

Contributing Factors of Family Resilience In Moslem Population

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ABSTRACT

Family resilience refers to a family's capability to positively cope with challenging circumstances and emerge feeling stronger, more equipped, and more self-assured than before. This study aims to examine factors contribute to family resilience within the Muslim community. As the largest Muslim population globally, Indonesian Muslims can serve as a representative sample to illustrate the concept of family resilience within the Muslim population. We hypothesized that religiosity, and family communication may contribute to the formation of family resilience. Participants are Moslems from several area in Indonesia (N=406). The data analyzed by Multiple Regression Analysis. Result shows that religiosity and family communication significantly contribute to family resilience (R Square = 43.3). Family communication contributes higher (28.9%) than religiosity (14.3%). Some future recommendations: (1) programs and policies that encourage families to engage in shared religious practices and improve communication skills can be instrumental in fostering a supportive environment that helps families navigate challenges; (2) subsequent studies can explore mediating factors, such as socioeconomic status or external stressors, that may influence this relationship; longitudinal studies could assess how these dynamics evolve over time, particularly in response to changing societal conditions.

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1. INTRODUCTION

The family serves as the primary institution in a society characterized by a dynamic system, particularly when its members encounter a crisis. The ability of a family to recover from a crisis is referred to as family resilience. This concept of family resilience is continually evolving. As a concept, it can be viewed in two ways: as a trait (nature) and as a process. The trait perspective suggests that family resilience is significantly shaped by various protective factors, which are crucial for families to recover after facing challenges. The process perspective of family resilience highlights that it is developed through the family's success in employing coping strategies to navigate the stressors they encounter in life. The foundation for family resilience is established through systems theory, which integrates ecological and developmental viewpoints. This approach is utilized to understand family dynamics in connection with the socio-cultural environment and the multi-faceted life cycle of families. This viewpoint has been extensively explored in studies focused on family resilience.

The majority of studies indicate that various factors contribute to families attaining a state of resilience after a crisis. This factor is identified as a protective factor. Researchers are also focused on identifying protective factors and risk factors that lead families to remain in a state of crisis. There has been very little research conducted on cultural or religious aspects that explain how families achieve resilience in ways that are unique to their specific environmental contexts. We propose that the Muslim population may provide a different perspective on their family resilience.

The concept of family resilience has gained increasing attention in recent years, particularly within diverse cultural and religious contexts. In Muslim populations, family resilience is influenced by a unique interplay of cultural values, religious teachings, and social dynamics. This paper aims to explore the specific factors that contribute to family resilience among Indonesian Muslim families. Muslim families face various contemporary challenges, including economic pressures and societal changes. By studying the factors that contribute to their resilience, researchers can identify practical solutions rooted in Islamic values that help families adapt without compromising their spiritual identity. This relevance is particularly significant in today's rapidly changing world, where traditional values may be challenged by modern influences.

Existing literature highlights the importance of family communication, shared values, and religious practices as pivotal elements that enhance resilience during times of adversity. However, there remains a significant gap in understanding how these factors interact uniquely within the Muslim context, especially in light of contemporary challenges such as economic instability and social pressures. By employing quantitative methodologies, this study seeks to identify the critical components of family resilience in Muslim families. Ultimately, this research aims to contribute valuable insights that can inform interventions and support systems tailored to strengthen family resilience in Muslim communities, thereby enhancing their capacity to navigate life's challenges effectively.

Exploring factors that predict family resilience is important, since family resilience has been considered an important resource maintaining family's mental well-being, as an important external resource in buffering the effects of stress and promoting physical and mental health. Previous research shown that family resilience associated with increased psychological well-

being (Smith, Greenberg, & Seltzer, 2012), a strong support network can help overcome difficulties and maintain the mental well-being of family members.

The study hypothesizes that several factors, such as religiosity and family communication significantly contribute to the formation of family resilience within the Muslim population.

1.1. Family Resilience Concept

Family resilience is often defined as the ability of a family to withstand and recover from challenges, such as trauma, economic hardship, or health crises. The framework proposed by Walsh (2003) emphasizes the importance of belief systems, organizational patterns, and communication processes in cultivating resilience. Walsh (2016) described family resilience as "the capacity of families to rebuild from adversity to become stronger and more empowered." This definition highlights resilience as an active process that involves positive adaptation and growth in response to challenges. Patterson (2002) defines family resilience as a family's ability to mobilize strengths actively when their lives are threatened by stressful events or crises. This definition emphasizes the proactive nature of resilience, highlighting how families can leverage their resources to regain or surpass their previous levels of functioning.

McCubbin and McCubbin (1988) view family resilience as a combination of family characteristics, dimensions, and abilities that enable families to solve problems effectively and recover from challenges. This definition underscores the importance of inherent family traits and external resources in fostering resilience. According to McCubbin and McCubbin (2005), family resilience refers to the traits, aspects, and skills within families that enable them to address challenges by discovering solutions and enhancing the adaptability of family members during times of crisis.

Furthermore, The National Child Traumatic Stress Network (NCTSN) defines family resilience as the family's ability to maintain or resume effective functioning—including care for its members—following potentially traumatic events. This definition highlights the dynamic nature of resilience, emphasizing adaptation over time in response to stressors. Masten and Coatsworth (1998) emphasize that family resilience involves a "dynamic process of families that have been exposed to a significant stressor or adversity," requiring protective and recovery factors identified by the family to promote healthy coping.

A systematic review by Admadeli & Embu-Worho (2021) identified key family and social environmental factors that contribute to resilience. Their findings highlight that supportive family environments—characterized by emotional support, effective communication, and shared values—are essential for fostering resilience. Additionally, the study underscores the importance of social networks and community support in enhancing family resilience, indicating that both family and social environments play a critical role in helping families navigate challenges.

The COVID-19 pandemic has provided a unique context for studying family resilience. Research conducted by Chen & Bonano (2020) found that adaptability, family cohesion, good communication, and financial management were significant factors contributing to family resilience during the pandemic. Families that maintained clear communication and emotional disclosure were better equipped to handle the stressors associated with lockdowns and economic uncertainties. Similarly, a systematic literature review by Masten & Motti-Stefanidi (2020) emphasized that positive parenting practices and social support networks are vital for enhancing resilience in families facing crises.

1.2. Religiosity and Family Resilience

Religiosity, according to Huber in Namini & Murken (2009), is the way that a person views the world and how that influences their experiences and actions in day-to-day living. Dimension of religiosity is Intellectual, Ideology, Public practice, Private practice, Religious experience. Religiosity plays a pivotal role in shaping family resilience among Muslims. The practice of Islamic teachings instills values such as patience, gratitude, and mutual support, which are essential during times of adversity. Research indicates that families grounded in Islamic religious education are better equipped to navigate economic hardships and personal crises. For instance, during the pandemic, families that adhered to religious principles demonstrated greater resilience by maintaining hope and perseverance through prayer and communal support (Jumiarti, 2024). The emphasis on spiritual values not only fosters individual moral development but also strengthens family cohesion, enabling members to face difficulties collectively.

Regarding religious beliefs, research found it can provide emotional comfort and reduce psychological distress during crises. Families with strong religious foundations are often better equipped to cope with stressors, leading to improved mental health outcomes (Prasetyo, et.al, 2023). The use of religious coping strategies has been linked to lower levels of anxiety and depression, further contributing to family resilience.

Another Research indicates that families employing effective religious coping strategies are more likely to demonstrate resilience in the face of challenges. For instance, a study conducted in East Java Province, Indonesia, involving 242 respondents, found that families with adequate religious coping mechanisms had a significantly higher chance of exhibiting resilience in communication and problem-solving compared to those with inadequate coping strategies (Prasetyo, et.al., 2023). This suggests that religious coping not only aids in emotional support but also enhances practical problem-solving abilities during crises.

Religiosity also plays a crucial role in fostering positive family dynamics. Families that engage in shared religious practices tend to exhibit stronger bonds and improved communication. A study examining the influence of religious well-being on family resilience found that families with higher levels of spiritual well-being were better equipped to maintain a positive outlook during difficult times (Prasetyo, et.al., 2022). This highlights the importance of shared spiritual experiences in strengthening family unity and resilience.

1.3. Family Resilience in Islamic Literature

Family resilience in Islamic literature is defined as the ability of families to withstand, adapt to, and recover from various challenges while maintaining their core functions and values. This concept is deeply rooted in Islamic teachings, particularly the Qur'an and Hadith, which provide guidance on how families can cultivate resilience through spiritual and practical means. Islam emphasized the importance of the family in maintaining harmony and fulfilling each family member's role as guided by Sharia Law. As a fundamental guideline, the Quran gives clear instructions on the importance of the family's role in maintaining the balance between this world and the hereafter. As in Surah Al-Tahrim verse 6, Muslims are instructed to protect themselves and their families from the evils of the world that can disrupt the harmonious order of family life.

Some key definitions from the literature are: (a) Survival and Thriving: Family resilience is viewed as the capacity of a family to survive, rise, and thrive despite life's pressures. This perspective emphasizes that families are not merely social units but also spiritual institutions that play a crucial role in societal formation (Ridlwan & Fitriana, 2024); (b) Spiritual and Practical Guidance: Islamic literature posits that family resilience encompasses both spiritual guidance and practical solutions to contemporary challenges. It highlights the importance of values such as *taqwa* (piety), *tawakkal* (trust in Allah), *ṣabr* (patience), gratitude, and *rahmah* (compassion) as foundational elements for building resilient families; (c) Role of Communication: Effective communication, or *shura*, is emphasized as a critical component of family resilience. Families that engage in open dialogue are better equipped to face modern challenges, including economic pressures and family conflicts; (d) Spiritual Foundations: The Qur'an underscores the significance of maintaining harmony within the family unit. For instance, Surah Ar-Rum (30:21) describes an ideal family built on *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (affection), which are essential for emotional stability and resilience.

Family resilience in Islamic literature is a multifaceted concept that encompasses spiritual guidance, effective communication, strong belief systems, and supportive organizational patterns. By integrating these elements, Muslim families can cultivate resilience that not only helps them withstand challenges but also fosters growth and harmony within the family unit. The teachings of the Qur'an and Hadith serve as foundational resources for developing strategies that enhance resilience in contemporary Muslim family life.

1.4. Family Communication and Family Resilience

The family communication environment is a set of norms governing the tradeoff between informational, can be classified according to whether the child is encouraged to develop and express autonomous opinions and ideas (concept-orientation) or to pursue relational objectives by conforming to parental authority (socio-orientation). The perceptions of openness in the communication between parent and child (concept-orientation) is more likely to predict harmony and lack of tension than is the perception of parental dominance (socio-orientation) (Fitzpatrick & Ritchie, 1994).

Effective family communication is another critical factor contributing to resilience, enabling families to navigate difficulties collectively and maintain cohesion. Open lines of communication encourage understanding and trust among family members, which can mitigate conflicts and enhance emotional support. Studies highlight that families practicing good communication skills are more likely to maintain harmony and resolve disputes amicably (Marlina, et.al., 2024).

Communication is something that humans always do in interacting, as well as in the family. Communication made by family members or known as family communication will affect family harmony. Families that foster relationships can communicate well even during stressful times. Events are less likely to be considered stressful in the first place. And when stressors occur, they are more likely to come up and develop creative solutions to their problems and communicate with each other in an uplifting way. Communication is very important to support the parent-child relationship because it provides the basis for family resilience. This is in line with the family system theory (Minuchin, 1974) which explains that the family is a system consisting of a set of

elements (members) that interact among themselves to function to promote different outcomes for the family system, one of which is the family resilience.

Research consistently shows that positive communication patterns within families correlate with higher levels of resilience. Theiss (2018) asserts that parent-child communication significantly influences children's ability to develop coping strategies in response to stressors. Open and supportive communication fosters emotional regulation and adaptive responses, whereas controlling or dismissive communication can lead to maladaptive behaviors in children. This highlights the importance of nurturing environments where family members feel safe to express their thoughts and emotions.

In a study focusing on families during the COVID-19 pandemic, Chen & Bonanno (2020) identified good communication as a significant factor contributing to family resilience. Their findings indicated that effective communication enhances adaptability and cohesion, allowing families to respond more effectively to crises. Similarly, research conducted in West Java emphasized that well-established communication among family members supports harmony and resilience, reinforcing the idea that communication serves as a foundational element for resilient family structures.

The concept of narrative sensemaking is crucial in understanding how families construct shared meanings from their experiences. Theiss (2018) notes that families can enhance their resilience by collaboratively creating narratives around difficult experiences. This process involves interpersonal engagement, turn-taking, and perspective-taking during storytelling, which fosters a shared understanding of challenges faced by the family. Additionally, communal coping—where families pool resources and support each other—further strengthens their collective resilience.

2. METHODS

2.1. Participants

Participants employed in this study consists of Indonesian Moslems family member (husband, wife, and or teenager). Using purposive sampling techniques, the research involved 406 respondents. In this study it is explained that the number of female respondents has a percentage of 81% or as many as 328 people, while the number of male respondents has a percentage of 19% or as many as 78 people. In terms of the educational background of the respondents, it is known that the majority of the respondents have a final educational background of high school 273 (67%). The age range of the respondents is 17 - 59 years, with an average age of 22.86 years.

As a screening process, we administer a question about whether they have ever engaged in family problems or bad circumstances within the last 1 month.

2.2. Measurements

In this study, each participant completed:

- (1) family resilience scale: Resilience refers to Campbell & Stein's (2007) theory which defines resilience as an individual's ability to thrive despite adversity. Measurements using the 10-item Connor-Davidson Resilience Scale (CD-RISC). It is unidimensional with 10 items.
- (2) religiosity scale: Huber in Murken & Namini (2006) defines religiosity as the thoughts and beliefs that a person has in viewing the world so that it affects his experience and behaviour in everyday life. The dimensions of religiosity are Intellectual, Ideology, Public practice, Private practice, Religious experience. The measurement uses The Centrality of Religiosity Scale (CRS). We use CRS 5 items scale.
- (3) family communication scale: Family communication draws on Ritchie & Fitzpatrick's (1990) theory of family interaction patterns, measured by two main dimensions: 'conversation orientation' (how open and frequent communication is within the family) and 'conformity orientation' (how much emphasis is placed on shared values and opinions, encouraging agreement within the family unit). - which essentially defines how a family communicates and interacts with each other based on these two factors. Fifteen items was delivered to measure family communication.
- (4) demographic questionnaire, questioning their gender, ages, education.

2.3. Data Analysis

The data analyzed through these processes: (1) construct validation using analysis factor for each instrument, (2) analysis of hypothesis using multiple regression analysis.

2.4. Data Collection Procedure

The data collection procedure for this study involved recruiting participants from Indonesian Muslim families, specifically targeting family members such as husbands, wives, and teenagers, using purposive sampling techniques. To ensure that participants met the criteria for inclusion, a screening question was administered, asking whether they had experienced any family problems or adverse circumstances within the past month. This screening process was essential for identifying individuals who could provide valuable insights into family resilience in the context of recent challenges. Following this initial screening, eligible participants were invited to participate in the study.

3. RESULTS AND DISCUSSION

3.1 Construct Validation Results

After taking data, we conducted a construct validity test to ensure that the instrument correctly measured the construct to be measured. In this study, the researcher used Confirmatory Factor Analysis (CFA) using SPSS software to test the validity of the measuring instrument. The requirement for a valid measuring instrument is that the fit index p-value of Chi Square shows a value $> .05$ and RMSEA $< .05$.

Table 1. *Construct Validation Result*

Construct	Chi-Square	df	P-Value	RMSEA	Notes
Family Resilience	49.507	27	0.0052	0.045	All Item Valid
Religiosity	0.363	2	0.8341	0.000	All Item Valid
Family Communication	126.163	65	0.000	0.048	All Item Valid

3.2 Analysis of Hypothesis

Table 2. *Regression Analysis*

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	15849.989	2	7924.995	153.775	.000 ^b
	Residual	20769.142	403	51.536		
	Total	36619.131	405			

- a. Dependet Variabel: *Family resilience*
- b. Predictors: (Constant), *religiosity and family communication*

From Table 2, it is known that the significance value is 0.000, so the null hypothesis which states that there is no significant effect of all independent variables on the dependent is rejected. That is, there is an influence of religiosity and family communication on family resilience.

Table 3. *R Square*

Model	R	R Square	Adjusted R Square	Std. Error of the estimate
1	.658 ^a	.433	.430	7.17888

Table 3 explains the R square of 0.433 or 43.3%. This means that 43.3% of the variation in family resilience can be explained by religiosity and family communication. While the remaining 56.7% is explained by other variables outside this study.

Table 4. *Proportion of Varians*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.379 ^a	.143	.141	8.81114	.143	67.676	1	404	.000
2	.658 ^b	.433	.430	7.17888	.289	205.600	1	403	.000

Predictors: (Constant), *religiosity and family communication*

Notes: (*) signifikan (<0.05)

Table 4 implies:

- (1) Family communication contributes 28.9% to the variance of family resilience. The contribution is significant with a significant F change of 0.000 (sig.<0.05).
- (2) Religiosity contributes 14.3% to the variance of family resilience. This contribution is significant with a significant F change of 0.000 (sig.>0.05).

Research consistently shows that positive communication patterns within families correlate with higher levels of resilience. Theiss (2018) asserts that parent-child communication significantly influences children's ability to develop coping strategies in response to stressors. Open and supportive communication fosters emotional regulation and adaptive responses, whereas controlling or dismissive communication can lead to maladaptive behaviors in children. This highlights the importance of nurturing environments where family members feel safe to express their thoughts and emotions.

The creation of open communication between family members also indicates that each family member has developed their empathy by listening and understanding each other, and controlling emotions. Studies show that getting a good sense of family communication and spending enough time with the family often can buffer an individual's risk of negative health and relationship outcomes at any age (Black & Lobo, 2008). Poor communication can affect their well-being and cause substantial depression, anxiety and stress. Therefore, high family communication can promote family interaction and have a positive impact on the family's mental state.

Theoretical perspectives *emphasize* aspects of communication that influence the development of behavioral and emotional responses in children that promote resilience. Gottman's (2001) theory of emotion regulation focuses on the characteristics of parental communication that shape the child's ability to effectively recognize and respond to their emotional experiences, that can be important for helping children navigate events marked by negative affect. Whereas parents' emotion coaching communication demonstrates acceptance of emotions and models appropriate strategies for managing emotional expression, parents' emotion dismissing communication is critical or dismissive of affective displays. The way parents express their emotions and respond to their children's emotional expressions provide a model for effectively managing emotions in response to adversity, and helps build resilience. Communication is something that humans always do in interacting, as well as in the family. Communication made by family members or known as family communication will affect family harmony.

The family is the first place where children learn different behaviors and develop expectations for their social life. Family communication plays a very important role, marked by the way of communication between family members. Families that have good communication have higher resilience, so their level of welfare is also higher. Communication is vital in serving to youngsters to be reconciling behaviorally and emotionally. Responsive parenting and effective emotional employment facilitate children develop skills and effectualness to modify nerve-racking situations. Families that nurture relationships tend to communicate better during stressful times. They are less likely to view events as stressful in the first place. And when stressors arise, they are more likely to come up with creative solutions to their problems and communicate with each other in uplifting ways.

Communication is very important to support the parent-child relationship because it provides the basis for family resilience. This is in line with the family system theory (Minuchin, 1974) which explains that the family is a system consisting of a set of elements (members) that interact among themselves to function to promote different outcomes for the family system, family resilience. Resilient families can respond positively these conditions in different ways, depending on their circumstances and level of development, interactions between protection and

risk factors, and the family's perspective on the problem. A family that is tenacious and tough and has the ability to live independently, grow and develop themselves and families achieving harmonious state in improving welfare.

Religiosity plays a pivotal role in shaping family resilience among Muslims. The practice of Islamic teachings instills values such as patience, gratitude, and mutual support, which are essential during times of adversity.

Research indicates that families grounded in Islamic religious education are better equipped to navigate economic hardships and personal crises. For instance, during the pandemic, families that adhered to religious principles demonstrated greater resilience by maintaining hope and perseverance through prayer and communal support (Jumiarti, 2024). The emphasis on spiritual values not only fosters individual moral development but also strengthens family cohesion, enabling members to face difficulties collectively.

Shared values and beliefs will direct how the family responds to difficulties that occur, tend to feel optimistic and feel able to overcome crises. Certain values also allow them to interpret difficulties in a positive framework, for example difficulties as a means to strengthen family ties. Positive individuals are more resilient because they tend to approach situations with better outcomes and receive more positive responses (Wood, Harms, & Vazire, 2010). *They* tend to find positive meaning in the problems they have to deal with, reducing maladaptive coping and stress, *and* also promoting coping mechanisms (Wu et al., 2013).

CONCLUSION

In summary, this research contributes significantly to our understanding of the factors that enhance family resilience. By highlighting the roles of religiosity and family communication, it not only enriches academic literature but also provides practical insights for interventions aimed at supporting families in navigating challenges effectively. The findings advocate for a holistic approach to fostering resilience that encompasses both spiritual and communicative dimensions within familial contexts.

This contribution is vital for scholars and practitioners seeking to understand the dynamics of resilient families within various cultural contexts, particularly among Muslim populations. As for social workers, counselors, and community organizations can leverage these insights to develop targeted interventions that enhance family resilience. For instance, programs that encourage families to engage in shared religious practices and improve communication skills can be instrumental in fostering a supportive environment that helps families navigate challenges. For policy makers, policies aimed at promoting community engagement in religious activities or facilitating workshops on effective family communication can strengthen familial bonds and enhance resilience. This is particularly relevant in times of crisis, where resilient families contribute to overall community stability.

Suggestion for future research, that subsequent studies can explore mediating factors, such as socioeconomic status or external stressors, that may influence this relationship. Additionally, longitudinal studies could assess how these dynamics evolve over time, particularly in response to changing societal conditions.

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