



Family Resilience Management in Educating Children in the Digital Age: A Phenomenological Study of Families in Indonesia

Agustina Tri Wijayanti^{1*}, Siti Irene Astuti Dwiningrum², Arif Rohman³

^{1,2,3}Universitas Negeri Yogyakarta, Indonesia; wijayantiagustinatri@gmail.com (A.T.W.).

Abstract. The transformation of society in the information age is characterized by advances in digital technology, which is a challenge for parents in family parenting patterns. This research aims to find patterns of family resilience in family parenting in the Digital era, is a phenomenological research on Javanese families in Yogyakarta. This research uses a qualitative research method of phenomenological study. The subjects in the study were determined through purposive sampling, namely 5 families in Yogyakarta City who were determined according to the characteristics. Data collection used in-depth interviews and observations, while data analysis was through Interpretative Phenomenological Analysis. The results of this study are as follows: 1) problems faced by families in parenting in the Digital Age, including a) Interaction and communication between parents and children are less intense, b) Relationships between parents and children are less open, c) children quickly follow trends on social media. 2) Parenting strategies in Javanese families in the digital era through a) parents as role models through giving examples in increasing spirituality and positive habituation, b) parents need to have responsive digital skills. 3) Family resilience patterns in parenting in the digital era that need to be built by a) developing life optimism based on Javanese values, such as *rukun, ewuh pekerwuh, lembah manah, nrimo ing pandum, pangerten, andhap ashor, tepo sliro*. b) Building a humanistic dialogue, respecting each other, listening and responding to each other, and making comfortable, not depressed and afraid in the process—this is a process that can be developed in families in the digital era. c) democratic-contextual: in facing challenges and crises in the family, parents also need to develop a democratic parenting style that suits the needs of each child. d) democratic-contextual.

Keywords: Childcare, Digital era, Family resilience, Indonesian families, Phenomenological study.

1. INTRODUCTION

Family resilience is a combination of individual characteristics, patterns of relationships and interactions between members in the family so that resilience is formed from strong and positive relationships in the family (Patterson, 2002; Walsh, 2016; Greef & Human, 2013). The ability to adapt and survive each individual in facing various challenges in life requires the involvement of the role and function of the family system as an integral unit of society. The family plays an important role in determining how individuals can recover after facing various challenging life experiences. In building relational resilience, the family forms stronger bonds and becomes a solution in facing future challenges (Walsh, 2016). The family is the first and main determining element for the success of childcare, this strategic position can be realized if the family is able to carry out its roles and functions properly and as one of the participatory elements in the development of the community's social environment.

The concept of family resilience is through the perspective of a process, which is to see the ability of the family to actively mobilize strength during a crisis, where this condition allows the family to function again as it was before the stressor or crisis was experienced (Patterson, 2002). The perspective of family resilience is to recognize each other's strengths, be able to be dynamic, maintain mutual relationships to face conflicts that arise so that the problems that arise become a reinforcement for family resilience (Luthar, 2000). A family shows a dynamic condition that has tenacity and resilience as well as physical-material and psychic-spiritual abilities in developing oneself and one's family to live in harmony and improve one's innate well-being and inner happiness. The main components that have been successfully identified as components of family resilience include interpersonal relationships, the ability to share painful feelings, flexibility between family members, connectedness; and family values (Cohen, 2002).

Meanwhile, the Javanese values and culture that are developed and preserved in Yogyakarta are still relatively original, this is due to the existence of the Ngayogyakarta Hadiningrat Palace which until now still exists in the midst of the people of Yogyakarta. The Yogyakarta Palace has social, cultural and religious values in its establishment and utilization, in addition to being the residence of the king and a museum of the Javanese cultural center, the Yogyakarta Palace is also used as a center and mecca for the development of Javanese culture (Pamungkas et al., 2024). The meaning of the Palace as an important symbol of the Sultanate's cultural heritage, the philosophical and cultural historical value of the imaginary process is an identity that has a strong character and potential. Symbolically, the imaginary axis symbolizes the harmony and balance of the relationship between man and God, man and man and nature. The existence of the Yogyakarta Palace is still believed by the community as a spiritual, socio-cultural protector and as a center of community life values, especially the norms and values of human behavior in community life (Pamungkas et al., 2023; Suprpto et al., 2023).

The Special Region of Yogyakarta has a total labor force in November 2022 (BPS Yogyakarta Province: 2022), as many as 67.06% work full-time both husbands and wives, while 28.18% work part-time and 4.76% do

not work. This means that the number of parents in Yogyakarta Province is mostly full-time. Parents who are busy working or working full-time lead to a lack of time to interact and communicate with children at home, their communication is a lot with gadgets and seek attention and fun through games, youtube and others. Based on research conducted by Daeng (2010), Rahmatika & Handayani (2012), Hidayati (2016), Luthfia (2016) proves that the family phenomenon where husband and wife both work in the public sector or called dual career families show that 2 individuals who do have a commitment in terms of their work or career and together to build and maintain family conditions. Saraceno (2012) explained that the characteristics of a dual career family are when husband and wife are both in a professional environment, have increased careers and responsibilities in parenting and family duties. Families with dual career families in dealing with very typical and challenging situations, these challenging situations are related to the difficulty between husband and wife who both work in dividing time between work demands and domestic (family) affairs, the frequency and resolution of conflicts that are more likely to be related to problems related to childcare, family management and financial management (Christine, Oktorina & Mula, 2010).

In connection with this, the digital era is marked by the development of communication and information technology, where currently the media of smartphones, mobile phones, various games through the internet network has become the choice of children's daily toys, and no longer considers age (Mujiburrahman, 2013). The results of Herlina's (2018) research show that the significant impact on aspects of child development, such as children are more likely to like modern games, can also change children's mindsets and children's social interactions. Where sociologically, children actually prefer to play with their peers and their age. This is proof that children love original games, but there are a lot of spectacles, games and entertainment that force children to be able to reduce their playing time in the surrounding environment as a result of being busy with their gadgets. Some of these impacts have given rise to new problems faced in society, the use of gadgets that are not under parental supervision causes children to easily access links on the internet that children should not see, because of the freedom and weak social control from parents because they are busy working so that children do some deviations (Herlina, 2018). By looking at this phenomenon, family resilience is an interesting study to study because Javanese families, especially Yogyakarta, still maintain Javanese values that are still contradictory to the development of society in this digital era. It is hoped that the research will produce a pattern of family resilience in childcare in the digital era to prepare themselves to become individuals who have critical, creative, active, positive and constructive thinking in the future.

2. LITERATURE REVIEW

2.1. Ki Hadjar Dewantara's Educational Perspective

Ki Hadjar Dewantara's educational theory is contextually closer to the educational culture of Indonesian adolescents. Substantively, Ki Hadjar Dewantara's educational theory is relevant to the theme of this research, namely having the view that adolescents are subjects in the educational process that occurs in the family, so that they have the right to think, opinion, and make decisions for their own lives, without forgetting their cultural roots. This theory cannot be separated from his views on the principle of liberation education or called the principle of liberating education. In the view of Ki Hadjar Dewantara (2011), the influence of education must be able to make people independent, namely human beings who are born and their minds are not dependent on others. Liberating education is an educational process that seeks to help children grow as they are, become as they have potential, and foster awareness.

In the context of culture, Ki Hadjar Dewantara (2004) in the third printing book states that the way to educate that is suitable for Indonesians is *momong*, *among*, and *ngemong*. *Momong*, *among*, and *ngemong*, are explicitly almost the same as actions, namely a way of educating that is carried out by giving attention with love, care, and affection. *Momong* in Javanese is interpreted as a desire to take care of sincerely and affectionately. *Among* is interpreted as providing an example of good and bad without having to use coercion to the child so that the child can grow and develop in an independent inner atmosphere. While the meaning of the word *ngemong* in Javanese means the process of observing, caring for, and maintaining children to be able to develop themselves, be responsible and disciplined based on applicable values (Raharjo, 2012).

Ki Hadjar Dewantara said that education is an effort to advance the growth of children's ethics (inner strength, character), mind, intellect, and body. All of these elements must not be separated in order to advance perfection, namely the life and livelihood of the children we educate in harmony with the world. In this case, Ki Hadjar Dewantara emphasized the importance of comprehensive education, where education does not only develop one aspect, but it is necessary to develop children's ethics, mind, intellect, and physique at the same time. The educational process of Ki Hadjar Dewantara (2004) in the third printing book believes that there are three educational centers that are believed to be the main key to children's success, namely the family realm, the school realm, and the youth realm. These three educational environments will enliven, enlive, and enliven children's social feelings. The three education centers must know their respective obligations. The family as the center of moral and social education, the school as a center for *wiyata* is to try to find and provide knowledge, in addition to intellectual education, and the youth movement as a place to hang out and form character.

The family is the best place to do individual and social education, so it is said that the family is the most

perfect place of education among other educational centers. Education in the family includes moral education or the formation of individual character and as a preparation for social life, meaning that Ki Hadjar Dewantara views that the formation of individual character and social ability are two equally important things and can be built from the family. In the family realm, there is a role of parents, namely: 1) parents as teachers/guides, in general, parents' obligations have applied themselves as a custom or tradition, 2) parents as teachers, in this case teachers have enough knowledge to teach, they have gained skills and intelligence, 3) parents as role models, in this case parents have *tuga* to provide good examples for their children at home.

Based on the opinion of Ki Hadjar Dewantara who stated that the family has a very big role as the center of children's education. This role can be in the form of parents as teachers, which means that being a parent is not enough just to be intellectually smart, you must also have good ethics. Parents become role models for their children, to be able to become successful educators and nurses, parents need to learn how to be parents who can fulfill their responsibilities (Riordan, 2001). Ki Hadjar Dewantara realized that parents could not work alone, so he suggested to parents that parents in carrying out education should not be alone, but must cooperate with teachers and teachers. Ki Hajar Dewantara's teachings on "Tri Nga" (*ngerti, ngroso, nglakoni*) remind us of various teachings of life and ideals. So to achieve it, understanding, awareness and seriousness in implementing, knowing and understanding are not enough but it is necessary to be aware and able to carry out and fight for what has been done. The teachings of Tri Nga are a form of implementation of someone who already has knowledge (*ngerti*), after someone has knowledge, they must have a sense of wanting to do things in accordance with their knowledge (*ngroso*). Not only do they have a sense of wanting to do (*ngroso*), but they can also do (*nglakoni*) from their knowledge (Tim Dosen Ketamansiswaan, 2013: 42)

2.1. Family Resilience

Family resilience is a combination of individual characteristics, relationship patterns and interactions between members in the family so that resilience is formed from strong and positive relationships in the family (Walsh, 2016). The fundamental difference between individual resilience and family resilience lies in the source of the concept of resilience. Individual resilience is rooted in the perspective of human life development and focuses on how individuals become resilient in the face of life's difficulties and challenges. Meanwhile, family resilience is rooted in a positive perspective and sees a family as a collective unit of a number of individuals who interact with each other and have their own strengths (Kalil, 2003). Family resilience develops by placing the family as a functional unit that is a source for family members to become resilient (Walsh, 2006).

Roberts (2007) who cites the understanding of several experts who define resilience as the presence or presence of good outcomes and the ability to overcome threats in order to support the individual's ability to adapt and develop positively. According to the American Psychological Association (APA, 2016) defines resilience as the process of adapting well in the face of difficulties, trauma, tragedy, threats or significant sources of stress (such as family and relationship problems, serious health problems or workplace and financial stress that involves behaviors, thoughts and actions that can be learned and developed in anyone).

McCubbin (Apostelina, 2012), family resilience is a combination of positive behavior patterns and functional competencies possessed by each individual in the family and the family unit as a whole that are needed to react to a stressful and detrimental environment in addition to determining the ability of the family to recover by maintaining its integrity as a general unit while maintaining and improving the welfare of the family. The fundamental difference between the explanation of individual resilience and family resilience lies in the basis and source of the concept of resilience (Kalil, 2003). Individual resilience is based on a perspective from the development of human life and focuses on the process of how individuals can become more resilient in facing difficulties and challenges in life. Family resilience is based on a positive perspective in seeing the family as the smallest and collective unit of a number of individuals who interact with each other and have their own potential and strengths. Family resilience can develop by placing the family as part of a functional unit that is a source for family members to become resilient (Walsh, 2003).

2.2. Components of Family Resilience

Walsh (2003) created a framework on family resilience based on the results of studies conducted on various families that experience problems and difficulties in life but are still able to develop as a functional unit. This framework consists of components that are key poses for families to be able to adapt to difficult situations. The purpose of this process is to strengthen the capacity of families to rise from crises and be able to overcome life's challenges in the future (Walsh, 2012). There are 3 components in the framework found by Walsh where the components of these components are:

- a. The family belief system is the most effective approach as a guide for families dealing with difficult situations (Mullin & Arce, 2008). The family belief system helps families in seeing the difficulties that occur, suffering, and family choices. This family belief system regulates the family process and the approach of difficult situations and they can be fundamentally changed by the experience. Resilience is grown together by families, which can facilitate beliefs that increase options for problem-solving, healing, and growth (Walsh, 2003). The family belief system helps family members interpret every stressful situation they face that is stressful,

facilitates a positive outlook, sees hope, and provides spiritual values and life goals. The belief system is a core part of the functioning of the family; in addition to that, it is also a strong impetus for the formation of resilience (Wright, Watson, & Bell, 1996, in Walsh, 2006).

- b. The pattern of family organization, the family today in various forms, must be organized in a variety of ways to meet the challenges they face (Walsh, 2003). The family should always organize itself in a diverse relationship pattern so that a family needs to provide an integrated and adaptive family structure for its family members where the organizational pattern is maintained through internal or external norms that will be influenced by the culture and belief system in the family (Walsh, 2006). Resilient families have rules in their families that are appropriate to knowledge, age stages, and predictability (Black & Lobo, 2008). The subcomponents of the family organization pattern are Flexibility, *Connectedness*, and social and economic resources.
- c. The communication process, Mackay (2003) Communication is the core of a process of interpreting the family, how family members accept themselves and their relationships with others, and how they can feel the challenges they are facing. The pattern of communication in the family can facilitate the family's expectations to be compact and flexible so that it can achieve the function of the family nucleus, whereas good communication in the family can help the family achieve family functions and meet the needs of family members (Patterson, 2002). The sub-components of the communication process (Walsh, 2006) are clarity, open *emotional sharing*, and collaborative problem solving.

2.3. Parenting

Erik Erikson fostered the view that personality can develop from the interaction of self and society; children must overcome their attachment to parents of the opposite sex and recognize parents of the same sex, but feel that social and cultural influences also play an active role in shaping their personality (Abbot, 2001). According to Erikson (2010), there are eight stages of human development, one of which will affect the next stage.

- a. In infants (0–18 months): at this stage of development, close interaction between both parents and children is important. If the baby receives perfect love and care from both parents, the baby will show the nature of trust. Otherwise, they will show fear, doubt, and distrust of their environment.
- b. Early childhood (2–3 years); at this stage, children begin to realize that they are responsible for their own behavior. Children learn to supervise themselves, learn to eat, and play on their own.
- c. Pre-school (3–5 years old), children begin to put more effort into playing in their environment and creating their own activities. They have a wider physical environment and are free to move. The development of language is growing rapidly.
- d. At school age (6–11 years old), during this period children learn academic skills such as writing, reading, thinking, and also social skills. If these children succeed in acquiring these skills and their achievements are appreciated by others, then these children will develop positive traits towards their achievements.
- e. Adolescence (12–19 years), during this period Erikson argues that the task of adolescents is to improve their integrity, which is acceptable and unique. Teenagers who want to find alternatives related to their future. Teenagers who have an identity will create a satisfying future. On the other hand, teenagers who fail will have feelings of guilt in their attitude; life has no purpose, feels strange, and has difficulty making a decision.

Parenting is an important factor in the development and life of children because, through parenting, parents can carry out their roles well, starting with care, providing emotional support, and socializing about the skills and values needed for children to be ready to be part of society (Maccoby, 1992; Grusec, 2002). The results of the study prove that the parenting factor has a very significant influence on the development and well-being of children (Talib, 2011; Bibi, Chaudhry & Awan, 2013).

3. RESEARCH METHODS

This study uses a qualitative motto with a phenomenological approach that focuses on human experience as the main topic; attention to meaning and how to find it in the meaning section emerges in experience, as well as the recognition of the role of the researcher in constructing the topic in the investigation and building on understanding. The research was conducted in Yogyakarta City; the location selection was determined deliberately and was focused on 5 families consisting of fathers, mothers, and children living in Yogyakarta City. The consideration was to select 5 families that have diverse family environmental characteristics and different life problems and families that have experienced crises or parenting problems, so an in-depth study is needed. The research was conducted for six (six) months, from March 2023 to August 2023. The stages of the research are shown in Figure 1.

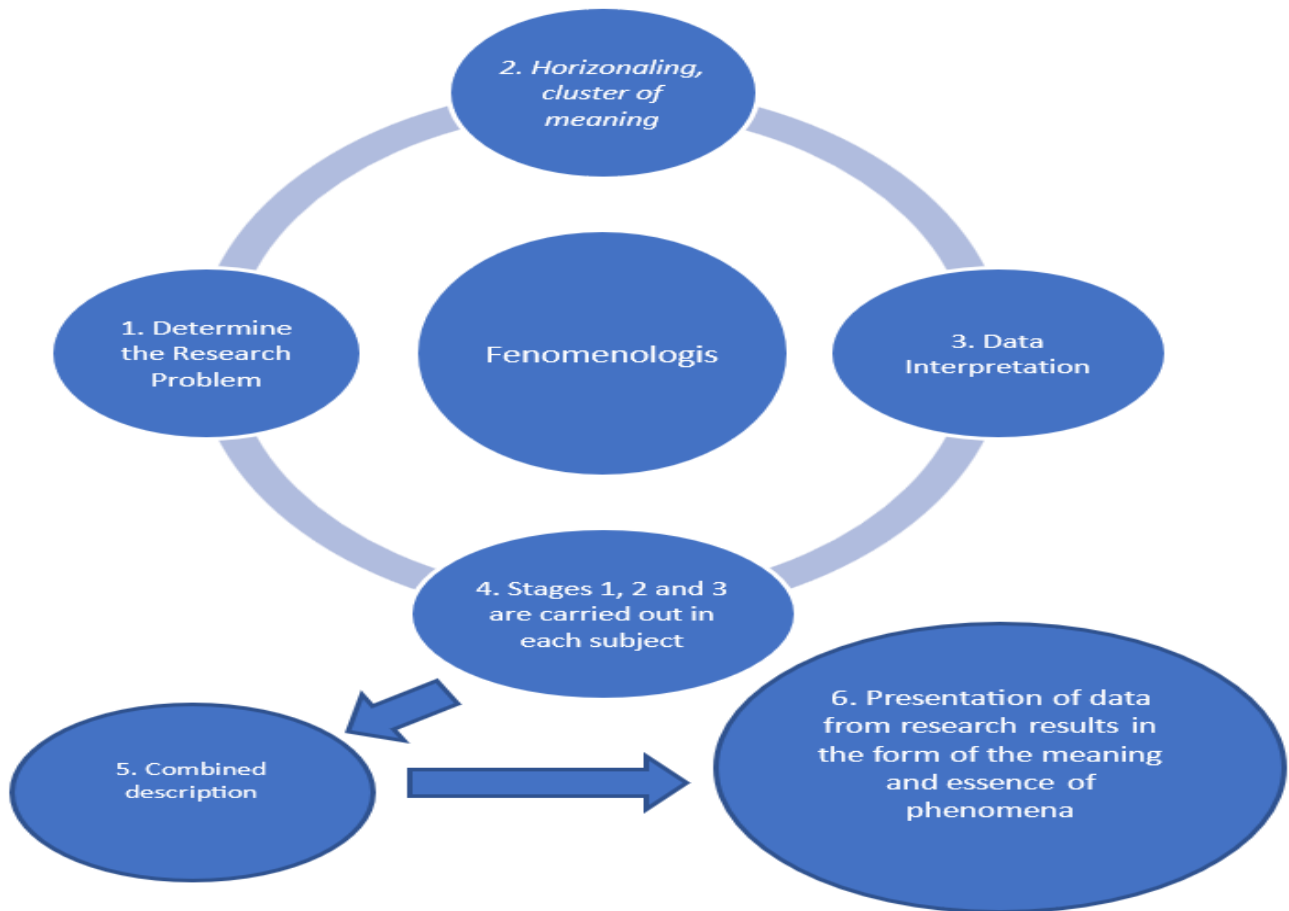


Figure 1: Creswell research stages (2014: 147-150).

The condition of families with various crisis phases and problems is an interesting thing, so it needs to be explored and explored in depth to get the family resilience patterns that they have experienced so far. Therefore, in the process of determining participants, participants really have diverse identities and experiences about parenting patterns and resilience strategies in order to get complete information about family resilience patterns in childcare in the digital society. Data collection in this study uses observation and in-depth interviews. The data collected from the observations and interviews were then analyzed using interpretative *phenomenological* analysis. This analysis was done to understand what the respondents experienced and spent a lot of time working through the transcripts to identify the main themes (Langdridge, 2007: 111). The results of the collection of interview and observation data are then analyzed using the ATLAS.ti application, making it easier for researchers to analyze data in a well-structured, effective, and systematic manner by showing a diagram of relevant relationships between variables.

4. RESEARCH RESULTS

The results of the study in 5 families have different phenomena and problems. The most faced problems in 5 families are related to the communication and parenting process, including the use of gadgets and social media, making it difficult or reluctant for children to interact and socialize directly. The transition from direct communication to indirect communication also occurred in the 5 families; for example, even though they were already at home, the children still asked questions through the family WAG. In addition, children also tend to spend time at home playing games, especially in Mr. T's family, where 3 of his children have been given their own cell phones. Parents do not have much time to accompany their children to play when they are at home, and children become less open to parents because they already feel comfortable communicating with gadgets. From these problems, parents need to build strategic communication with their children through a dialogue process, not only asking questions but also listening to what is happening in their children. So, the problems of Javanese families in parenting in this digital era are more about the problem of communication between parents and children and the lack of openness in the relationship between the two.

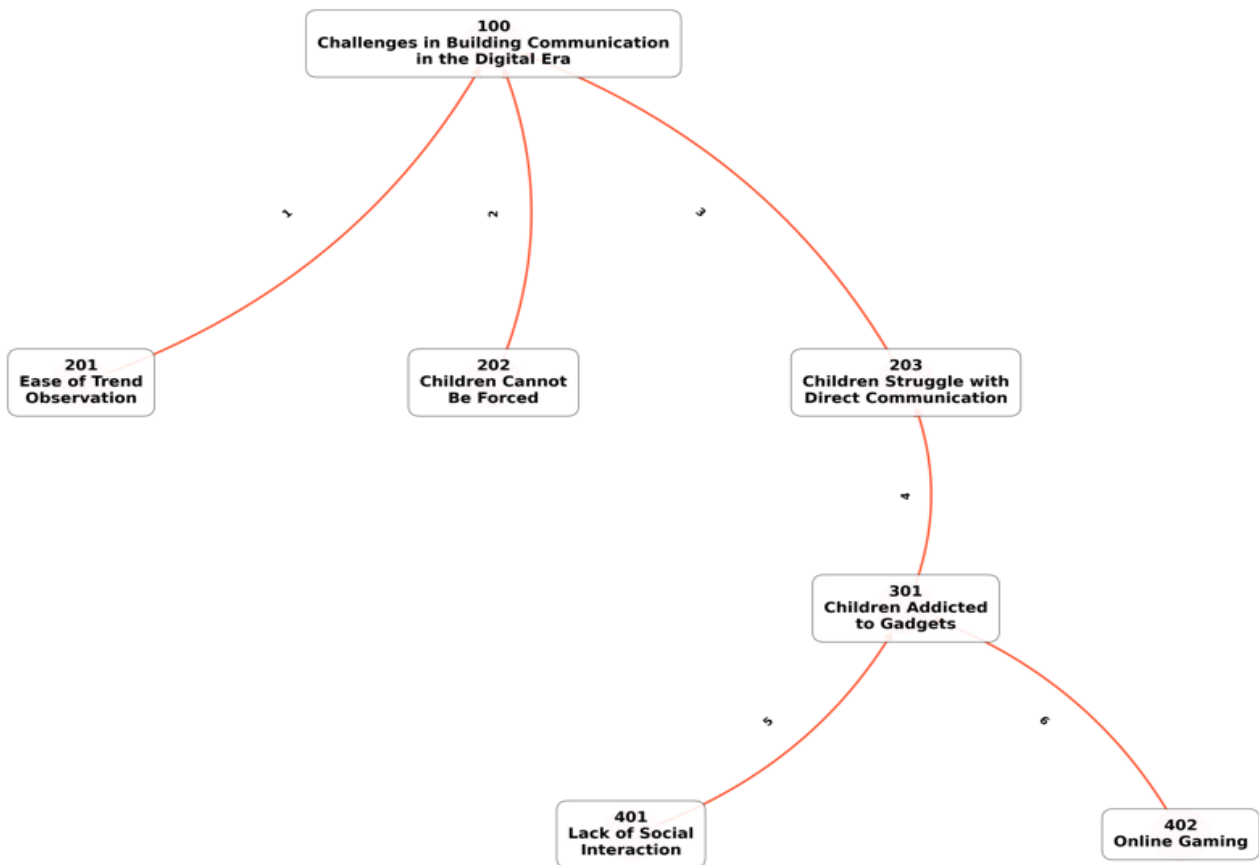


Figure 2: Communication problems in family care in the digital era.

The phenomenon that appears in 5 families in building communication with children in the digital era is that children spend more time playing gadgets, playing social media or playing games, rarely socializing, and easily following the flow of change or trends. There is a trend and ease of accessing information and communicating; children are worried that they will be carried away and will imitate what they see, even if it is negative. Family parenting strategies in building family resilience in the digital era.

4.1. Building Spirituality

To build spiritual values in the family, parents must set an example of diligent and obedient worship. Parents also consistently remind their children and supervise their children to worship and invite their children to worship together, such as by inviting them to pray together at the mosque and accompanying and accustoming their children to recite every day. Parents become role models for children in improving good spirituality. Some parents also entrust the improvement of children's spiritual value by choosing a religious-based school, such as attending a boarding school, so that the school can be more optimal in improving spirituality. Based on the phenomenon that occurs in 5 families in building spiritual values, each family has a different way.

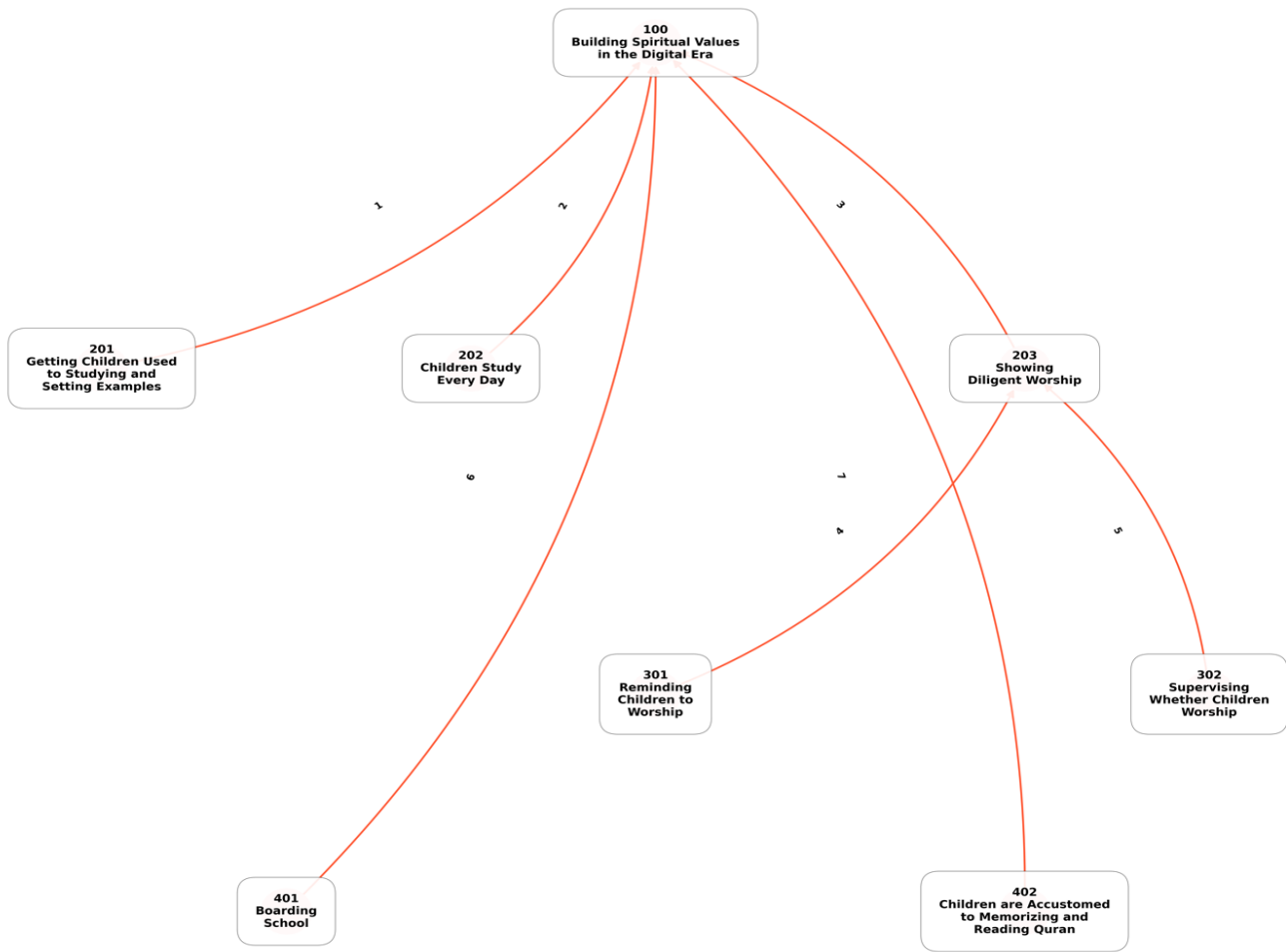


Figure 3: Building the value of spirituality in the digital era.

The phenomenon that occurs in 5 families shows that in building the value of spirituality in the family to be the basis for children to grow and also develop, children with a good level of spirituality will certainly be reflected in their attitudes and actions. Parents need to set a good example so that children have role models in building spirituality in the family. To build spiritual values in the family, parents must be aware of providing an example of *tajin* and obedience to worship. Parents also invite their children to worship together, such as by inviting them to pray together at the mosque. Parents also commit to setting an example for children in worship activities at home. Walsh (2006) explained that doing religious activities such as praying, meditating, and joining a faith community can give strength and support to the family.

4.2. Building Communication Processes

Based on the phenomenon in 5 families, the main problem in parenting in the digital era is the communication process between parents and children. The communication process in the digital era that occurs between parents and children has changed into interaction and communication mediated by information technology. The following is a strategy for building a communication process in the family based on the phenomenon that occurs in 5 families.

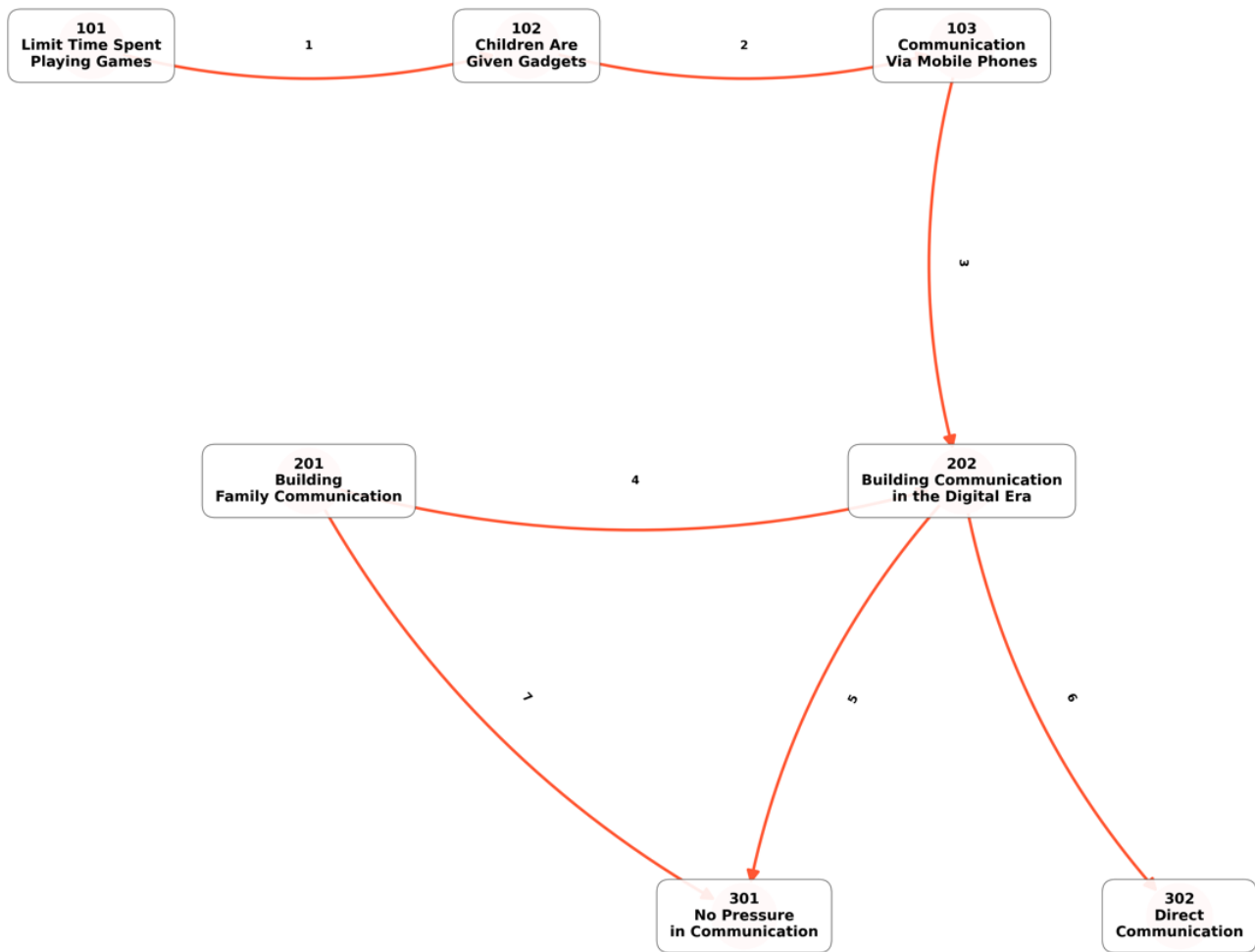


Figure 4: Building communication in the digital era in raising Javanese families.

The phenomenon that occurs in 5 families is explained as follows: in building family communication in the digital era, the key is not to put pressure on children, and parents understand the needs of children. Children are given gadgets because of the demands of society now, but the use of gadgets is still limited, such as the use of games and social media. With children holding gadgets when children are outside the house or school, they can still communicate, but direct communication when they are at home and gathering together must still be maintained.

4.3. Building a Supervision Process

To develop a family parenting strategy in the digital era, there are several efforts, one of which is by building supervision of the family, which is carried out in the way of 1) Children are always supervised, in the sense that there is still control over excessive cellphone use or given time in use, and turning off the wifi network at certain times at home. 2) There needs to be understanding for children if they use cell phones excessively. 3) routinely supervise children's cell phones, for example, when it is time for children to sleep, so parents can continue to monitor their children's activities. 5) When it is time to pray, parents remind their children to stop playing cell phones.

Based on the phenomenon that occurs in 5 families, here's how to build supervision in the family. The phenomenon of the supervision process in 5 families was found that in this case there was a dialogue relationship that was built between parents and children that parents needed a willingness to release themselves from the space of high authority domination. Families need to create a space of equality between parents and children—that children are not weak creatures, but children also have potential that must be developed. Through humanist dialogue between parents and children, the relationship built between the two can provide an open space for communication. Resilient families have several characteristics based on clarity and consistency in conveying information and opinions openly to express their emotions and be able to find collaborative solutions. This image of passion is visualized in Figure 5.

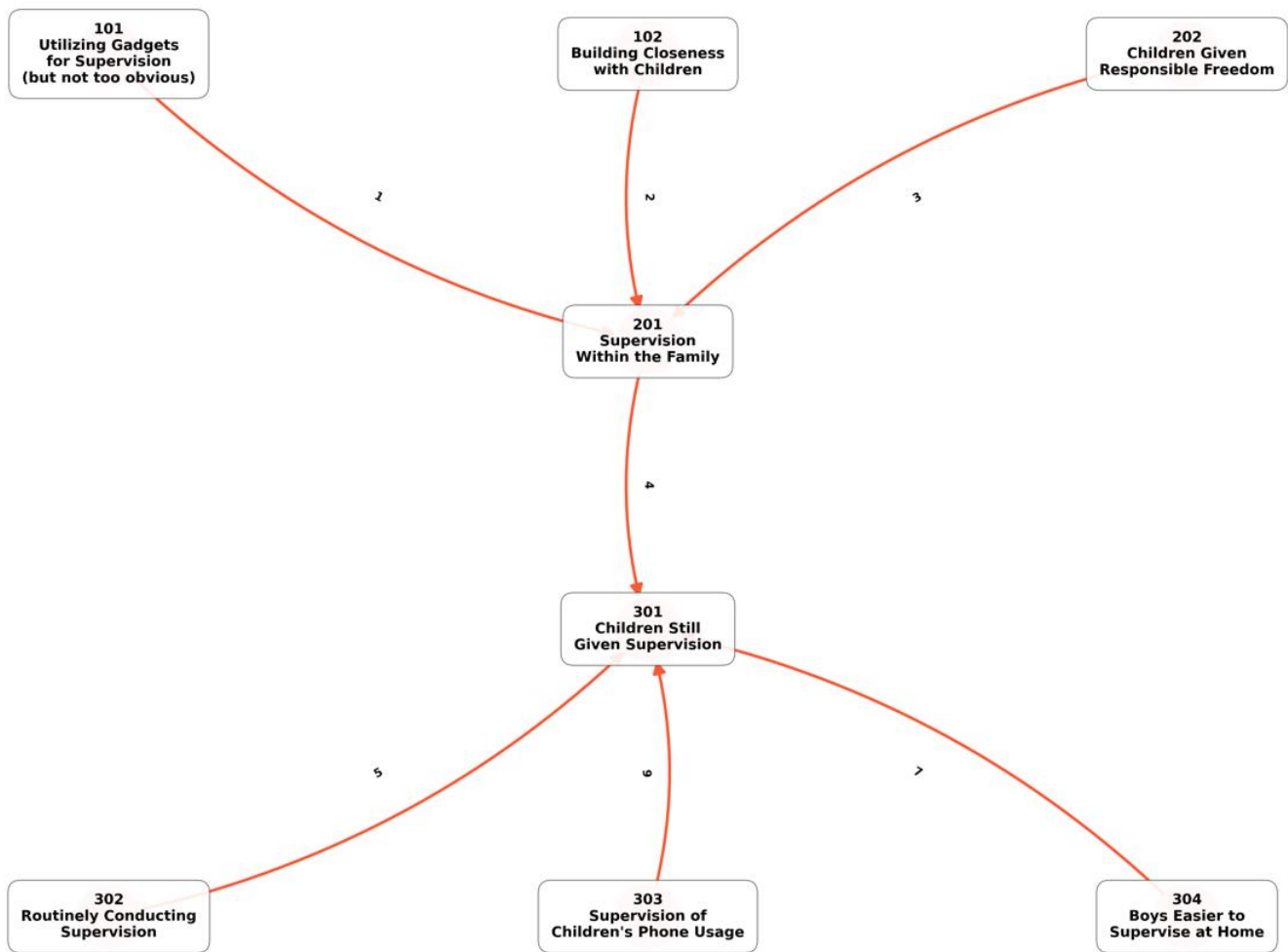


Figure 5: Establishing a supervisory process in the family.

The communication relationship between family members that is built requires a willingness to break away from the space of high authority dominance in the family. Families need to create a space of equality between parents and children—that children are not weak creatures, but children also have potential that must be developed in terms of communication. Based on the phenomenon in 5 families, it was found that through humanist dialogue between parents and children, the relationship built between the two can provide an open space for communication, because it is important in forming a resilient family so that it will be seen that in the family there is clarity and consistency in conveying information and opinions openly to express their emotions and be able to find solutions to problems promptly. Collaborative. Here is collaborative problem-solving and how to bounce back from problems based on the phenomenon that occurs in 5 families.

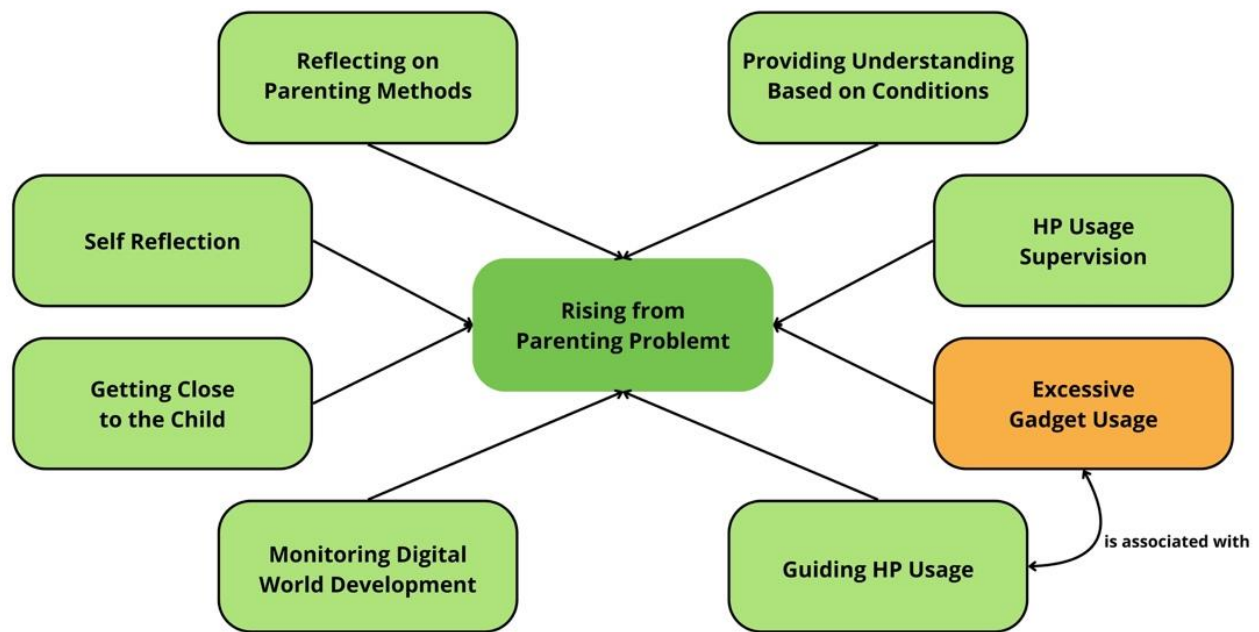


Figure 6: Collaborative problem-solving and how to bounce back from a problem.

Childcare is the main responsibility of the family in shaping the character and personality of the child. Therefore, families need to interpret critical situations and problems in parenting. Here are some of the phenomena that have occurred in 5 families that have been carried out in interpreting critical situations and problems in childcare. Become aware of the importance of the position of each family member in education and childcare. Increase parents' knowledge and awareness of raising children properly. Implementing a parenting pattern that suits the needs of the child and the family environment. The family subsystem, especially parents, is a microsystem that is considered the most important socialization agent in children's lives, so the family has a great influence in shaping children's character (Bronfenbrenner, 1998).

5. CONCLUSION

Research on 5 Javanese families shows the crucial role of the family microsystem environment in developing children's ability to solve problems and think critically in an increasingly complex digital era. These families implement various strategies to support their child's development. Efforts by families include increasing affective engagement, where parents seek to build a strong emotional bond with their children through warm and responsive interactions. In addition, families also improve communication by developing open and effective communication patterns to facilitate the exchange of ideas and feelings. Focusing on the formation of children's character is a priority, with parents instilling moral and ethical values that are important for the development of children's personalities. In addition, building harmonious relationships is also a major concern, where families strive to create a positive and supportive home environment. The application of Javanese cultural values such as politeness, respect, and harmony in daily life is also an integral part of the family strategy. Finally, improving media literacy is in focus, with parents seeking to equip children with the skills to use and understand digital media critically and responsibly.

However, this research also reveals some of the challenges faced by Javanese families in the digital era. The transformation of family communication has become one of the main issues where the increased use of technology has changed the pattern of interaction in families. Reduced in-person interaction is also a concern, with time spent physically interacting between family members decreasing due to the use of digital devices. In addition, the lack of openness in family relations is a challenge in itself, where some families experience difficulties in building open and honest communication. To address these challenges, the study recommends the development of Javanese family resilience patterns. This includes building optimism in life based on Javanese values by using Javanese philosophy and wisdom to develop a positive outlook on life. The implementation of the humanist dialogue process is also suggested by encouraging empathetic and respectful communication between family members. Finally, adopting a contextual democratic approach is becoming important, where families adapt parenting styles to the needs of the child and the demands of the digital age while still maintaining the family's core values. By implementing these strategies, Javanese families are expected to be better prepared to face the challenges of the digital era while still maintaining their traditional values.

REFERENCES

Aslan, A. (2019). Peran Pola Asuh Orangtua di Era Digital. *Jurnal Studia Insania*, 7(1), 20. <https://doi.org/10.18592/jsi.v7i1.2269>

- Astiyanto, H. (2006). Filsafat Jawa: menggali butir-butir kearifan lokal. Warta Pustaka. https://books.google.co.id/books?id=KJ_XAAAAMAAJ
- Black, K., & Lobo, M. (2008). Conceptual review of family resilience factors. *Journal of Family Nursing*, 14(1), 33–55.
- Christine W.S., Megawati Oktarina, & Indah Mula. (2010). Pengaruh Konflik Pekerjaan dan Konflik Keluarga Terhadap Kinerja dengan Konflik Pekerjaan Keluarga Sebagai Intervening Variabel (Studi pada Dual Career Couple di Jabodetabek). *Jurnal Manajemen Dan Kewirausahaan*, 12(2), pp.121-132. <http://puslit2.petra.ac.id/ejournal/index.php/man/article/view/18170>
- Daeng, N. R. (2022). Perbedaan Kepuasan Pernikahan antara Suami dan Istri dalam Dual Career Family. *Jurnal Persepsi Psikologi*, 5(1), 41-49.
- Geertz, Hildred. (1983). *Keluarga Jawa*. Jakarta: Grafiti Pers (original work published 1961).
- Geertz, H. (1961). *The Javanese family: a study of kinship and socialization*. Free Press of Glencoe. <https://ehrafworldcultures.yale.edu/document?id=oe05-020>
- Goode, W.J. (1993). *The Family (Sosiologi Keluarga)*. Terj:(Jakarta: Bumi Aksara, 2002).
- Hidayati, L. (2016). Model Pengasuhan Alternatif Pada Dual-Career Family: Pemenuhan Kebutuhan Asah, Asih, dan Asuh Anak Pada Keluarga Ayah-Ibu Bekerja di Kabupaten Tuban. *Al-Athfal: Jurnal Pendidikan Anak*, 2(2), 41-54.
- Kalil, A., Development, N. Zealand. M. of S., & Evaluation, N. Zealand. M. of S. Development. C. for S. R. and. (2003). *Family Resilience and Good Child Outcomes: A Review of the Literature*. Ministry of Social Development, Centre for Social Research and Evaluation.
- Communication patterns in Javanese families to build family resilience in the digital era (Agustina Tri Wijayanti, Siti Irene Astuti Dwiningrum and Saliman) <https://books.google.co.id/books?id= dtUAAAACAAJ>
- Ki Hadjar Dewantara. (2013). Part One: Education. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.
- Lucchini, M., Saraceno, C., & Schizzerotto, A. (2007). Dual-earner and dual-career couples in contemporary Italy. *Journal of Family Research*, 19(3), 290–310. <https://doi.org/10.20377/jfr-283>
- Lutfia, S & Kinanthi, M. R. (2016). Job Stress And Marital Satisfaction Among Husband in Dual-Earner Marriages. *Proceedings on Social Science and Humanities*, 1.
- Luthar, S. S., Cicchetti, D., & Becker, B. (2000). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development*, 71(3), 543–562. <https://doi.org/10.1111/1467-8624.00164>
- Mackay, F. (2004). Gender and political representation in the UK: The state of the ‘discipline.’ *The British Journal of Politics and International Relations*, 6(1), 99–120.
- Magnis-Suseno, F. (2003). *Etika Jawa: sebuah analisa falsafi tentang kebijaksanaan hidup Jawa*. Gramedia Pustaka Utama. <https://books.google.co.id/books?id= qnknqEACAAJ>
- Mardimin, Y. (1994). *Jangan tangisi tradisi: transformasi budaya menuju masyarakat Indonesia modern*. Kanisius. <https://books.google.co.id/books?id=pLxqAAAACAAJ>
- Mulder, C. H. (2007). Choice: a Challenge for New Research. *Population, Space and Place*, 13(April), 265–278.
- Mullin, W. J., & Arce, M. (2008). Resilience of families living in poverty. *Journal of Family Social Work*, 11(4), 424–440. <https://doi.org/10.1080/10522150802424565>
- Nichols, W. C. (2013). Roads to understanding family resilience: 1920s to the twenty-first century. In In D.S. Becvar (ed). *Handbook of family resilience*. New York: Springer Science. Business Media Handbook of Family Resilience. (2013). Britania Raya: Springer New York.
- Pamungkas, O. Y., Hastangka, H., Raharjo, S. B., Sudigdo, A., & Agung, I. (2023). The spirit of Islam in Javanese mantra: Syncretism and education. *HTS Teologiese Studies/Theological Studies*, 79(1), 1–7. <https://doi.org/https://doi.org/10.4102/hts.v79i1.8407>
- Pamungkas, O. Y., Zuhrah, F., Purwoko, D., & Masjid, A. Al. (2024). Exploring the Cultural Significance of Javanese Literature: A Study of Mantras. *International Journal of Society, Culture & Language*, 12(2), 138–149. <https://doi.org/https://doi.org/10.22034/ijsc.2024.2025848.3440>
- Patterson, J. M. (2002). Understanding family resilience. *Journal of Clinical Psychology*, 58(3), 233–246. <https://doi.org/10.1002/jclp.10019>
- Patterson, J. M. (2002). Integrating Family resilience and family stress theory. *Journal of Marriage and Family*, 64, 349–360.
- Patterson, J. M. (2002). Understanding family resilience. *Journal of clinical Psychology*, 58(3), 233–246.
- Rahmatika, N. S., & Handayani, M. M. (2012). Hubungan antara bentuk strategi coping dengan komitmen perkawinan pada pasangan dewasa madya dual karir. *Jurnal Psikologi Pendidikan Dan Perkembangan*, 1(3), 1–8. http://www.jurnal.unair.ac.id/filerPDF/110911153_Ringkasan.pdf
- Ritzer, G. (1980). *Sociology: A Multiple Paradigm Science*. Allyn and Bacon. <https://books.google.co.id/books?id=8rawAAAAIAAJ>
- Ritzer, G. (2009). *Sociology: A Science with Dual Paradigms*. Jakarta: Rajawali Press
- Sixbey, M. T. (2005). Development of the family resilience assessment scale to identify family resilience constructs. University of Florida.
- Soekanto, S. (2004). *Sociology of the Family (About the family, and children)*. Jakarta: CV. Rajawali.
- Suseno, F. M. (1984). *Javanese Ethics: A Philosophical Analysis of Javanese Life Wisdom*. Jakarta (ID): Gramedia Pustaka Utama.
- Sumodiningrat, G., Wiwoho, B., Basri, H., & Jatnika, Y. (1998). *Kepemimpinan Jawa: falsafah dan aktualisasi*. Bina Rena Pariwisata. <https://books.google.co.id/books?id=F89bAgAACAAJ>
- Suprpto, S., Widodo, S. T., Suwandi, S., Wardani, N. E., Hanun, F., Mukodi, M., Nurlina, L., & Pamungkas, O. Y. (2023). Reflections on Social Dimensions, Symbolic Politics, and Educational Values: A Case of Javanese Poetry. *International Journal of Society, Culture and Language*, 11(2), 1–12. <https://doi.org/https://doi.org/10.22034/ijsc.2023.2006953.3095>
- Walsh, F. (2015). *Strengthening Family Resilience*, Third Edition. Guilford Publications. https://books.google.co.id/books?id=RY1_CgAAQBAJ
- Walsh, F. (2006). *Strengthening Family Resilience (third edition)*. New York: The Guilford Press.
- Walsh, F. (1996). The concept of family resilience: Crisis and challenge. *Fam Proc* 35: 261-281. doi: <http://10.1111/j.1545-5300.1996.00261.x>
- Walsh, F. (2002). A family resilience framework: Innovative practice application. *Family Relations*, Vol. 51, No. 2, 130-137. doi: <http://dx.doi.org/10.1111/j.1741-3729.2002.00130.x>
- Walsh, F. (2003). Family resilience: A framework for clinical practice. *Family Process*, 42(1), 1-18. doi: <https://doi.org/10.1111/j.1545-5300.2003.00001.x>
- Walsh, F. (2006). *Strengthening Family Resilience 2nd Edition*. New York: The Guilford Press.
- Walsh, F. (2007). Traumatic loss and major disasters: Strengthening family and community resilience. *Family Process*, 46(2), 207. doi: <https://doi.org/10.1111/j.1545-5300.2007.00205.x>
- Walsh, F. (2012). Strengthening family resilience: Overcoming life challenges. In Scabini, E., & Rossi, G. (eds.). *Family Transitions and Families in Transition*. Milan: Centre for Studies and Research on the Family, Catholic University of the Sacred HeartAslan, A.

(2019). Peran Pola Asuh Orangtua di Era Digital. *Jurnal Studia Insania*, 7(1), 20. <https://doi.org/10.18592/jsi.v7i1.2269>