



Enhancing family resilience through spirituality and positive psychology-based interventions

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Abstract

Purpose - This study aimed to examine the role of spirituality and positive psychology interventions with family resilience, as is expected together; if family resilience increases, the community will become empowered and rise together. The hypothesis proposed in this study is that spirituality and positive psychology interventions increase family resilience in the new average era.

Method - The research participants were 40 people. The research method is quasi-experimental.

Result - In the Independent Sample t-test, the value of sig (2-tailed) is $0.000 < 0.05$; it can be concluded: "There is a difference in the average family resilience between the experimental group and the control group." In calculating the percentage N-Gain, the mean value in the control group is 4.27%, while in the experimental group, 65.33% is in the category (quite effective). The change in the control group was 20%. Meanwhile, the experimental group showed a change from the initial 11.29% to 65.33%. The SPP intervention plays a significant role in increasing the family resilience of parents in the era of the new order.

Implication - This Method suggests improving the skills performance in family resilience. The conclusion is that the intervention of spirituality and positive psychology significantly increases family resilience in the era of adaptation to new habits and is expected to help realize prosperity in the new normal.

Originality - This study is the first research to use spirituality and positive psychology-based interventions to increase family resilience.

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Kata kunci:

Ketahanan keluarga, spiritualitas, psikologi positif.

Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk menguji peran spiritualitas dan intervensi psikologi positif dengan ketahanan keluarga, seperti yang diharapkan bersama, jika ketahanan keluarga meningkat, maka masyarakat akan menjadi berdaya dan bangkit bersama. Hipotesis yang diajukan dalam penelitian ini adalah intervensi spiritualitas dan psikologi positif berperan dalam meningkatkan resiliensi keluarga di era new normal.

Metode - Partisipan penelitian berjumlah 40 orang. Metode penelitian yang digunakan adalah kuasi eksperimen.

Hasil - Pada uji Independent Sample t-Test diperoleh nilai sig (2 tailed) sebesar $0.000 < 0.05$, maka dapat disimpulkan "terdapat perbedaan rata-rata resiliensi keluarga antara kelompok eksperimen dan kelompok kontrol". Pada perhitungan persentase N-Gain, nilai rata-rata pada kelompok kontrol sebesar 4,27% sedangkan pada kelompok eksperimen sebesar 65,33% berada pada kategori (cukup efektif). Perubahan pada kelompok kontrol sebesar 20%. Sedangkan pada kelompok eksperimen menunjukkan perubahan dari yang semula 11,29% menjadi 65,33%. Intervensi SPP berperan secara signifikan dalam meningkatkan ketahanan keluarga orang tua di era orde baru.

Implikasi - Metode ini menyarankan untuk meningkatkan kinerja keterampilan dalam ketahanan keluarga. Kesimpulannya adalah intervensi spiritualitas dan psikologi positif secara signifikan berperan dalam meningkatkan resiliensi keluarga di era adaptasi kebiasaan baru dan diharapkan dapat membantu mewujudkan kesejahteraan di tatanan baru.

Orisinalitas - Penelitian ini merupakan penelitian pertama yang menggunakan intervensi berbasis spiritualitas dan psikologi positif dalam meningkatkan resiliensi keluarga.

Introduction

Families are eternal educators for children and adolescents. In each human life span, children, adolescents, adults, and the elderly experience a crisis at every stage of development (Santrock, 2005; Sarwono, 2011; Yusuf, 2009). Throughout human life, people are always met with life's problems and face difficulties in connection with challenging events or conditions, as experienced by people around the world who are facing the COVID-19 virus attack, which is a condition that causes individuals to experience many changes in almost all aspects of their lives. This condition is experienced not only by adults but also by children, adolescents, and the elderly. According to data from the COVID-19 Task Force as of July 2020, the pandemic is prone to giving emotional stress to children and adolescents, such as excessive fear and boredom. The process of distance learning can also carry the risk of mental health problems for children and adolescents. Based on studies that have been conducted, it is stated that 37% of children and adolescents cannot manage study time, 30% of children and adolescents have difficulty understanding lessons, and 21% of children and adolescents do not understand teacher instructions (Adolescent Psychiatric Disorders During the Covid-19 Pandemic and Lockdown., 2020). This proves that psychosocial stress tends to increase among children and adolescents, and some study results show that children and adolescents also experience physical and verbal violence (CDC, 2020); (Adolescent Psychiatric Disorders During the Covid-19 Pandemic and Lockdown., 2020).

Determination of focus on adolescents who are still students is motivated by the challenges that must be faced; in addition to meeting physical and psychological changes as a task of their development as a transition period, they are also faced with demands for changes in the pattern of the teaching and learning system which initially can directly become online. Challenges faced by families during the pandemic include the development of a sedentary lifestyle (use of digital platforms to increase, excessive screen exposure, unique challenges, changing habits, rearranging habits, anxiety, uncertainty), which requires parenting skills, motivation to learn, patience, to adjustment efforts (adaptation), both from the parents and children and all family members to survive in the era of the new order, so that the needs of family members are still met. An ability to survive in difficult circumstances and strive to learn and adapt to circumstances to rise to become a more resilient human being, creative in finding solutions, steadfast, challenging, and persistent is called resilience.

Resilience is becoming an increasingly important discussion for children, adolescents, students, parents, educators, schools, and the community as a result of the COVID-19 pandemic that occurred in 2021. This situation triggers stress for children, adolescents, and parents, mainly because of life changes that will cause various risks. Resilience is the ability to rise from negative experiences or risky situations, even becoming stronger during those negative experiences (Maent, n.d.; Nce in Development: The Importance of Early Childhood., n.d.; Reivich, K., & Shatte, 2002).

The National Network for Family Resilience has explained family resilience as the ability of families to use their strengths to face every difficulty, obstacle, or challenge in life positively. Family resilience also includes the ability of families to return to their pre-crisis level. This also means that when one day the family faces serious problems that make the family situation worse and full of pressure, then with the family's capabilities, they can try to overcome the problem completely and immediately return to ideal conditions as when the issue had not been faced. The condition of the

COVID-19 pandemic has an impact on all walks of life, in all aspects of human life, as well as many psychological problems in society, increased anxiety, and depression experienced by family members. Therefore, resilience is a significant factor and is increasingly needed by the family as a societal subsystem.

Family resilience is rooted in an understanding of individual resilience. This concept not only discusses how families can survive and adapt well when facing a pandemic situation, trauma, tragedy, or significant difficulties but also includes the ability of families to rise from crises such as the COVID-19 pandemic and the new normal in 2015. 2020 is experienced by society in general. Family resilience can be achieved from a combination of various positive behavioral patterns and functional competencies possessed by each family member in reacting to a stressful environment (McCubbin, H. I., & McCubbin, 1996).

Family resilience explains a more complex psychological concept, considering the family consists of several individuals. A family's resilience is the result of interactions between individuals in the family. According to Hawley and Dehan 1996, family resilience describes the condition of families who can adapt and succeed through stress both now and in the future. A resilient family will respond positively to every difficulty by using unique ways, according to context, level of problem, interactive combination of risk and protective factors, and taking into account the point of view of all family members. McCubbin and McCubbin provide an understanding of family resilience as a pattern of positive behavior and functional abilities of individuals and family units shown when dealing with difficult or stressful situations. This positive pattern further determines the power of the family to recover from the pressures of the problems faced while maintaining its integrity as a unit and the welfare of all members or parts of it (VanBreda, 2001).

Olson and DeFrain (2003) define family resilience as a strong family condition that allows the family to face and solve various problems. Furthermore, it is said that resilience is possessed by a committed family, in which individuals can respect each other, spend time together, communicate clearly, and deal with crises positively. (Mackay, 2003).

Meanwhile, according to Walsh, family resilience is a series of coping and adaptation processes within the family as a functional unit when the family is faced with very stressful situations or conditions (Walsh, 2006). Family resilience is not just the ability to overcome and survive in difficult situations but also to use these difficulties to develop themselves and relationships with others further. (Simon, J. B., Murphy, J. J., & Smith, 2005) mentions that three things affect family resilience, namely: (1) The duration of difficult situations faced by the family, meaning that the longer the time of complex problems faced by the family, the more it requires adjustment efforts from the family. All family members are dealing with it. (2). The stage of family development when experiencing a crisis also determines the challenge or crisis faced and the family has strength in overcoming and rising from the crisis. (3). Internal and external sources of support: This means that families who actively utilize various sources of support, internally and externally (family, relatives, friends, community, and so on) will have better potential to achieve resilience.

A resilient family will not always consist of entirely resilient family members, individuals who personally possess and can develop resilience. There may be some family members who tend to be psychologically weak when facing severe problems. However, it is still possible to achieve resilience because several essential components can be maintained and strengthened in the interactions between individuals. Based on a literature review conducted by Kalil (Kalil, 2003), the components or aspects of family resilience are as follows: (1) family cohesion, (2) family belief system, (3) The role of Religion; (4). Strategic Coping; (Communication); (5) Parenting Style. Meanwhile (Walsh, 2006) states that the family resilience framework is built through three components, which are the key processes for family resilience. The three key processes are as follows: (1). family belief system, (2). organizational pattern, (3). communication and problem-solving processes.

Walsh (2006) explains that family belief systems are at the core of all family functioning and are a strong impetus for developing resilience. Families deal with crises and difficulties by giving meaning to them by relating them to the social environment, cultural and spiritual values, previous generations, and the hopes and desires of the future. How the family views the problem, and the solution options can make the family unable to overcome the problem or even become hopeless and not function properly. Walsh (2006) suggests three critical areas in the family belief system: giving meaning to difficulties, a positive outlook, and transcendence and spirituality. Meanwhile, the family belief system, according to Meadows (2015), includes providing definition to problems, a sense of control, a sense of coherence, the belief that the family will survive and thrive, a positive outlook, having a family identity, transcendence and spirituality, and a world view (Meadows, S, O., Beckett, M, K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015).

In this study, the researcher uses the theory from Walsh (2006) with the following explanation: (a). Interpreting a crisis situation: the family's view that the difficulties they are experiencing are reasonable and taking lessons from what happened is very important for resilience (Antonovsky in Walsh, 2006). Families who see adversity as a common challenge and a natural thing to occur in family life can encourage families to survive and rise from these difficulties (Walsh, 2015). Giving meaning to adversity is the ability to see definition in challenging life events. For example, "I am strong because I got over it" is related to transcendence, spirituality, and a worldview (Walsh, 2006). (b) Positive outlook: A positive outlook is essential for resilience (Walsh, 2006) view life that focuses on the positive aspects of life events without looking at the negative aspects (Meadows, S, O., Beckett, M, K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015). (Walsh, 2006). A positive view is seen in family members' initiative and persistent effort in dealing with difficulties, mastering situations that can be controlled and accepting conditions that are not. It can be held.

Santrock stated that the important thing in the mindset is a growth mindset because individuals will believe that their qualities can change according to their efforts (Santrock, 2011). People with an optimistic attitude will have confidence in carrying out their daily work. They also tend to be happier in life. Families with positive views have hope for a better future, look at things optimistically, are confident in dealing with problems, and maximize their strengths and potential. (c). Transcendence and spirituality are essential values and goals that help families deal with

problems. Transcendent provides meaning, purpose, and relationships outside of a person, his family, and the difficulties faced (Walsh, 2020).

JID | 366 Transcendent provides clarity about one's life and provides support when experiencing stress. Transcendent values can make a person value his life and relationships with others as valuable and essential. In the family, transcendent values can make them see reality from a broader perspective and always raise hope. Spirituality is an appreciation of the embedded values that make a person able to interpret and feel oneness and connectedness with others. Spirituality can be experienced by a person both in and outside the religious environment (Mubarok and Karim, 2022). Religion and spirituality offer comfort and wisdom behind adversity. Personal beliefs make a person resilient in the face of adversity and able to overcome challenges (Werner and Smith in (Walsh, 2020). Not only through religious activities can a person find guidance from his experiences with nature, social activities, or gathering with other individuals who hold belief systems (Sixbey, 2005).

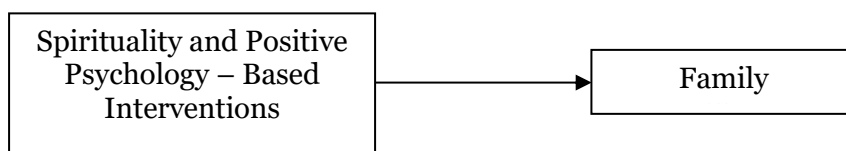
Family organizational patterns are maintained by external and internal norms and are influenced by family culture and belief systems. To deal effectively with crises and adversity, families must mobilize and manage their resources, withstand pressure, and reorganize these resources according to changing conditions (Walsh, 2020). There are three elements of the organizational pattern, namely flexibility, connectedness, and social and economic resources, with the following explanations: (a). Flexibility or adaptability: Flexibility includes adapting to change by bouncing back, rearranging, and adapting to changing situations. Flexibility can also be realized by continuing to carry out activities and habits routinely carried out by the family to maintain continuity and restore family stability that can encourage resilience. The pattern of authoritative leadership, cooperation in parenting, and the existence of equality and mutual respect are also forms of flexibility that can promote the formation of resilience (VanBreda, 2001). (b). Connectedness: In life, humans experience both separation and belonging to a group. However, to function correctly, both must occur in balance (Patterson, 2002a). Connectedness is shown in the commitment of family members to one another to maintain a balance by respecting individual needs and differences (Kalil, 2003). Emotional connection between family members is essential for a family to function correctly (Mackay, 2003). Families with strong ties tend to feel satisfied and connected with what is in the family (Olson and Gorel (Walsh, 2020). they work as a team; how integrated family members are in the unit (Meadows, S O., Beckett, M K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015).

Forms of connectedness in the family are mutual support, cooperation, commitment, and respect for individual differences, wishes, and boundaries (c) Social and economic resources or meeting social and financial needs. Extended families and social networks can provide help, emotional support, and a sense of belonging to a group in dealing with crises. When families experience difficulties in dealing with problems within the family, they tend to n ask for outside help, such as extended family, friends, neighbors, and their community. In addition, it is necessary to strengthen its functioning. Families must also obtain economic stability while balancing work and family life (Walsh, 2015). Benokraitis explained that the family plays a role in meeting security and financial stability needs, such as food, protection, clothing, and material resources for survival (Benokraitis, 1996).

Communication patterns within the family can make family expectations compact and flexible to achieve the family's core functions (Patterson, 2002b). Communication is at the core of the process of meaning in the family, how family members accept themselves and their relationships with others, and how they perceive their challenges (Mackay, 2003). Good communication can help families achieve function and meet the needs of family members (Patterson, 2002a). According to Kalil (Kalil, 2003), the family can function effectively when the message received is clear, correct, and consistent; family members share feelings and tolerate differences; use humor and avoid blaming each other; and when problems are seen as shared responsibility and resolved by shared decisions focused on mutual success. Mackay explains that an effective communication process is critical to build in the family to determine decision-making, negotiate, agree on joint decisions, and have reciprocal relationships with each other in family life (Mackay, 2003).

According to Walsh (2020), there are three aspects of good communication, clarity, emotional expression, and collaborative problem-solving, as described below. (a). Clarity: Clarity in communication includes information conveyed directly, precisely, expressly, and honestly. Each member has the same information and understanding of the crisis, and there is open communication within the family (Walsh, 2020). Use a clear communication style; clear and consistent message delivery, both in words and in action (Meadows, S O., Beckett, M, K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015). (b). Expression of emotions: A well-functioning family can express the feelings they feel comfortably, positive emotions such as happiness, gratitude, love, and hope, as well as negative emotions such as sadness, fear, anger, and disappointment (Walsh, 2015). In addition, family members also understand each other and what other family members feel. Family members are also responsible for how they think by not blaming others for it, as well as interactions that are colored with fun things such as humor (Meadows, S, O., Beckett, M, K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015). (c). Collaborative problem solving: Effective problem solving is essential for families to deal with crises and difficult situations. This effective problem-solving process includes the identification of problems and related causes, brainstorming about possible solutions, sharing in decision-making, focusing on goals by trying to take concrete steps, and learning from mistakes (Meadows, S, O., Beckett, M, K., Bowling, K., Golinelli, D., Fisher, M, P., Martin, L, T., Meredith, L, S., & Osilla, K, 2015). Walsh (2006) explains that problem-solving is essential for families to face crises and difficult situations.

Figure 1. Theoretical Framework



Research Methods

The method used in this research is quasi-experimental research with the sampling technique purposive sampling, a sample of 40 people based on the criteria as parents in the Jatisari Mijen area, Semarang. The data collection technique used the Family Resilience Scale based on Walsh's theory. Instrumental aspects are belief systems, organizational patterns, and communication processes.

The variables in this study are classified in Table 1. Family resilience (Y); Spirituality and positive psychology-based intervention (X). The data analysis technique used the paired sample t-test, carried out on two data groups.

Table 1 Definition of variables

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Variable	Indicator
Family resilience (Y)	<ol style="list-style-type: none"> 1. Belief system 2. Family relationship pattern 3. Ways of communication in the family
Spirituality and positive psychology-based intervention (X)	<ol style="list-style-type: none"> 1. Meaning, value, transcendental, connectedness, becoming 2. positive life experiences; explore positive personality traits, individual talents, and strengths; explore positive social institutions

Results and Discussion

Table 2 Descriptive statistic

Class Group	N	Min	Max	Mean	Std. Dev
N Gain Prosen					
Control Group	20	.00	20.63	4.2708	5.19928
Experimental Group	20	11.29	60.00	40.2578	12.16153

Several techniques of spiritual intervention and positive psychology, namely: (1) Gratitude deviation: gratitude; (2). Three good things that are carried out are thinking, writing, and reflecting on positive experiences experienced (3)Using your signature strength; (4) Spiritual tasks of aging, which consist of finding the highest meaning, transcendence, and focused relaxation. Positive psychological intervention is defined as an intervention that aims to increase positive feelings, behavior, and/or cognition (Schueler & Parks, 2014; Seligman, 2013). The effort made in this research is to use a positive psychological approach (Compton, 2005), which Seligman developed as a method for building positive emotions, character strengthening, and a sense of meaning, as well as strengths related to value and importance. , purpose of life, transcendence, spirit, and existence.

Normality Test: The normality test was carried out on two data, namely the pre-test and post-test of the experimental group and the control group. This study obtained the normality test using the Kolmogorov-Smirnov or Shapiro-Wilk test.

Table 3 Normality Test Results

Group	Kolmogorof-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre_Experiment	.142	20	.200*	.946	20	.307
Post_Experiment	.175	20	.109*	.942	20	.266
Pre_Control	.127	20	.200*	.949	20	.359
Post_Experiment	.097	20	.200*	.945	20	.299

Based on Table 3 above, for all data of the experimental and control groups, pre-test and post-test showed that the sig value of Kolmogorov Smirnov and Shapiro Wilk > 0.05. So it can be concluded that from this distribution, it states normal. Because the research data is normally distributed, the research can be continued using parametric statistics: (1) Paired sample t-test; (2). Homogeneity Test; (3). Test independent sample t-test

The paired sample t-test, also known as the two-sample paired test, is intended to determine whether there is a difference in the mean (mean) of the two paired samples. The requirement in the paired sample t-test is that the data is normally distributed. The paired sample t-test is used to answer the first hypothesis, namely, "Is there a significant effect of the Spirituality and Positive Psychology (SPP) intervention on the family resilience value of parents." The paired sample t-test was carried out on two groups of data: (1) The experimental class pre-test data was paired with the experimental post-test; (2). The control class pre-test data was paired with the control class post-test data

Table 4 Paired Sample’s Test Results

Variable	Mean	Std. Dev	t	Sig.(2-tailed)
Pair 1 pre-test experiment	-23.00	8.448	-12.176	0.000
Post-test experiment				
Pair 2 pre-test control	-2.600	3.283	-3.542	0.002
Post-test control				

Based on Table 4, the sig value is obtained. (2 tailed) of $0.000 < 0.05$, it can be concluded that there is a difference in the average family resilience score of parents for the pre-test of the experimental group and the post-test of the experimental group after being given the SPP intervention (Spirituality and Positive Psychology). Based on the output of Pair 2, the value of sig was obtained. (2 tailed) of $.002 < 0.005$, it can be concluded that there is a difference in parents' average family resilience score for the pre-test of the control group and the post-test of the control group without being given treatment in the form of SPP intervention. The decision from the analysis was that there was a significant effect before (pretest) and after (post-test) the SPP intervention was given to the parents' family resilience scores. To see more clearly, the average family resilience score before and after the SPP intervention can be seen in Table 5.

Table 5 Paired Sample Statistic Results

	Mean	N	Std. Dev	Std. Error Mean
Pair 1 pre-test experiment	39.15	20	4.955	1.108
Post-test experiment	79.00	20	5.272	1.179
Pair 2 pre-test control	41.60	20	10.860	2.428
Post-test control	44.20	20	10.237	2.289

Family Resilience Value The overall mean (mean) of parents in the experimental group significantly increased from 39.15 to 79.00.

Table 6 Descriptive Statistics Test Results

	N	Correlation	Sig.
Pair 1 pre-test experiment & Post-test experiment	20	0.89	.710
Pair 2 pre-test control & Post-test control	20	0.953	.000

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Table 7 Homogeneity of Variance Test Results

Family Resilience	Levene Statistic	df1	df2	Sig.
Based on Mean	8.474	1	38	.006
Based on Median	7.645	1	38	.009
Based on the Median and with adjusted df	7.645	1	31.138	.009
Based on trimmed mean	8.446	1	38	.006

Based on Table 7, the significance based on the mean value is $0.06 > 0.05$, so it can be concluded that the data variance of the experimental and control post-test is homogeneous. Thus, if the conditions are met, then the next test that is carried out is the Independent Sample t-test.

Table 8 Independent Sample Test Results

Levens's Test for Equality of Variance	t-test for Equality of Means					
	F	t	df	Sig	Lower	Upper
Equal variance assumed	84	13.516	38	.000	29.588	40.012
Equal variance not assumed	74	13.516	28.414	.000	29.529	40.071

Based on Table 8, the value of sig (2-tailed) is $0.000 < 0.05$; it can be concluded: "There is a difference in the average family resilience between those receiving SPP intervention and the group not receiving the intervention." For more details, the average post-test for the experimental class and the control class can be seen in the following statistical table:

Table 9 Group Statistics Test Results

Group	N	Mean	Std. Dev	Std. Error Mean
1	20	79.00	5.272	1.179
2	20	44.20	10.237	2.289

Based on Table 9, it can be said that there is a difference in the level of family resilience of parents between the experimental group and the control group. This difference can also be seen from the results of the experimental group's Mean of 79.00, while the control group's was 44.20. Because there is a significant difference, it can be said that "there is an influence" on the intervention of Spirituality and Positive Psychology (SPP) on increasing the family resilience of parents in the era of the new order.

Based on the results obtained indicating that there are differences in the results of the level of family resilience of parents between those who receive SPP intervention and parents who do not receive treatment, the researchers tested the effectiveness of the SPP intervention using Normalized Gain (N-Gain). In calculating N Gain, the percentage shows a result of 0.653, which meets the

medium criteria. This means the application of Spirituality and Positive Psychology interventions to increase family resilience in the medium category. Based on the calculation of the percentage N-Gain, it can be seen that the mean value in the control group is 4.27% (not effective). In contrast, in the experimental group, 65.33% is in the category (quite effective). The control group showed a change of 20% between pretest and posttest. Meanwhile, the experimental group showed a change from the initial 11.29% to 65.33%. So, it can be said that the SPP intervention plays a significant role in increasing the family resilience of parents in the era of the new order.

Based on research findings, family resilience can be pursued through specific intervention approaches. There was a significant difference between parents who received the SPP intervention and those who did not. So, the criteria for the adequacy of the effectiveness of SPP interventions in playing a role in family resilience can also be influenced by other factors. The results of the study are in line with (Kotera et al., 2021; Walsh, 2020; Komarudin et al, 2022), including the ability to develop positive psychology, positive outlook, spirituality, family member agreement, flexibility, communication, financial management, time together, interests. in doing recreation together, routines and rituals, and social support.

Based on the results of the one-way ANOVA, compare means analysis on the family resilience variable analysis by looking at the posttest value between the control group and the experimental group. The study results align with (DeBiase et al., 2021; Henry, C. S., Hubbard, R. L., Struckmeyer, K. M., & Spencer, 2018), who explained that various therapies are a combination of psychological and psychological approaches. Religion can strengthen a person's psychological well-being, including, in this case, family resilience.

Conclusion

Based on the results of research on the role of spirituality and positive psychology interventions on the tendency to increase parental Family Resilience during the pandemic, parents were given positive psychological and spirituality-based interventions. The hypothesis in this study is accepted. It is proven that SPP intervention plays a significant role in increasing family resilience. This study also proves a significant difference in the family resilience score between the group of parents who received the intervention and the group of parents who did not.

The limitation of this study lies in determining whether the participants are parents (people in the developmental range of early adulthood, middle adulthood, and late adulthood). So, in determining family resilience, we only measure the family resilience of adults. In addition, the limitations in this study were carried out during the social distancing period so that the final result of family resilience could be purely the influence of the intervention or due to other effects.

Based on research findings, family resilience can be pursued through specific intervention approaches. There was a significant difference between parents who received the SPP intervention and those who did not. So that the criteria for the adequacy of the effectiveness of SPP interventions in playing a role in family resilience can also be influenced by other factors, including the ability to develop positive psychology, positive outlook, spirituality, family member agreement, flexibility, communication, financial management, time together, interests. in doing recreation together, routines and rituals, and social support, it is hoped that when all the factors are continuously pursued, the family resilience in the family will be realized optimally. Future research suggests using

research with designs other than experiments and other variables, such as mediation and moderators.

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