



The Roles of Families in Combating Drugs Uses, Violence and Terrorism

Khoiruddin Nasution

Fakultas Syari'ah & Hukum, Pascasarjana UIN Sunan Kalijaga Yogyakarta,

Fakultas Hukum, Universitas Islam Indonesia

Chairman of Asosiasi Dosen Hukum Keluarga Islam (ADHKI), Indonesia

Email: khoiruddin@uin-suka.ac.id

Abstract: This paper aims to strengthen the opinion or the concept suggesting that family roles are significant in the attempt to overcome drug uses, violence and terrorism in Indonesia. This is a qualitative research, in which sources of data were literary works, such as academic books and articles. The article refers to Berger's theory of social construction during the first stage in the process of externalization out of three stages: externalization, objectification and internalization, which lead to transformation of social actions, which then shape people's habits. Meanwhile, in the effort to control Social Actions or control people's habits, the article refers to preventive and repressive efforts, while in terms of the process of social control; the article refers to persuasive, coercive and curative efforts. Our findings suggest that three main social problems: *first*, drug uses, violence against children, wives, and husbands and terrorism are still main social problems in Indonesia, which require serious, substantial and sustainable efforts to find effective solutions. However, population growth also needs attention even though it is not as vital as others mentioned earlier; *second*, there are several important reasons and/or factors that problem of drugs, violence and terrorism persist in Indonesia, one of which is the failure of the family to take important role in guiding its members; *third*, based on our reviews of literature, we conclude that to maximize roles of family, marriage couples should be knowledgeable and competent in keeping their family runs well. For that reason, it is paramount important for marriage couples to educate themselves regarding their roles and responsibilities within the family life. This can be done through taking the pre-marriage courses for those who are about to get married. In fact, marriage couples should persistently educate themselves through many means and channels.

Keywords: Family roles, drug use, violence and counter terrorism, and marriage courses.

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Abstrak: *Tulisan ini bertujuan menguatkan pendapat atau konsep yang menyatakan betapa penting peran keluarga dalam menanggulangi darurat narkoba, darurat kekerasan dan darurat terorisme di Indonesia. Tulisan ini merupakan hasil penelitian kualitatif terhadap sejumlah sumber data (karya); buku dan artikel yang membahas dan/atau hasil penelitian mengenai pentingnya peran keluarga dalam menanggulangi darurat narkoba, darurat kekerasan dan darurat terorisme. Untuk melihat peran dan/atau fungsi tulisan digunakan teori konstruksi social Berger, dimana tulisan ini masih berada pada level/langkah eksternalisasi, dari tiga langkah; eksternalisasi, objektivikasi dan internalisasi untuk menjadi Tindakan Sosial, untuk menjadi kebiasaan masyarakat. Sementara dalam upaya pengendalian Tindakan Sosial atau pengendalian kebiasaan masyarakat, dari sisi sifatnya menggunakan usaha preventif dan represif, dari sisi prosesnya menggunakan usaha persuasive, koersif dan kuratif. Berdasarkan hasil bacaan ada tiga kesimpulan yang dapat dicatat. Pertama, narkoba, kekerasan (terhadap anak, isteri, suami, dll.) dan terorisme, masih menjadi masalah social di Indonesia, yang membutuhkan penanganan serius, substansial dan berkelanjutan. Namun pertumbuhan penduduk pun perlu mendapat perhatian meskipun belum masuk kelompok darurat. Kedua, ada beberapa alasan dan/atau penyebab mengapa masalah narkoba, kekerasan dan terorisme, masih menjadi masalah sosial, namun inti dari masalahnya adalah peran dan/atau fungsi keluarga yang tidak dan/atau kurang berjalan. Ketiga, agar peran dan/atau fungsi keluarga berjalan dengan baik, pasangan suami dan isteri harus mempunyai kompetensi bidang peran dan/atau fungsi keluarga. Kompetensi itu didapat pasangan suami dan isteri di antaranya adalah dengan mengikuti Kursus Pra Nikah dan/atau Kursus Calon Pengantin dan/atau Bimbingan Perkawinan Pra Nikah. Karena itu, mengikuti kursus perkawinan dan segala jenisnya harus diikuti calon suami dan isteri, minimal sekali sebelum perkawinan, malah akan lebih baik ada juga selama dalam perkawinan.*

Kata Kunci: *peran keluarga, tanggulangi narkoba, tanggulangi kekerasan dan tanggulangi terorisme, dan kursus perkawinan.*

Introduction

There are three social diseases determined by the President of the Republic of Indonesia, Joko Widodo, which are in the state of emergency: a drug use, violent against children, wife, husband, and a terrorism. In addition,

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although it is not included in the emergency level, population growth is also a serious problem in Indonesia. This is so because it leads other problems to occur, such as violence, theft, including the trigger for drug emergencies, violence emergencies (against children, wife, husband, etc.), and terrorism.¹

Studies reveals that crimes were committed by those who come from broken-home family members; for example, home dispute between fathers and mothers affected children being at home, since children do not get sufficient attention from their parents they tend to find friends to confide in. If children happened to associate with good friends, it is very likely that they will return to the truth, but it is very common for them to be in a group of friend, who shares the same problems, and thus they tend to fall into narcotics and illegal drugs use. To get the narcotics they tend to commit crime and most of the time, the result of drug use, they tend to commit crimes. In addition, non-harmonious families lead children to easily receive wrong ideologies from certain groups of people.

This condition aggravates by the fact that there have been reports that many marriage couples get into divorce. The number of divorce rates is reported to have increased from time to time. According to the records of the Yogyakarta Religious Court, the number of divorces in 2013 was 750. The number of divorce rate rose in 2014 to 794.²

To protect children from broken families, there has been a community known as the 'Hamur Community'. Hamur community is a home for those who come from broken home families. This community was founded in August 2015 and now consists of 64 people from various universities; UGM as the founder, UNS (Sebelas Maret University), UII (Islamic University of Indonesia), UNJ (Jakarta State University), BINUS (Bina Nusantara University), University of Indonesia (UI), and National Development University (UPN). These youth reported that in some cases father is the source of the problem, while in other cases, it seems that the mother is the source of the problem. The Hamur community allows them to share information and feelings. It turns out that with this community they feel more comfortable and enable them to solve their problems themselves and also with the help of community members.³ As of March 2018, the Hamur Community has 120 members spread throughout Indonesia. Hamur has two main agendas: formal activities (training and inspirational classes) and non-formal activities

¹ <http://www.beritasatu.com>, accessed on March 28, 2021.

² Yogyakarta Religious Court Annual Report on Cases Received, 2013 to 2014.

³ "No Title," *Jawa Pos*, June 4, 2016.

(*anjangsana*, visits, and others).⁴ Hamur has a good communication pattern. As a result, having joined this community, many of its members develop their confidence.⁵

This paper aims to strengthen the opinions or the concepts suggesting the important role of family⁶ in solving drug uses, violence, and terrorism in Indonesia. This article however does not ignore important roles played by others in solving these problems.⁷ As family roles are important the government issued a regulation pointing June 29 as the National Family Day since 2014. The appointment of the National Family Day shows the importance of family in the life of a nation and state. In addition, community participations are believed to have played important roles in dealing with drug uses,⁸ violence and terrorism in Indonesia. In addition, the role of State Defense Education,⁹ *Pancasila* and local wisdom values along with religious

⁴ “No Title,” Solopos.com, 2021.

⁵ Berlian Primadani, Satria Putri Faiza, Hanna Safitri, “Pola Komunikasi Komunitas BRroken Indonesia Home Hamur Inspiring,” Vol. 7 (e-Proceeding of Management, 2020), p. 4976–4884.

⁶ Opinions or concepts that state how important the role of the family in overcoming the drug emergency, violence emergency and terrorism emergency in Indonesia can be seen; Dhestina Religia Mujahid, “Peran Keluarga dalam Proses Disengagement Pelaku Teror di Indonesia”, *Psychopolytan: Jurnal Psikologi* 4, No. 1, (2020), p. 66-76; Cucu Solihah, *Prototype Pola Asuh Keluarga dan Dampaknya* (Suatu Kajian Pendidikan Hukum Anti Kekerasan dalam Islam), *Res Nullius Law Journal* 1, No. 1 (2019), p. 17-25; Dewi Eko Wati, dan Intan Puspitasari, “Kekerasan terhadap Anak, Penanaman Disiplin, dan Regulasi Emosi Orang Tua”, *Varia Pendidikan, Kajian Penelitian Pendidikan* 30, No. 1, (2018), p. 21-26; Siti Maryam, “Gambaran Pendidikan Orang Tua dan Kekerasan pada Anak dalam Keluarga di Gampong Geulanggang Teungoh Kecamatan Kota Juang Kabupaten Bireuen, *Gender Equality: International Journal of Child and Gender Studies* 3, No. 1, (2017), p. 69-76; Mery Ramdani & Fitri Yuliani, “Kekerasan dalam Rumah Tangga dalam Rumah Tangga (KDRT) sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global”, *Jurnal Kesehatan Masyarakat Andalas* 9, No. 2 (2015), p. 80-87; Febi Herdajani dan Irma Rosalinda, “Peran Orangtua dalam Mencegah dan Menanggulangi Penggunaan Zat Adiktif dan Psicotropika pada Remaja (Sebuah Tinjauan Psikologis)”, *Prosiding Seminar Nasional Parenting* 2013. Sandhi Praditama, Nurhadi, Atik Catur Budiarti, “Kekerasan Terhadap Anak Dalam Keluarga Dalam Perspektif Fakta Sosial”, *Laporan Penelitian Pendidikan Sosiologi Antropologi*, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sebelas Maret, Surakarta, (n.d.)

⁷ Ratno Lukito, “Peran Perguruan Tinggi Menanggulangi Kejahatan Narkoba,” in *Parasian Simanungkalit, “Peran Serta Mahasiswa Menanggulangi Narkoba,”* n.d.

⁸ Abu Hanifah dan Nunung Unayah, “Mencegah Dan Menanggulangi Penyalahgunaan Napza Melalui Peran Serta Masyarakat,” *Jurnal Informasi* 16, no. 1 (2011), p. 33–46, <https://doi.org/10.1248/cpb.10.1>.

⁹ Raden Mas Jerry Indrawani dan Efriza, “Bela Negara Sebagai Metode Pencegahan Ancaman Radikalisme Di Indonesia,” *Jurnal Pertahanan & Bela Negara* 7, no. 3 (2017), p. 1–17.

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teachings are also significant in solving multiple problems faced by the Indonesian society.¹⁰ Families should also play important roles in protecting children from being bored during the COVID-19 session, since they should spend time to engage in the 'study from home' program.¹¹

Many studies have shown important roles of family in preventing and solving drug uses, violence and terrorism in Indonesia. These studies could be categorized into two themes. The first category are the work of Cucu Solihah,¹² Dewi Eko Wati,¹³ and Intan Puspitasari,¹⁴ Siti Maryam, Mery Ramdani & Fitri Yuliani,¹⁵ and Sandhi Praditama et. al.,¹⁶ reveal issues related to sources of the problem and offers alternative solutions. Unlike research of the first category, studies by Endang Sutarti,¹⁷ Afriani et. al.,¹⁸ Dhestina Religia

¹⁰ Cucu Solihah, Hilman Nur, Iis Ristiani "Model Antisipasi Tindakan Kekerasan Di Sekolah Menengah Atas (SMA) Di Kabupaten Cianjur Melalui Internalisasi Nilai Agama, Pancasila Dan Budaya Kearifan Lokal", *Jurnal Hukum De'rechtsstaat* 6, No. 1, (2020), p. 9–17.

¹¹ Nur Arfiani et al., "Bijak Menjadi Orang Tua Sebagai Bentuk Perlindungan Anak Dalam Menjalani Kegiatan Belajar Dari Rumah Selama Pandemi Covid-19," *Jurnal Rechtsens* 9, no. 2 (2020), p. 127–40.

¹² Cucu Solihah, "Prototype Pola Asuh Keluarga Dan Dampaknya," *Res Nullius* 1, no. 1 (2019), p. 17–25.

¹³ Cucu Solihah, "Prototype Pola Asuh Keluarga Dan Dampaknya," *Res Nullius* 1, no. 1 (2019), p. 17–25.

¹⁴ Siti Maryam, "Gambaran Pendidikan Orang Tua Dan Kekerasan Pada Anak Dalam Keluarga Di Gampong Geulanggang Teungoh Kecamatan Kota Juang Kabupaten Bireuen Siti Maryam Siti Maryam Adalah Staf Pengajar Fakultas Kedokteran Universitas Malikussaleh," *Gender Equality: International Journal of Child and Gender Studies* 3, no. 1 (2017), p. 69–76.

¹⁵ Mery Ramadani and Fitri Yuliani, "Kekerasan Dalam Rumah Tangga (KDRT) Sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global," *Jurnal Kesehatan Masyarakat Andalas* 9, no. 2 (2017), p. 80, <https://doi.org/10.24893/jkma.v9i2.191>.

¹⁶ Atik Catur Budiarti Sandhi Praditama, Nurhadi, "Kekerasan Terhadap Anak Dalam Keluarga Dalam Perspektif Fakta Sosial," Laporan Penelitian Pendidikan Sosiologi Antropologi (Surakarta, n.d.).

¹⁷ Endang Sutarti, "Strategi Sederhana Pencegahan Penggunaan Narkoba Melalui Keluarga". After explaining the efforts and strategies for preventing drug use, Endang said that the vehicle with the most potential to avoid drug abuse is from the family environment. <https://www.bkkbn.go.id/detailpost/strategi-sederhana-pencegahan-penggunaan-narkoba-melalui-keluarga>, accessed on March 28, 2021.

¹⁸ Arfiani, et al., "Bijak Menjadi Orang Tua Sebagai Bentuk Perlindungan Anak Dalam Menjalani Kegiatan Belajar Dari Rumah Selama Pandemi Covid-19." <http://jurnal.arraniry.ac.id/index.php/samarah>

Mujahid,¹⁹ Febi Herdajani and Irma Rosalinda²⁰ offer counter measures and prevention of the drug use, violence and terrorism, which give little attention to sources of the problems.

Unlike previous studies on this particular issue, this article is more comprehensive, in which it shows important roles of the family, sources of the problems and alternative solutions, both preventive and repressive solutions. This is a qualitative research using document analysis as the data sources. The article reviews a number of works, such as books and scholarly articles that discuss the significant role of the family in dealing with drug uses, violence and terrorism. Referring to the theory of Lawrence M. Friedmen,²¹ this article also measures the effectiveness of the prevention of acts of violence regulations. Meanwhile, to examine the role of scholarly writing, it used Peter L. Berger's social construction theory,²² in which this article is still at the level

¹⁹ Dhestina Religia Mujahid, "Peran Keluarga Dalam Proses Disengagement Pelaku Teror Di Indonesia," *Psychopolytan: Jurnal Psikologi* 4, no. 1 (2020), p. 66–76, <https://doi.org/10.36341/psi.v4i1.1325>.

²⁰ Dhestina Religia Mujahid, "Peran Keluarga Dalam Proses Disengagement Pelaku Teror Di Indonesia," *Psychopolytan: Jurnal Psikologi* 4, no. 1 (2020), p. 66–76, <https://doi.org/10.36341/psi.v4i1.1325>.

²¹ Friedman defines the factors of law-abiding people into four categories/theories. First, self-interest. Community compliance with the law because the law concerned can provide benefits for its interests, such as public compliance with traffic signs. When this rule is violated, there is a high probability that an accident will occur. Therefore, people obey traffic signs for their own safety on the way. Second, sensitive to sanctions. Sanctions are one of the reasons that can bring about legal behavior. People obey the law because they are motivated to avoid sanctions or punishments. Third, social influence. In the community environment there are accepted norms and values so that people behave in accordance with the law, either because they want to maintain good relations with the community in their environment and their rulers. Fourth, obedience. Regarding this obedience, Friedman states, that people obey the law because they think that going beyond it is immoral or illegal. With this assumption, people can behave according to the law without any other factors other than compliance itself. Lawrence M. Friedman, *Law and Society, An Introduction*, New Jersey: Prentice Hall, 1997, p, 155-156.

²² According to Berger, at first humans had simple interactions with other humans. These interactions occur by involving several aspects of complex relationships, such as economics, religion, politics, etc. At a certain time, the interaction gives birth to the desires, goals, desires, intentions or desires of each party. This process is known as externalization. In the next stage, the desire, intent, purpose, will or desire crystallizes into a desire, intent, purpose, will or desire together in a group of individuals. The process of crystallizing the desires and wills of each party into a common desire and will indicates an agreement about something that belongs together. This mutual togetherness is known as social facts in Durkheim's conception. This process is called objectification. As time goes by, mutual agreement no longer feels forced, because the reality is internalized into each individual. <http://jurnal.arraniry.ac.id/index.php/samarah>

of externalization. In addition, preventive and repressive actions are used in the attempt to change social actions or change people's habits. While persuasive, coercive, and curative theories along with the theory of social control are used as the methods to solve social problems.²³

This article begins by describing the nature of drug uses, violence against children, wives, husbands, and terrorism. It then continues with a brief review of the drug uses, violence against children, wives, and terrorism. The discussion is followed by an explanation of the roles and/or functions of the family. The next discussion is an explanation of what competencies need to be mastered by prospective marriage couples in order to carry out family roles/functions. Finally, the article concludes by writing three conclusion notes in the closing section as an answer to the problems and actions needed to be taken

Problems of the Indonesian Society

In commemoration of the International Anti-Drug Day, on June 20, 2020, a large logo was displayed, "International Anti-Narcotics Day: The Role of Families is Important to Keep Children away from Narcotics uses". In addition, in a press release from the Ministry of Women's Empowerment and Child Protection, the minister conveyed an important message for families, especially parents, in informing the dangers of narcotics to children before they find out from wrong sources. It is important to remember that the narcotics uses have been an acute problem in the Indonesian society. This is relevant to the concern of National Narcotics Agency (or BNN in the Indonesian term). The agency informed that in 2019 narcotics abuse in children and adolescents increased by 24-28 percent. Friendship is seen to be the main source of drug acquisition. For example, 92.6 percent of users taste their first-time drug from a friend, and nearly 80 percent were given it for free. It is reported that 40.5 percent of drug users took drug for the first time because

Hanneman Samuel, *Peter L. Berger: Sebuah Pengantar Ringkas*, Depok: Kepik, 2012, p. 1; Damsar, *Pengantar Teori Sosiologi*, Jakarta: Kencana, 2017, p. 2.

²³ Social control theory does not ask why people deviate, but rather asks why people obey or do not deviate. There are two main views on why people obey. First, because there are strong social ties. Second, because there is self-control. Social control through social ties results from the strength of one's ties to social entities, such as family, work, school, community and society. According to Hirschi, as noted by Alfa R. Yohannis, Husni Sastramihardja, "Model Pengendalian Sosial pada Komunitas Situs Jejaring Sosial", *Prosiding Seminar Nasional Sistem Informasi, STMIK, Lampung, 2010*. Accessed on May 1, 2021.

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they wanted to try, and 35.2 percent is reported to take drug because of friends' influences (Drug Abuse Survey, 2019).²⁴

Data from the National Narcotics Agency (BNN) shows an increase in drug abuses, and likewise, the Director General of Correctional Facility shows a large number of drug uses. For example, during 2015 there were 102 drug cases with 202 suspects. The authorities managed to secure 1.7 million grams of crystal methamphetamine, 1,200 milliliters of liquid methamphetamine, and 606 thousand pills of ecstasy. The increasing number of drug abusers becomes a kind of snowball. Data for May 2016, in all prisons in Indonesia there are 128,262 inmates, of that number there are 57,017 inmates for drug cases. They consist of 36,805 dealers and 20,212 users.²⁵

In 2016 President Joko Widodo declared a drug emergency. Likewise, Coordinating Minister for Political, Legal and Security Affairs, Luhut Binsar Pandjaitan stated, 'for me drugs are frightening. The number of drug users has reached 5.9 million, and there more undetected. Drugs have ensnared anyone from any religion, any position and from any social classes. Every day there are 30-50 people die because of drugs. The drug has also ensnared Islamic boarding schools personnel and students. Officials have also begun to be influenced by lure money from drug circulations and businesses. Drug business actors have made an attempt to influence officials with the lure of big money. If all drug dealers are imprisoned and all users are rehabilitated, the prisons are not sufficient to accommodate all those people. Luhut said, "during a visit to the *pesantren* (Islamic boarding school) in Jember, "after the event, I was pulled over and talked to one-on-one by the *pesantren* leader. He said in his prayer he saw my face. He begged me to really get down on the drugs that started ensnaring the *pesantren*". Drugs were spread to *pesantren* through students. Oftentimes, students were persuaded to consume drugs, since it could help them in their study. The drug was manipulated to give benefits to students, which help them in their study. At first students were given ecstasy or narcotics once or twice. Having been addicted, they then seek to find drugs from dealers. This fact suggests that there should be massive efforts to prevent children or teenagers from consuming drugs."²⁶

In addition, various acts of violence taking place in the Indonesian society are within the family sphere; for example, a husband kills a wife, a

²⁴ This paper is quoted from publications and Media of the Ministry of of Women's Empowerment and Child Protection, 24 March 24, 2021.

²⁵ "Lapas Jadi Pasar Potensial Narkoba," *Jawa Pos*, June 9, 2016.

²⁶ "Menko Polhukam, Luhut Binsar Pandjaitan Bicara Soal Narkotika, Tax Amnesty, dan Papua, 'bagi saya narkoba lebih menyeramkan,' and "Semua Tempat Bisa Dimasuki narkotika". *Jawa Pos*, June 9, 2016.

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wife kills a child, a father kills a child, a mother kills a child, a father rapes a child, a police kills a wife, and a police slaughter children. In a wider scope, adults rape small children, children rape other children. Likewise brawls between school children and between students seem to take place in many schools. Violence between components of the society, clashes between state officials; police clashed with soldiers, brawls between residents and other kinds of violence.

Based on data from the Online Information System for the Protection of Women and Children (SIMFONI PPA), during pre-pandemic period (1st January-28th February 2020) there were 2,141 cases of violence against children, in which 2,370 child become victims. Meanwhile, during the Covid-19 pandemic period (29th February-17th July 2020) there were 1,787 cases of violence against children, in which 2,038 children become victims. This suggests that based on the record in the PPA Symphony application, the cases were decreasing during the Covid-19 pandemic. However, it is also recorded that sexual violence against children increases from 1,524 children in the pre-pandemic period to 2,367 children during the Covid-19 pandemic.

The data shows that in 2015 there were 574 reports of violence, an increase of 50% compared to 2014 cases of 382 reports.²⁷ The number of violence against children in 2010 was 859, in 2011 there were 1282, in 2012 there were 1632, in 2013 there were 1446 cases, in 2014 there were 1423 cases, in 2015 there were 1718 cases, from 2016 to June there were 869.²⁸ This shows that violence against children increases gradually and significantly. This suggests that institutions, which is responsible to protect children from violence does not function properly, P2TP2A (Integrated Service Center for Women and Children Empowerment, for example, an institution responsible for children and women protection seems to have failed to function effectively.

Likewise, the issue of terrorism seems to show an increase cases. Even though efforts to combat terrorism have been made, the number of terrorism cases continues and in fact, it transforms into multiple forms. For example, on Sunday, March 28th, 2021, a suicide bombing occurred at the Makassar Cathedral Church. The mastermind of the suicide bombing was the *Jamaah Ansharut Daulah* (JAD) terrorist group. There are a total of 26 suspected terrorists in tragedy: 19 people from Makassar and 7 people from Gorontalo

²⁷ Padang Ekspres, May 31, 2016.

²⁸ Jawa Pos, July 22, 2016.

who happened to be members of the Jamaah Ansharut Daulah (JAD) were brought to Jakarta for further examination by Densus 88.²⁹

Prior to that incident, on Wednesday 8th of June 2016 *Densus 88* (Special Detachment for Counter Terrorism) found bomb storages planned to be exploded on the 17th Ramadan to coincide with 22nd June 2016 at several strategic places in Surabaya. This plan seems to be a continuation of the Thamrin Jakarta bombing. The Gegana (a special force of mobile brigade) team secured evidence of a long-barreled firearm and improvised bomb materials at the home of the suspect Priya Hadi Purnomo. There were 4 suspected terrorists arrested by Densus 88: Jefri, Priya Hadi Purnomo, Feri Novendi and Sali.³⁰ An act of terror also occurred at the Cikokol police post, Tangerang, which was carried out by Sultan Aziansyah (SA). The sole perpetrator of this attack is said to have belonged to the Jamaah Ansharut Daulah (JAD) group, which is affiliated with ISIS.³¹

The number of terror incidents and the number of arrests from 2016 to 2020 can be explained as follows: there were 5 terror incidents in 2016; the incidents increase to double in 2017. The incidents gradually increased in 2018 to 16 terrorism acts, but in decrease in 2020 to 10 cases. While the number of terrorist arrests or suspected terrorists in 2016 was 163, in 2017 there were 176, in 2018 there were 395, in 2019 there were 320 cases and in 2020 there were 232 cases.³²

This fact shows that terrorist movements are still a threat in Indonesia, and are generally carried out by children or teenagers who are still in their productive age. Even some cases of terrorism were carried out by high achieving students in their schools and or universities. For example, the case of the UNS campus (State University of Surakarta [Solo]), a student who enroll in a teacher education program, by the name of Badri Hartono became the terrorist and joined Santoso's movement in 2012. In addition, Joko Triharmanto (D4) the late Harun, Noordin M. Top's family and Bahrum Naim were also potential individuals. Suspected terrorists from UMS campus (University of Muhammadiyah Surakarta [Solo]), include Abdul Rochman, a Mechanical Engineering student, and Abdul Rochim, an Electrical Engineering student. UNAIR campus (Universitas Airlangga) was also recorded a student by name Zefrizal Nanda Mardani, Faculty of Chemistry

²⁹ Tribunnews.com, March 29, 2021.

³⁰ "Surabaya Selamat Dari Teror Thamrin," Jawa Pos, June 9, 2016.

³¹ "Surabaya Selamat Dari Teror Thamrin." Jawa Pos, June 9, 2016.

³² Irfan Idris, Director of Deradicalization of the Counter Terrorisms Agency (BNPT), delivered via WA message on March 28, 2012.
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students moved to Syria and become the terrorist. Kurnia Widodo was also a student of the ITB campus (Institut Teknologi Bandung), from the Faculty of Engineering, Department of Chemical Engineering, who has the ability to assemble bombs. Students from STPDN were also recorded to have taken part in military training in Aceh. There are still others from other campuses. However, Kurnia Widodo was no longer a terrorist suspect as he live a normal life within the wider society.³³

According to Kurnia Widodo, there are reasons for the acts of terrors the global and the local factors.

The global factors are:

1. The United States (USA)-backed Jewish invasion of Palestine
2. Russia's annexation of Afghanistan and Chechnya,
3. The emergence of *mujahidin* and their figures,
4. The involvement of the United States (USA) in the Iraq War,
5. Conspiracy on the allegations of chemical weapons production by the Saddam Hussein's regime, which was permissible for the USA to wage war against Saddam Hussein in fact, the weapon, was never found,
6. Moro Muslim resistance against the Philippine government,

The involvement of these superpowers to intervene domestic issues of certain Muslim countries and in fact invade those countries were considered as triggering factors for university students to get some retaliation. Unfortunately, they choose wrong procedures to face the issue.

The local factors are:

1. The mystery in regard with the conflict surrounding the proclamation of independence and the mystery of the history of the Islamic struggle
2. The DI/TII Rebellion
3. Ambon and Poso Conflict

Meanwhile, some figures or scholars who have influenced radical thinking are: Sayyid Qutb, Said Hawa, Abul A'la al Maududi, Sheikh Abdullah Azzam, Sheikh Osama bin Laden, Sheikh Abdul Qodir bin Abdul Aziz (al-Jami 'fi tholaab al-'ilmi sharif), Shaykh Abu Muhammad Al-Maqdisi, and Shaykh Abu Qotadah Al-Filistin.

Although the roots of the radical Indonesian Islamic movement cannot be easily determined, students graduating from Middle East may have contributed to the emergence of radical ideology, and some other transmitted

³³ Kurnia Widodo, "Transformasi Paham Radikal Terorisme pada Perguruan Tinggi", discussion material at the Dialogue on Strengthening Lecturer Capacity in Countering Radical-Terroism in Solo Raya, October 21-22, 2016, at Best Western Hotel Solo. <http://jurnal.arraniry.ac.id/index.php/samarah>

via Indonesian pilgrims. Printed materials such as books were assumed to have contributed to instill radical ideology. Two modes of movement were perceived to have triggered the movement: purification and radical movements. The interaction of Indonesian students and Indonesian pilgrims with the purification and radical movement of Middle Eastern Islam result in the emergence of two movements. Saudi Arabia initiates the purification movement, while interactions with the al-Banna movement in Egypt, coupled with the contact of Indonesian students with the Maududi movement in Pakistan, and partly continued with the struggle in Afghanistan, produce a radical movement. It should be noted, however, that the al-Banna movement was originally an ideological movement, not a political one. It seems the movement has shifted from the initial goal of its establishment upon transforming itself into a political movement.³⁴

Among the characteristics of radicalism are:

1. People who disagree with them are definitely unbelievers, even their blood is lawful, their prayers are not valid, it is not valid to pray with the congregation behind them, they are not valid as marriage guardians, even if they are *ustadz* or *kyai* (Muslim scholars). Likewise, the government apparatus whose function is to maintain orders in the society, such as police officers and armies, the judiciary, the prosecutors, political party activists and their sympathizers and supporters. All of these groups, according to them are the infidel groups.
2. To them, anyone considered to be not a strong Muslim or those who are still doubtful with their Islam, are not allowed to slaughter the animal because it is not *halal*
3. Democracy is considered a definite disbelief, and thus those who are working in democratic system are seen as infidels, and in fact, being a voter in the voting booth during the public election is seen as an infidel
4. Forgiven shall not be given to those committed the biggest *syirik*

The patterns for the spread of radicalism on campus are:

1. Social media groups and the *Dumay* sites about a certain type of *halaqoh* (students are among the biggest internet users)
2. *Fardiyah da'wah* through chat, exclusivity (students are seekers of identity), *ghuroba* promises, history, etc.
3. Books, propaganda videos, promises of a good life and glory, victories
4. About women: temptation, slave girl

³⁴ Khoiruddin Nasution, "Hasan Al-Banna dan Ikhwan Al-Muslimin," *Al-Mawarid: Jurnal Hukum Islam Fak Syariah Universitas Islam Indonesia* VI (1997), p. 104–14.
<http://jurnal.arraniry.ac.id/index.php/samarah>

In addition, the other problem facing the Indonesian society is uncontrollable population growth. This is worrying if the human resources are not equipped with the competence to compete globally.

The head of the National Population and Family Planning Agency (BKKBN) Surya Chandra Surapaty explained that Indonesia's human growth rate currently reaches 1.49 percent per year of the total population of Indonesia. The growth ratio will be reduced to a minimum of 1.1 percent. "The growth rate of 1.49 percent will add 4.5 million (humans) in Indonesia. That's the same as a population of Singapore, meaning that in 10 years, the Indonesian population is equal to 10 Singapore. This alarming fact was reported by Surya after meeting President Joko Widodo at the Presidential Palace, Jakarta, Tuesday (29/9/2015).

In addition, Surya said that "the rate of human growth in Indonesia is mostly found in East Nusa Tenggara, West Nusa Tenggara, Maluku, and the Riau Islands. People in those areas do not implement the family with only two children program due to lack of understanding in the important of only having two children to reduce the population growth. We are worried that they are not qualified because most of them are in slump areas, in poor areas," he said.

To address this issue, the President has agreed to inaugurate a pilot village for the implementation of the family planning West Java region. The inauguration was taken place in January 2016. Furthermore, BKKBN launched various programs to suppress population growth and improve its quality through fostering prosperous families, campaigning for fostering children, and campaigning to become great parents in 1,000 days.

Family Role

John Locke said, as quoted by Endah Prameswari, that the family is first socialization for children, it is the best place for children growth mentally and physically. With the concept of *tabula rasa*, it is explained that the individual is like a blank paper, depending on how parents fill in the blank paper. Through nurturing, care and continuous supervision from parents, the child's self and personality are formed. Through the process of socialization, an individual lives, internalizes – the values, norms and rules adopted by a certain society.³⁵

The family should play its social function; it means that it should encourage family members to socialize the values that apply in the society to their children. Some call this social function and some refer it to the

³⁵ Khoiruddin Nasution, "Hasan Al-Banna dan Ikhwan Al-Muslimin," *Al-Mawarid: Jurnal Hukum Islam Fak Syariah Universitas Islam Indonesia* VI (1997), p. 104–14. <http://jurnal.arraniry.ac.id/index.php/samarah>

socialization function. In the end, this function shows the role of the family in shaping the children's personality (character). Because through social interaction in the family, children learn patterns of behavior, attitudes, beliefs, ideals, and values that apply in the society. This function is carried out in order to ensure good personality development for children.³⁶

There are three reasons why the family should play important roles in the socialization process for children.³⁷ First, the family is a small group whose members interact directly (face-to-face) on a regular basis. In these conditions, the child's development can be followed closely by the parents. Second, parents have a strong motivation to educate their children. This strong motivation creates an emotional connection between children and parents. While a number of studies have concluded that in the process of socialization, emotional relationships have more impact than intellectual relationships. Third, social relations in the family are permanent. Therefore, parents should play an important role in the socialization process.³⁸

There are three objectives why the family environment needs to socialize cultures and habits to children, namely: as an effort to self-control; as an effort to convey values; and as an effort to convey social roles. A number of studies have concluded that the family plays an important role in instilling values. Regarding social roles, it begins with introducing children to their roles as children of their parents, as siblings, as male or female and so on.³⁹

By referring to LM Frierdmen's theory, which explains four factors or reasons why people obey the law, whichever factor for their obedience, the most important point is that the Indonesian people comply with all regulations relating to guarantees of being protected from violent behavior, avoiding terrorist acts and avoiding drug abuses. .

In addition, by borrowing Max Weber's sociological theory, a number of actions above can be included in social action. Where social action according to Weber is an individual action that has a subjective meaning or meaning for himself and is directed to the actions of others. The control of social action and/or behavior based on its nature is divided into two, namely: preventive and repressive.

³⁶ Khairuddin, *Sosiologi Keluarga*, Yogyakarta: Nur Cahaya, 1985.

³⁷ Family functions according to Government Regulation (PP) No. 21 of 1994, concerning the Implementation of Prosperous Family Development, Article 4 paragraph (2) covers: a. religious function; b. socio-cultural function; c. love function; d. protect function; e. reproductive function.

³⁸ Khairuddin, *Sosiologi Keluarga*, Yogyakarta: Nur Cahaya, 1985..

³⁹ , Khairuddin, *Sosiologi...*, p. 85.

Preventive is social control that is carried out to prevent events that have not yet occurred. Another expression is an attempt made before the occurrence of a violation. While Repressive is a social control that is carried out after a violation occurs. In another expression, it is the efforts made after the violation occurred.

Another definition of repressive is social control that aims to restore harmony that has been disturbed due to violations by imposing sanctions in accordance with the violations committed. In this case, according to Government Regulation in Lieu of Law (Perppu) No. 1 of 2016 concerning the second amendment to Law No. 23 of 2002 on Child Protection, which has been amended by Law No. 35 of 2014, is castration for violators of sexual violence against children.⁴⁰

Meanwhile, social control based on process is divided into three, namely: persuasive, coercive, and curative. Persuasion is a form of social control that is persuading or convincing people to obey the values and norms that have been set. Persuasion (in another definition) is social control that is carried out without violence, for example through inviting, advising or guiding community members to act in accordance with community values and norms.

Meanwhile, coercion is a form of violent social control. Another definition of coercion is social control that is carried out using coercion or violence, either physical or psychological violence. In another sense, coercion is social control that aims to solve problems by means of violence or anarchic actions.

The other one is known as curative, namely curative social control is social control that is carried out when social deviations occur. For example, a teacher reprimanded and advised a student for being caught cheating on a test.

By borrowing this theory in explaining what the government and related institutions have done so far in dealing with drug emergencies, violence and terrorism, what is being done still needs better efforts, both in terms of control and/or treatment in nature. Because it is proven that the number of drug abuses, violence and terrorism acts remain high. It is important to note the importance of the family, both in prevention and treatment process.

Preparing Prospective Family with Marriage Course

As part of the government's efforts and its involvement in solving the problems of terrorism, drugs, violence and population growth, the government

⁴⁰ (Perppu) Number 1 of 2016 concerning the Second Amendment to UU Number 23 of 2002 concerning Child Protection, which has been amended by UU Number 35 of 2014.

should take preventive action. For example, to educate prospective marriage couples, they are prepared in the form of providing provisions for the ability to carry out family functions and/or roles (knowledge and skills). Because it is not an exaggeration to conclude that the main source of all these problems is because the function of the family does not work or is less functional. So the solution is to provide knowledge and skills to prospective marriage couples. To educate prospective marriage couples, they should be educated through of a Prospective Bride Course or Pre-Marriage Course or Pre-Marriage Guidance.

Pre-Marriage Course, as stated in the Regulation of the Director General of Islamic Community Guidance (Bimas Islam) No.: DJ. II/542 of 2013, regarding Guidelines for the Implementation of Pre-Marriage Courses, article 1 paragraph (1) is the provision of knowledge, understanding, skills and raising awareness to adolescents of marriageable age about household and family life (knowledge, understanding, skills and awareness).⁴¹

The Prospective Bride Course hereinafter referred to as *Suscatin*,⁴² as stated in the Regulation of the Director General of Islamic Community Guidance No. DJ. II/491 of 2009 concerning the Prospective Bride Course is the provision of knowledge, understanding and skills in a short time to prospective marriage couples about domestic/family life. The essence of the Pre-Marriage Course or the Bride and Groom Candidate Course or Pre-Marriage Guidance is the provision of knowledge, understanding and skills to the bride and groom about domestic/family life.

One of the considerations that Prospective Bride Courses is important because there have been an increase in the number of disputes, divorces and domestic violence. One of the causes is the low knowledge and understanding of the prospective bride and groom about domestic (family) life: there must be cheerful and sad moment in the family life. The marriage couples should realize this phenomenon, and for that reason, marriage couples should equip themselves with knowledge and understanding to realize a happy family life. In fact, according to several studies, the sources of problems in the family, especially acts of violence, is violence perpetrated by family members, especially parents (father/husband or mother) to children. Mery Ramdani &

⁴¹ Regulation of the Director General of Islamic Community Guidance (Bimas Islam) Number: DJ. II/542 of 2013, concerning Guidelines for the Implementation of Pre-Marriage Courses, article 1 paragraph (1).

⁴² Regulation of the Director General of Islamic Community Guidance Number: DJ. II/491 of 2009 concerning the Bride and Groom Course.
<http://jurnal.arraniry.ac.id/index.php/samarah>

Fitri Yuliani's⁴³ article concludes that more than half of husbands commit acts of violence. The husband's past lived experience and upbringing pattern as a child affects the nature and the way he raises his children. In line with but in a different form with Mery Ramdani, research by Sandhi Praditama, Nurhadi, Atik Catur Budiarti,⁴⁴ found that there are three factors that cause violence against children in the family: (1) the inheritance of violence between generations (2) violence against children in the family is difficult to reveal to the public sphere (3) cultural background (there is a relationship of position in society that always places children in the lowest position). Furthermore, Durkheim's Social Fact Theory explains that children as weak individuals are always positioned as not important individuals in the society, and that everything he does must be in accordance with what is ordered and taught by adults/parents in the family. When a child does something that is against the rules of the adult, the child will be punished for his actions. In fact, one study concluded that violence perpetrated against children is part of a pattern of child discipline education is to provide children from being spoiled. This is the result of Siti Maryam's research.⁴⁵

In order to equip prospective marriage couples with sufficient knowledge, and to prevent domestic violence, either to children or wives, prospective marriage couples need to be given marriage courses.

The materials and competencies that will be obtained by the participants of the Pre-Marriage Course, according to the curriculum and syllabus of the Course Training, as stated in Article 8 of the Regulation of the Director General of Islamic Community Guidance in 2013, which are given at least 16 hours of lessons, can be briefly written as follows:

1. knowledge to help marriage couples carry out family functions,
2. Knowledge to help marriage couples to care for love in the family,
3. knowledge to help marriage couples manage conflict in the family (management conflict),
4. Knowledge of marital and family psychology

⁴³ Ramadani and Yuliani, "Kekerasan dalam Rumah Tangga (KDRT) Sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global." *Jurnal Kesehatan Masyarakat Andalas* 9, No. (2015).

⁴⁴ Ramadani and Yuliani, Ramadani and Yuliani, "Kekerasan Dalam Rumah Tangga (KDRT) Sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global." *Jurnal Kesehatan Masyarakat Andalas* 9, No. (2015).

⁴⁵ Ramadani and Yuliani, Ramadani and Yuliani, "Kekerasan dalam Rumah Tangga (KDRT) Sebagai Salah Satu Isu Kesehatan Masyarakat Secara Global." *Jurnal Kesehatan Masyarakat Andalas* 9, No. (2015).

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5. knowledge of laws and regulations concerning marriage and family development,
6. Knowledge of Marriage Law,
7. Knowledge of Marriage Procedures.

While the materials and competencies that will be obtained by the prospective marriage couples, according to the curriculum and syllabus of the Course Training, as stated in Article 3 of the Regulation of the Director General of Islamic Community Guidance in 2009, which is given at least 24 hours of lessons, can be briefly written as follows:

1. Marriage procedures (2 hours)
2. Religious knowledge (5 hours)
3. Legislation in the field of marriage and family (4 hours)
4. Rights and obligations of husband and wife (5 hours)
5. Health (Healthy reproduction) (3 hours)
6. Family management (3 hours)
7. Marriage and family psychology (2 hours)

These two types of materials can certainly be combined into a unified and more comprehensive module. The implementation of the pre-wedding course as stated in the attachment to the Regulation of the Director General of Islamic Community Guidance in 2013, differs from the Prospective Bride and Groom Courses and the Pre-Marriage Course. The Prospective Bride Course is usually carried out by the sub-district KUA/BP4 at a certain time, which is 10 days after registering at the sub-district KUA, while the scope and time of the Pre-Marriage Course is wider by providing opportunities for all teenagers or young people of marriageable age to take courses without being limited by 10 days after registration at the sub-district KUA, so that the course participants have ample opportunity to be able to take the Pre-Marriage Course whenever they can until it is time to register at the sub-district KUA. An alternative to the course material and with a more detailed description is as in the following.

A. The Bride and Groom Course Materials are:

- a. Health (Healthy reproduction) (3 hours)
- b. Definition of male and female reproductive organs
- c. Husband and Wife's Sexual Life
- d. Preventing Sexual Disturbance
- e. Pregnancy
- f. contraceptive method
- g. the process of pregnancy
- h. maintaining pregnancy
- i. Sexually transmitted infections

B. Caring for Love in the Family (3 hours)

<http://jurnal.arraniry.ac.id/index.php/samarah>

- a. Values in the family to realize the need to have Good Associations (*mu'āsyarah bil ma'rūf*)
- b. Tips and tricks for Success in Managing Marriage and Family Life
- c. Effective Communication in Family Relationship Management
- C. Family Management (3 hours)
 - a. Definition on planning the number of children and the family economy
 - b. Factors causing conflict
 - c. Signs of a marriage in danger
 - d. Solutions or ways to resolve conflicts
- D. Implementation of Family Functions (3 hours)
 - a. Religious Function
 - b. Reproductive Function
 - c. Functions of Affection and Affection
 - d. Protection Function
 - e. Functions of Education and Value Dissemination
 - f. Economic Function
- E. Legislation concerning Marriage and Marriage Development (3 hours)
 - a. Marriage Law and KHI
 - b. Domestic Violence Law (Domestic Violence)
 - c. Child Protection Act.
- F. Rights and Duties of Wife and Husband (2 hours)
 - a. Definition of wives' rights and husband' obligations, and
 - b. Husband's rights as wife's obligations
- II. Pre-Marriage Courses
 - A. Physical readiness for family (3 hours)
 - a. Definition
 - b. Physical Development Phases
 - c. The Importance of Being Ready for a Family
 - d. When is Physical Ready for Family
 - B. Family Soul Readiness (3 hours)
 - a. Definition
 - b. Mental Development Phases
 - c. The Importance of a Ready-to-Family Soul
 - d. When are you ready to start a family
 - C. Prevention of Sex Freedom (3 hours)
 - a. Definition
 - b. Factors that Drive Sex Freedom
 - c. Consequences of Sex Freedom
 - d. Free Sex Prevention Efforts

D. Marriage Procedures and Procedures (2 hours)

- a. Definition
- b. Marriage Procedure
- c. Marriage Procedure

E. Health (Healthy reproduction) (3 hours)

- a. Definition
- b. Male and Female Reproductive Organs
- c. Husband and Wife's Sexual Life
- d. Preventing Sexual Disturbance
- e. Pregnancy
- f. contraceptive method
- g. the process of pregnancy
- h. maintain pregnancy
- i. Sexually transmitted infections

F. Caring for Love in the Family (3 hours)

- a. Values in the Family to Realize Good Associations (mu'āsyarah bil ma'rūf)
- b. Formula for Success in Managing Marriage and Family Life
- c. Effective Communication in Family Relationship Management

G. Family Management (3 hours)

- a. Definition
- b. Planning Descendants
- c. Factors Causing Conflict
- d. Signs of a Marriage in Danger
- e. Solutions or ways to resolve conflicts

H. Implementation of Family Functions (3 hours)

- a. Religion Function
- b. Reproductive Function
- c. Functions of Affection and Affection
- d. Protection Function
- e. Value Socialization Education Function
- f. Economic Function

I. Laws and Regulations concerning Marriage and Marriage Development (3 hours)

- a. Marriage Law and KHI
- b. Domestic Violence Law (Domestic Violence)
- c. Child Protection Act

J. Rights and Duties of Wife and Husband (2 hours)

- a. Definition
- b. Wife's Rights as Husband's Obligation

c. Husband's Rights as Wife's Obligations

Conclusion

Our discussion suggests three important notes. First, the problem of drugs, violence (against children, wives, husbands, etc.) and terrorism are still social problems in Indonesia, which require serious, substantial and sustainable solutions. However, population growth also needs attention even though it has not yet considered as so significant. Second, there are several reasons why the problem of drugs, violence and terrorism is still a social problem-this is so because function of the family that does not work effectively. Third, in order for the role and/or function of the family to run well, the husband and wife must have competence in the field of family roles and/or functions. These competencies are obtained by marriage couples, including taking the Pre-Marriage Course and/or Bride and Groom Candidate Course and/or Pre-Marriage Guidance. Therefore, attending marriage courses should the obligation of prospective husbands and wives, at least once before marriage, in fact it would be better to be there while in marriage.

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