumberpucung shows that the family has not effectively run education function such as providing positive influence to the character of their children. Many children are not nurtured by their parents so that they behave unexpectedly and become social pathology.

Third, the family is the planting place for religious moral values through understanding, awareness and practice in the life, the so-called religious functions. This marginal community life could not perform this function well. Although, mentoring has been done and there is a small change but up to now they are still in the process of running this religious function, for example, assisting parents and their children to recite Al-qur'an to pray together and to have mental strength of religious basis.

Fourth, the protective function is not applied effectively. A family is supposed to be a safe place from internal and external threats but it has not been able to be a bastion of family resilience. Infidelity, unwed pregnancy and promiscuity, quarreling, dirty talk among family members and neighbours are still found, although the numbers are decreasing.

Fifth, the family is the place to prepare children to become good members of society, holding norm of life, do interrelation with a pluralistic society that cross ethnic, racial, ethnic, religious, social class, culture or different sexes. In Sumberpucung, community socialization function has not gone up. A number of asocial cases are still found in violation of religious and cultural norms.

Sixth, a recreational function is understood to create conditions of mutual help, democratic and peaceful family. (My house is my heaven). The rising numbers of prostitution, adultery, quarrels and divorce show that some people in Sumberpucung have not maximally run a recreational function of family because family violence is still found.

Seventh, the economic function of people in Sumberpucung has been running if only seen from the level of welfare. However, if it is observed that the family is the place for managing healthy economy they are still in the process of change. This is supported by the entrepreneurial mentoring, training and provision of venture capital via the family hope program (PKH) in collaboration with the Department of Social Affairs, Zakat Organization, donors and BMT.

Family relations: The relation of parents and children reflect the way parents care towards their children. The childcare polarized into two approaches: approach of parenting style and the approach of social interaction or parent-child system. In Baumrind's opinion there are four parenting style as a combination of demandingness (guidance of parents for children in terms of control and regulation) and responsiveness (guardianship of the child's personality) that the communication model of child care on marginal community has included a category four of acceptance/response is low met with the control/demand was also weak. So what emerges is indifference, few rules and demands, parental indifference, lack of sensitivity to the needs of children. Ineffective communication has led children and adolescents to lose a parental figure and choose to live in their own way and tends to stray no adequate supervision. These conditions are gradually changed along with the assistance carried out by "Pesantren Rakyat" for both children and their parents.

The ideal relationship of husband and wife is based on the principle of *mu'asyarah bi al ma'ruf* "good relationship. In general, the criteria for good husband and wife relationship are loyal nature, honest, responsible, thoughtful and egalitarian, fair and democratic. Since, "Pesantren Rakyat" has intensely mentored the families, relationships of husband and wife in Sumberpucung in general show significant changes.

Family problems: Strong family relationship is due to the intensity of the meeting which forms the couple attachment, affection and commitment. The relationship between family members is getting more complex. Positive feelings, on the one hand can turn into a negative but on the other hand a couple still defend their love although the betrayal has happened. Children still choose to live with their parents and their relatives in spite of the conflict and violence.

Family problems in Sumberpucung are quite complex. The functions of the family are fragile and cannot run properly which may lead to various family problems for instance, the religious practices cannot be started due to lack of education and space development of religious life. Prostitution and infidelity have been ingrained. Marital conflicts are usually ended in divorce followed by conflicts between children and parents. Internal conflict families usually also affect other families. Thus, the attachments between the members have not been well used in problem solving because their attachment is negative.

Poor education leading to poverty is the other side of the family problems, especially before any assistance from "Pesantren Rakyat". Moneylenders, togel gambling, and prostitution affect the economic condition of the family. Economic problems in collaboration with religious problems and low education motivate prostitution, gambling, cockfighting and other crimes. A number of families who become migrant workers either husband or wife also cause communications problems and infidelity. Children often become victims of parent's miscommunication problem. They usually follow the uncontrolled path of life.

Before the emergence of "Pesantren Rakyat", people in Sumberpucung do not considered much about the importance of education. Therefore, the main focus of "Pesantren Rakyat" is education program through tutoring, motivating the importance of education and providing scholarships in collaboration with other schools, educational institutions, Badan Amil Zakat East Java and university as Fig. 1.

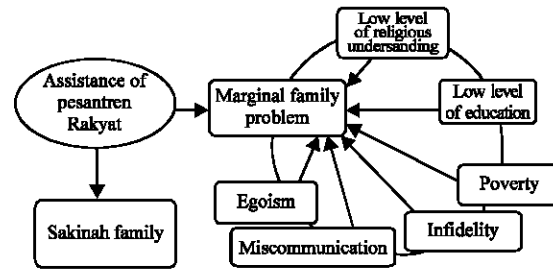


Fig. 1: Marginal family problem of "Pesantren Rakyat"

DISCUSSION

Marginal community around "Pesantren Rakyat" with a number of social and religious issues needs intensive and sustainable assistance. Family mentoring is a process of continuous and systematic education. Education is a process of changing from bad situation to good situation. It also keeps something that is already good and improves it for the better one. Guidance and counseling in families are therefore generally interpreted as an attempt to improve the attitudes and behavior of families.

In accordance with the principle of mental health, the purpose of guidance and family counseling is to improve the resilience of the family of the influence of social pathologies. It also increases the ability to adapt to social changes without loss of identity, to realize the potential of society and to increase the quantity and quality of worships (ibadah).

Marginal family counseling supervised by Ustadz Abdullah Sam, Ustadzah Triwiyanti and Ghofur as counselors at "Pesantren Rakyat" uses persuasive approach, emancipatory, humanistic and multi-strategic programs. This finding is consistent with research on agricultural development in the area "pesantren" (Fatchan and Mustofa, 2015). Each client is assisted in order to have a critical awareness, confidence and self-confidence, ability to identify their own problems and determine appropriate solutions as well as being able to take the best decisions for themselves and their own families. Family counseling is based on basic awareness to maintain the unity of the family from the clients themselves. This awareness cannot be separated from serawung (social intercommunication) method in the evenings and Jagong Maton (art exhibition) openly conducted by counselors to share experience and empower each other.

Types of counseling conducted by "Pesantren Rakyat" are as follows. First, crisis counseling. This type is to provide assistance for families who are experiencing

major problems that must be solved such as drug users, being expelled from school because of a crime or victims of severe domestic violence; Second, facilitative counseling. It is mentoring process done by “Pesantren Rakyat” to alter the behavior of children, adolescents and adults to be able to improve themselves and their families gradually; Third, anticipatory prevention. It is counseling in the form of education and training related to specific issues, for example, premarital education, family reproductive health education, sex education, anti-drug and alcohol counseling, especially among teenagers and among adults through “jagong maton” or good friendship in the Pesantren Rakyat or in people’s homes; Fourth, developmental counseling conducted to establish the character of the people to gradually have correct understanding of religion. It may change their mindset towards education, to have the awareness to leave the underworld, crime, violation of laws and customs. As the research at Kalasin Rajabat University showed the factor of social networks is related to the fear of crime but the factor of faith in public institutions is not the case (Kittisak and Akahat, 2016). Families need counseling to have problem resolution, decision making, positive mental health, personal effectiveness and behavioral change. Furthermore, the psychological approaches used in family counseling are as follows.

Religious-psychological approach: Family counseling conducted by “Pesantren Rakyat” use religion-oriented approach to increase devotion to God, improve morality and realize the Islamic community life. Family counseling in the context of the community is called as coaching. Counseling is done with an orientation phase happiness of the world and the hereafter for all individuals (Faqih, 2001).

Mentoring by “Pesantren Rakyat” uses persuasive direction for clients to have awareness of religious importance. It begins with a religious approach; first, the counselor hears the experiences and complaints, chatting, introspection, prayer and surrender to God; second, the counselor provides illustrations and examples for clients to take lessons to find solutions and fix mindset and to implement Islamic behavior.

In the marginal community, family counseling with religious approach is an important moment to insert religious values. When a client is in an unstable psychological condition, he/she is easy to be influenced. Some cases accompanied by “Pesantren Rakyat” showed that there is significant change in client’s understanding and behavior because the family counseling is using religious approach to God.

Positive psychology approach: There is consensus in considering Martin Seligman’s opening speech as president of the American Psychological Association (APA) in 1998 as the beginnings of Positive Psychology (Solano and Lupano, 2014). Understanding and facilitating happiness and subjective well-being is the central objective of positive psychology. Happiness and well-being refer to both positive feelings such as joy or serenity and to positive states such as those involving flow or absorption (Carr, 2004).

Negative psychology is a new science that directs attention to the positive side of human beings, develop the potential of the strengths and virtues that led to authentic and sustainable happiness. Seligman (2002) says that “We believe that positive psychology will encourage human functions to achieve scientific understanding and to develop individuals, families and community. Positive psychology is seeking to find and nurture genius and talent people to make normal life more enjoyable”. It is not only to treat mental illness. Some humanistic psychologist such as abraham maslow, carl rogers and erick fromm develop theories and practices that involve human happiness. Recent theory developed by these humanistic psychologists has found empirical support from studies by positive psychologists, although this research has been widely criticized (Posadzki *et al.*, 2010). This theory is more focused on satisfaction with its philosophical source from religious and humanistic psychology (David, 2009)

Marginal family counseling conducted by “Pesantren Rakyat” uses positive psychology approach which starts with recognizing the potential and mapping assets or potential possessed by the client. Identifying and analyzing potential by clients themselves is a major force for the clients to identify their skills, analyze the problems, look for alternative solutions. With positive psychology approach, the counseling may make client’s empowerment and religious understanding. Positive psychology approach is a means of propaganda integration with problem solving. Then, clients get two benefits at one mentoring.

Family approach system: Family is multi-bodied organism. Organisms which is composed of many bodies is not just a collection of individuals (Minuchin, 1974). The system parts may form a whole because the parts that affect each other and are associated to make a system. Systems theory holds that a person will not be able to understand the problems of families without understanding mutual relations, communication and interaction of family members (Bertalanffy, 1968).

According to him, the theory of this system is divided into two kinds, open system and closed system (Willis, 2009). Open system for families is affected by the

outside world or vice versa while closed system for families is not affected by the outside world. The family systems consist of marital subsystem (husband and wife), parental subsystem (parent-child) and sibling system (children/relatives).

“Pesantren Rakyat’s” family counseling considers the family as a system approach. Each client is not separated from the function, regulation and involvement of family members. Problems related to husband usually have relationship with wife, children and other family members. Therefore, the counselors bring them together and give chance each of them to express their feelings. Solutions or decisions always consider the interests of each to find the common interests.

Frankl’s “logo therapy” approaches: “Logo therapy” was developed by Frankl in 1938 when he suffered as a prisoner in Nazi camps. His mother, father and wife died in the camps. During in prison, Frankl thought the meaning (logos) of life, the meaning of spiritual freedom and responsibility to God and human beings (Frankl, 2014). The meaning of life is to be sought with some values, for instance, creative values, experience values and attitude values. The meaning of human life will ease the burden and mental disorders. The counseling technique will use all the techniques in accordance with the case. The ability to dig meaningful things from clients is very important (Willis, 2009).

This technique is used by Ustadz Abdullah Sam in assisting clients. Families who have problems are invited to explore the meaning of life the value of the experience and the value of creativity. This step is developed to motivate the client to seek resolution of their problem. The meaning of life for marginalized community in Sumberpucung is not easy to find without the intensive support and effective communication.

The use of logo therapy techniques has also collaborated with client centered therapy method developed by Carl Rogers Ramson in 1942. This method is used by a dialogue between the client and the counselor in order to create a picture of the client’s actual reality (Willis, 2009). Counseling may prioritize more on aspects of feeling between the ideal self and the actual self. The aim is that the clients have an independent personality, determination of own choices and is responsible for their own decisions (Kittisak and Akahat, 2016).

With this method, each client who has been accompanied by Pesantren Rakyat at the final stage may be able to find the meaning of life to increase creativity to have a healthy personality and to have self-confidence. The process of reform is done by fostering better

communication and sustainable relationship. Therefore, they do not feel that they proceed to be independent in making the best decisions to be Sakinah family.

However, “Pesantren Rakyat” still encounters some obstacles as follows: first, a new mode of prostitution after the dissolution of the localization metamorphoses into a family karaoke but the practice is still quasi-prostitution; second, rampant drug trafficking that has penetrated in the society, so that the victim was accompanied by successful user, appear a number of new victims or narcotics; third, the traditional art, kuda lumping, native Sumberpucung consisting of two groups: the red group and the white group. The red group still use the old patterns, alcohol, drugs while the white group have new patterns of negative habits; Fourth, they found residents who feel disturbed due to the economic development supported by “Pesantren Rakyat”, although it is only psychological problem. However, their activities increasingly have no place in society because members of “Pesantren Rakyat” have taken control of most aspects of life through family assistance. These research findings differ from previous research findings on Pesantren and farmers in Java. That’s Understanding the diversity of the individual actions of the sort suggested the concept of agricultural development in Indonesia at the time will come, especially Java, attention to the diversity of local socio-cultural context, not execution of development as a leveler on the new order (Fatchan and Mustofa, 2015).

The supporting factors in assisting marginalized families include: first, counselors are professionals, mastering cultural background and local knowledge held by local community, commitment, persuasive approach has enthusiastic inclusive and the ability to hear well being able to use the technique mentoring diverse and multi-strategic as well as linking the client’s problem with religious values to the strengthening of mental and religious spirit; second, Pesantren Rakyat’s networking with related parties consists of local authorities to facilitate communication and access to the necessary resources. University plays the role to be reference provider, research partner and community service. Governmental Organization (NGO) controls the strategic issues in this marginal community. Extension family planning field (field officers) has the same concern on family coaching. Health center and the National Narcotics Agency (BNN) research together to save family members who are drug-addicted. Finally, the Department of Social Welfare may strengthen economic families. Third, the availability of cultural space as diverse as Jagong Maton, sports, space such religious recitation, dzibaiyah, tahlilan, religious activities, prayers, Quran development,

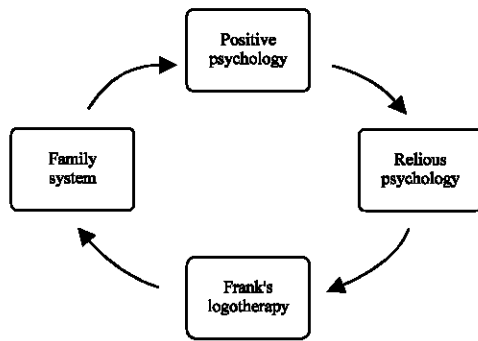


Fig. 2: “Pesantren Rakyat’s” family assistance techniques

entrepreneurship training, mentoring economy that families marginalized, the poor may gradually arise their welfare status as in Fig. 2. The above scheme shows four approaches used by “Pesantren Rakyat” to assist marginal community in Sumberpucung. Family system, positive psychology, religious psychology and logotherapy have been effectively change the community to be more successful in their life.

CONCLUSION

In short, it can be summarized as follows: first, the marginalized families have not performed the family functions well. It is caused by family problems including low levels of education, poverty, infidelity, minimum communication, selfishness and minimum understanding of religious practices. Such family patterns gradually change along the mentoring process by the “Pesantren Rakyat”. Second, marginal family assistance conducted by “Pesantren Rakyat” with problem-solving approach may empower people persuasively using multi-strategic approaches. Religious psychological approach and positive psychology emphasize the potential and assets. Family counseling techniques used are “logo therapy” which clients are invited to dig the meaning of life, the value of the experience and the value of creativity, intensive mentoring and building effective communication. The client is able to find meaning in life, to increase creativity and to have a healthy personality and self confidence. Some obstacles include never-ending prostitution, drug trafficking, traditional arts of kuda lumping. Some supporting factors are professional counselor, multi-party networks as well as integration of the cultural and religious activities.

REFERENCES

Abdullah, A., 2002. Towards a Happy Family. Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia.

Almaki, S.H., A.D. Silong, K. Idris and N.W.A. Wahat, 2016. Understanding of the meaning of leadership from the perspective of muslim women academic leaders. Soc. Sci., 11: 1962-1971.

Anonymous, 2013. Central statistical Agency of East Jawa Province 2013-2016. Indonesia. <http://jatim.bps.go.id/linkTabelStatis/view/id/182>

Bertalanffy, L.V., 1968. General System Theory Foundations, Development Applications. George Brazillier Publisher, New York, USA.

Bogdan, R.C. and S.K. Biklen, 1992. Qualitative Research for Education: An Introduction to Theory and Methods. 2nd Edn., Allyn and Bacon, Boston, USA.

Carr, A., 2004. Positive Psychology, the Science of Happiness and Human Strength. Routledge, New York, USA.

Casanova, P.G., 2001. Rural Phenomenon. Intan Pariwara Publisher, Indonesia.

David, E.N., 2009. Humanistic Psychology, a Clinical Manifesto, a Critique of Clinical Psychology and the Need of Progressive Alternatives. University of the Rockies Press, Colorado, USA.

Faqih, A.R., 2001. Guidance and Counseling in Islam. UII Press, Yogyakarta, Indonesia.

Fatchan, A. and H.S. Mustofa, 2015. Defections Kiai Santri and farmers in the new order and reform order in the Islamic tradition in Rural East Java. Res. Humanities Soc. Sci., 5: 50-60.

Fatchan, A., 2013. 10 Step Approach Qualitative Research of Construction and Phenomenology. Percetakan UM Press, Malang, Indonesia.

Frankl, V.E., 2014. The Will to Meaning: Foundations and Applications of Logotherapy. Plume Pinguin Group, New York, USA.

Homby, A.S., 1987. Oxford Advanced Learners Dictionary of Current English. Oxford University Press, Oxford, UK.

Kartono, K., 2007. Social Pathology. Raja Grafindo Persada PT, Jakarta, Indonesia.

Kittisak, J. and N. Akahat, 2016. Fear of crime among students of Kalasin Rajabat University. Res. J. Appl. Sci., 11: 54-61.

Lestari, S., 2012. Planting Values Family Psychology and Conflict Resolution in the Family. Kencana Publisher, Jakarta, Indonesia.

Makmur, 2007. Pathology and Neatness in the Science of Administration and Organization. Refika Aditama Publisher, Bandung, Indonesia.

Minuchin, S., 1974. Families and Family Therapy. Harvard University Press, Cambridge, Massachusetts, ISBN:0-674-29236-7, Pages: 252.

- Moleong, L.J., 2006. *Qualitative Research Methods*. PT Remaja Rosdakarya, Bandung, Indonesia.
- Mufidah, C.H., 2014. *Islamic Family Psychology Gender Perspective*. UIN-Malang Press, Malang, Indonesia.
- Nazir, M., 1988. *Research Methode*. PT. Ghalia Indonesia Printing, Jakarta, Indonesia.
- Posadzki, P., A. Stockl and D. Mucha, 2010. Qi Gong exercises and Feldenkrais method from the perspective of Gestalt concept and humanistic psychology. *J. Bodywork Mov. Ther.*, 14: 227-233.
- Seligman, M.E., 2002. Positive Psychology, Positive Prevention and Positive Therapy. In: *Handbook of Positive Psychology*, Seligman, M.E.P. (Ed.). Oxford University Press, Oxford, UK., pp: 3-12.
- Solano, A.C. and P.M.L. Lupano, 2014. The Latin-American view of positive psychology. *J. Behav. Health Soc. Issues*, 5: 15-31.
- Taufik, A., 2016. Empowering communities through education marginal by life skill. PNFI, Indonesia. <http://artikelkpnfi.blogspot.co.id/2010/06/>
- Team Directorate of Religious Courts, 2001. *Compilation of Islamic Law in Indonesia*. The Directorate of Religious Courts Islam, Directoran General Development of Islamic Institutions Department of Religion, Jakarta, Indonesia.
- Willis, S., 2009. *Family Counseling*. Alfabeta Publisher, Bandung, Indonesia.