

Family Schools in Enhancing Gender Partnerships and Socio-psychological and Cultural Resilience

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Abstract: Inequality in gender roles is still one of the causes of low psycho-social and sociocultural resilience in families. In response to this issue, the Family School Program is present to build equal gender partnerships and strengthen family resilience. This study used a quantitative approach with descriptive analysis, involving 86 purposively selected Family School participant families. The instrument used was the Family Resilience questionnaire from the Ministry of PPPA. The results showed that 77 families had implemented gender partnership, while 9 had not. A total of 54 families had socio-psychological resilience, and 73 families showed sociocultural resilience. Overall, 19 families were rated as low resilience, 63 as moderate, and only 3 as high. This research shows that most families are at the medium level of resilience. This study looks at the integration of gender and cultural perspectives in the context of family strengthening and contributes to more effective family-school development programs and psycho-social and local value-based interventions.

Keywords: family school; gender partnership; socio-cultural resilience; socio-psychological resilience

Abstrak: Ketimpangan peran gender masih menjadi salah satu penyebab rendahnya ketahanan psikososial dan sosiokultural dalam keluarga. Sebagai respon terhadap isu ini, Program Sekolah Keluarga hadir untuk membangun kemitraan gender yang setara serta memperkuat ketahanan keluarga. Penelitian ini menggunakan pendekatan kuantitatif deskriptif, melibatkan 86 keluarga peserta Sekolah Keluarga yang dipilih secara purposif. Instrumen yang digunakan adalah kuesioner Ketahanan Keluarga dari Kementerian PPPA. Hasil menunjukkan bahwa 77 keluarga telah menerapkan kemitraan gender, sementara 9 belum. Sebanyak 54 keluarga memiliki ketahanan sosial-psikologis, dan 73 keluarga menunjukkan ketahanan sosiokultural. Secara keseluruhan, 19 keluarga berperingkat ketahanan rendah, 63 cukup, dan hanya 3 berperingkat tinggi. Penelitian ini menunjukkan bahwa sebagian besar keluarga berada pada tingkat ketahanan menengah. Kajian ini mencoba melihat integrasi perspektif gender dan budaya dalam konteks penguatan keluarga, dan berkontribusi pada program pengembangan sekolah keluarga yang lebih efektif serta intervensi berbasis psikososial dan nilai lokal.

Kata Kunci: sekolah keluarga; kemitraan gender; ketahanan sosial-budaya; ketahanan sosial-psikologis

A. Introduction

The development of the globalization era, which is also followed by increasingly complex social inequality, makes families face various structural and cultural challenges that can disrupt their internal stability. Changing work patterns and increasing economic demands also affect the dynamics of relationships between family members. One of the crucial issues that remains in the spotlight is the inequality of gender roles in family life, which has an impact on reducing social-psychological and cultural resilience. Inequality in the division of domestic roles and decision-making in the family not only affects the emotional balance in the family, but also increases the family's adaptability to pressures and changes that occur.

Unbalanced workloads, where women bear most of the household chores and childcare responsibilities, while men are less involved, have become a widely experienced problem in family life.¹ This condition not only drains physical energy but also negatively affects women's mental and emotional health. The pressure triggers prolonged stress, decreases satisfaction with family life, and disrupts communication and trust between family members.

Gender inequality in the household decision-making process often puts women in a less empowered position, so that their space to play a role in determining the direction and policies of the family is limited.² This phenomenon shows that women's contributions in the economic and social fields have not been fully recognized proportionally, because many family strategy decisions are still centered on men, especially in environments that are still strongly influenced by patriarchal values. When decision authority rests only with one party, the opportunity to build a balanced partnership in the family is hampered, and this condition has the potential to cause tension or conflict, as well as reduce the effectiveness of communication.³ In the long run,

¹ Anu K. Das, Nishant Goyal, and Dipanjan Bhattacharjee, "Work Engagement & Occupational Stress, Job Burnout, Family-work & Work-family Conflict of Married & Single Women Working in Government Sector: A Comparative Study." [Doctoral Thesis]. (Ranchi University, 2020), 2.

² Dwi Dasa Suryantoro, "Peran Perempuan dalam Pengambilan Keputusan Keluarga di Era Modern Perspektif Hukum Keluarga Islam," *Usrah: Jurnal Hukum Keluarga Islam* 6, no. 1 (2025): 38–51, <https://doi.org/10.46773/usrah.v6i1.1688>.

³ Herien Puspitawati and Mardiyah Kartini Siswati, "Peran Gender, Pengambilan Keputusan, dan Kesejahteraan Keluarga Dual Earner," *Jurnal Ilmu Keluarga dan Konsumen* 10, no. 3 (2018): 169–80, <https://doi.org/10.24156/jikk.2017.10.3.169>.

such a pattern can reinforce gender stereotypes that position women as passive, hinder children's psycho-social development, and erode the family's cultural resilience due to the process.

Understanding these dynamics is based on several theories that serve as conceptual frameworks. Connell, through gender role theory, asserts that the social construction of the roles of men and women in the family is inseparable from the power relations that shape the division of these roles.⁴ Meanwhile, Walsh in family resilience theory argues that resilient families can create shared meaning, maintain emotional harmony, and show a head start when facing change dynamics.⁵ This condition will help the family's capacity to survive, adapt, and thrive during the crisis faced. It shows that families can actively mobilize internal family resources, such as emotional support, communication skills, and external resources through social networks and community support.

Through family systems theory, Bowen emphasizes the importance of healthy interaction and communication patterns in maintaining family stability and functioning.⁶ As a complement, Bem's gender schema theory explains that individual perceptions of gender roles are formed early on by internalizing social values and norms.⁷ These four theories collectively provide a comprehensive analytical framework to examine how gender equality practices can strengthen family resilience in an evolving social context.

Some previous findings show that the principles of family resilience formulated by Walsh, including a solid belief system, open communication, and flexible internal organizational patterns, can strengthen the family's ability to deal with various pressures, both from economic, social, and cultural aspects.⁸ Black and Lobo found that families who view challenges positively tend to be more effective in managing and utilizing internal and external resources.⁹ Similar findings of Simon, Murphy, and Smith, who emphasized that the incompatibility of

⁴ Raewyn Connell, *Gender: Short Introductions* (Cambridge: Polity Press, 2009), 4.

⁵ Froma Walsh, "Family Resilience: A Framework for Clinical Practice," *Family Process* 42, no. 1 (2003): 1–18.

⁶ Murray Bowen, *Family Therapy in Clinical Practice* (London: Bloomsbury Publishing, 1993), 143.

⁷ Sandra Lipsitz Bem, "Gender Schema Theory: A Cognitive Account of Sex Typing," *Psychological Review* 88, no. 4 (1981): 354–64, <https://doi.org/10.1037/0033-295X.88.4.354>.

⁸ Walsh, "Family Resilience: A Framework for Clinical Practice."

⁹ Keri Black and Marie Lobo, "A Conceptual Review of Family Resilience Factors," *Journal of Family Nursing* 14, no. 1 (2008): 33–55, <https://doi.org/10.1177/1074840707312237>.

family structures and joint involvement in decision-making plays an essential role in maintaining the stability of relationships between family members, especially when facing a crisis.¹⁰ Meanwhile, Walsh explained that empathic and open communication is the foundation for emotional support between members, strengthening the sense of family togetherness and solidarity during dynamic change.¹¹

The Indonesian House of Representatives (DPR RI) drafted the Family Resilience Law to strengthen resilience in the family. Article 1 and paragraph 1 of the law can manage physical and non-physical resources and problems in the family to become a quality family in realizing family resilience. Family resilience is the family's ability to adapt to various dangers from within and outside the family.¹²

A family has resilience if it shows the physical and psychological ability to live independently by developing individuals' potential to achieve physical and mental well-being in this world and the hereafter.¹³ Each family member carries out their respective roles, functions, and responsibilities in realizing the members' welfare so that family resilience is realized.¹⁴ Families with good knowledge and understanding of family resilience will survive with changes in the family's structure, function, and role, along with technological advances, information, and communication. The family's ability to survive in the environment will potentially have good family resilience.¹⁵

Family resilience can be achieved through several main dimensions. First, the foundation of legality and family integrity includes family legality, integrity

¹⁰ Joan B. Simon, John J. Murphy, and Shelia M. Smith, "Understanding and Fostering Family Resilience," *The Family Journal* 13, no. 4 (2005): 427–36, <https://doi.org/10.1177/1066480705278724>.

¹¹ Froma Walsh, "Applying a Family Resilience Framework in Training, Practice, and Research: Mastering the Art of the Possible," *Family Process* 55, no. 4 (2016): 616–32, <https://doi.org/10.1111/famp.12260>.

¹² Ika Rahayu Satyaninrum et al., "Pemberdayaan Kader dalam Program Ketahanan Keluarga di Posyandu Jeruk, Kelurahan Rangkapan Jaya, Kota Depok," *Madaniya* 3, no. 2 (2022): 221–30, <https://doi.org/10.53696/27214834.173>.

¹³ Black and Lobo, "A Conceptual Review of Family Resilience Factors"; Amany Lubis et al., *Ketahanan Keluarga dalam Perspektif Islam: Pandangan Komisi Pemberdayaan Perempuan, Remaja, dan Keluarga Majelis Ulama Indonesia* (Jakarta: Majelis Ulama Indonesia, 2019), 196–97.

¹⁴ Walsh, "Family Resilience: A Framework for Clinical Practice."

¹⁵ Mujahidatul Musfiroh et al., "Analisis Faktor-faktor Ketahanan Keluarga di Kampung KB RW 18 Kelurahan Kadipiro Kota Surakarta," *Placentum: Jurnal Ilmiah Kesehatan dan Aplikasinya* 7, no. 2 (2019): 61–66, <https://doi.org/10.20961/placentum.v7i2.32224>.

of relationships between members, and balanced gender partnerships. Second, the dimension of physical resilience includes adequate food and nutrition, the health of family members, and the availability of a proper place or sleeping space. Third, the economic resilience includes housing ownership, family income, ability to pay for children's education, and overall financial security. Fourth, the social-psychological resilience dimension includes harmonious relationships within the family and compliance with applicable legal norms. Fifth, the sociocultural resilience dimension consists of the maintenance of social ties, social equity opportunities, and adherence to religious teachings.¹⁶

The dimension of family resilience in the social-psychological aspect includes the ability of individuals to deal with social and emotional pressures and maintain psychological balance. Families with social-psychological resilience can positively overcome various non-physical problems, such as emotional symptoms, have a good self-concept, and show high concern for creating family harmony. This dimension consists of two variables and three indicators, namely: 1) family harmony, which is measured through indicators of anti-violence against women and anti-violence against children; and 2) compliance with the law, which is measured through indicators of respect for the law.¹⁷ In the framework of family resilience theory developed by Walsh, the social-psychological dimension is closely related to the components of communication, problem-solving processes, and family belief systems. Family harmony, which is reflected in anti-violence against women and children, is in line with the principles of empathic communication and mutual respect. Similarly, adherence to the law reflects a solid belief system, where moral and ethical values are the foundation of interaction.¹⁸

Dimensions of family resilience in the sociocultural dimension describe how families can maintain their resilience through the quality of internal relationships and interactions with the surrounding environment. As the smallest unit in the structure of society, families not only form internal dynamics but also play an active role in social networks in their environment. This dimension includes three variables: 1) social care reflected in respect for the

¹⁶ Inayatul Khafidhoh, "Pemberdayaan Keluarga dalam Peningkatan Ketahanan Keluarga Melalui Structural Family Counseling," *Community Development: Jurnal Pengembangan Masyarakat Islam* 5, no. 1 (2021): 21–33, <https://doi.org/10.21043/cdjpmi.v5i1.9554>.

¹⁷ Anisah Cahyaningtyas et al., *Pembangunan Ketahanan Keluarga* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak - Badan Pusat Statistik, 2016), 99.

¹⁸ Walsh, "Family Resilience: A Framework for Clinical Practice."

elderly, 2) social cohesion manifested through participation in social activities in the environment, and 3) religious observance manifested through involvement in religious activities in the community. From the perspective of the family resilience theory proposed by Walsh, the sociocultural aspect aligns with the components of community resources and belief systems that emphasize the importance of moral values, traditions, and social involvement as protective factors. Active family participation in social and religious activities strengthens internal cohesion and builds external support, which is an important foundation in maintaining family stability and resilience.¹⁹

Family resilience is the ability of the family system to maintain stability, adapt, and recover from various life pressures, both internal and external. In this framework, relationships between family members, communication patterns, and the division of roles are determining factors that affect the quality of resilience. One approach that is increasingly recognized for its relevance is the application of gender partnership within the family. Gender partnership refers to the equal sharing of roles and responsibilities between men and women in various aspects of family life, from caregiving to economic management to decision-making. This approach to equality supports individual equity and well-being and strengthens the family structure as a whole. With gender partnership, every family member has an equal opportunity to contribute, creating the synergies that increase the family's capacity to face challenges, adapt to change, and maintain core family values.²⁰

Good family resilience shows cooperation between family members, mutual support, and the ability to overcome problems together. A strong foundation will enable the maintenance of family balance and happiness in various situations, including facing rapid social change. Family balance creates

¹⁹ Loso Judijanto, Siminto Siminto, and Rahman Rahman, "The Influence of Religious Beliefs and Religious Practices on Social Cohesion in Modern Society in Indonesia," *The Eastasouth Journal of Social Science and Humanities* 1, no. 03 (2024), <https://doi.org/10.58812/esssh.v1i03.276>; Valarie King, Rachel Lindstrom, and Chanell Washington, "Patterns of Shared Religious Attendance and Positive Stepfamily Functioning," *Journal of Research on Adolescence* 29, no. 2 (2019): 357–68, <https://doi.org/10.1111/jora.12409>; Gordana Berc, Slavica Blažeka Kokorić, and Anita Dučkić Sertić, "Strengthening Family Cohesion through Shared Participation of Family Members in Religious Activities in Croatia," *Journal of Religion & Spirituality in Social Work: Social Thought* 36, no. 3 (2017): 326–45, <https://doi.org/10.1080/15426432.2017.1322931>.

²⁰ Erfaniah Zuhriah et al., "Gender-sensitive Family Resilience Education as a Preferred Action amidst the Divorce Trend in Indonesia," *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter* 8, no. 1 (2024): 15–31, <https://doi.org/10.21776/ub.waskita.2024.008.01.2>.

partnerships within the family where each member plays their role. Implementing tasks, roles, and decision-making in the family requires the cooperation of husbands and wives, better known as gender partnership. The husband's role in supporting and sharing household duties is key to creating a healthy balance for women.²¹ Gender role partnership between husband and wife in the division of roles will make it easier to perform all family functions to achieve family harmony.²² This gender partnership will create a gender balance where conditions are equal between men and women.²³

There are several aspects of gender role partnership between husbands and wives in family life, including family financial transparency, implementation of each other's duties and roles in the family, and good family governance. Gender partnership is the principle of equality in dividing roles and responsibilities between husband and wife in family life. Gender partnership is characterized by 1) togetherness in the family, 2) husband and wife partnership, 3) openness of financial management, and 4) family decision-making.²⁴

The principles of gender partnership in the family include equality, mutual respect, and good cooperation without eliminating traditional values.²⁵ Integrating gender partnership in the family creates synergies and collaboration to achieve resilient family resilience. Family resilience through gender partnerships can build social cohesion in the family. Family resilience will be formed if there is cooperation between family members who support each other and overcome problems faced together. Families that can maintain balance will be ready to face various social changes quickly.

²¹ Fitry Primadona and Sari Lenggogeni, "'Kepala Putik' on Women: Perspectives and Challenges in Balancing the Dual Role as Mother and Worker in Indonesia," *Sawwa: Jurnal Studi Gender* 19, no. 1 (2024): 75–98, <https://doi.org/10.21580/sa.v19i1.22521>.

²² Sandi Maspika et al., "Ketahanan Keluarga Ditinjau dari Perspektif Kemitraan Gender pada Pasangan Perkawinan Usia Muda di Kabupaten Merangin," *JIGC (Journal of Islamic Guidance and Counseling)* 7, no. 1 (2023): 1–18, <https://doi.org/10.30631/jigc.v7i1.72>.

²³ Ziel Elizabeth Limahelu, Izak Yohan Matriks Lattu, and Ebenhaizer Imanuel Nuban Timo, "Memahami Hubungan Simbol Keseimbangan Gender dalam Rumah Adat dan Tindakan Masyarakat," *Sawwa: Jurnal Studi Gender* 14, no. 2 (2019): 207–24, <https://doi.org/10.21580/sa.v14i2.3130>.

²⁴ Cahyaningtyas et al., *Pembangunan Ketahanan Keluarga*.

²⁵ Kurrota Aini, "Pendidikan Kesetaraan Gender dalam Pengasuhan Anak Sebuah Analisis dari Perspektif Islam," *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 19, no. 1 (2024): 46–57, <https://doi.org/10.55352/uq.v19i1.864>; Sabina Sara et al., "Kearifan Lokal dan Kesetaraan Gender dalam Keluarga Etnis Dayak," *Jurnal Wanita dan Keluarga* 5, no. 1 (2024): 63–78, <https://doi.org/10.22146/jwk.13471>.

Gender inequality is often a factor that triggers conflict in the family, which results in low family resilience. Gender roles are frequently limited by traditional stereotypes, such as women being burdened with domestic responsibilities while men dominate the public sphere and have decision-making rights. This division of roles usually creates a double role for women who must complete domestic tasks while contributing economically. The Qur'an generally recognizes the differences between men and women, but these differences are not discrimination that benefits one party and marginalizes the other. Instead, these differences are needed to support the Qur'an's obsession with a harmonious, balanced (equal), just, safe, peaceful, and benevolent life.

This Quranic verse illustrates the recognition of the efforts of individuals, namely women and men, where each gets a share according to their efforts, as in the al-Quran Surah al-Nisā' verse 32. Ibn Kathir explains that this verse speaks of the rights given by Allah to every individual, both men and women, without any discrimination. It shows that although there is a division of roles between men and women in some contexts, both have equality regarding rights and obligations. He underlines that this verse reflects the principle of justice and equality, which opposes discrimination.

This imbalance can disrupt the psychological balance in the family and the sociocultural life of the community. A society full of traditional values, such as Minangkabau, with a matrilineal system where the role of women is highly valued in the context of custom and culture. Changes in gender roles for women in Minangkabau who used to be faced with domestic roles only now play a role in the economic and public sectors. Meanwhile, as Sumando people in Minangkabau customs, men are also required to adjust to changes in roles in the modern order of life. Changes in traditional roles are replaced with more dynamic roles where men and women are required to have equal responsibilities. Men and women become gender partners to fulfill their functions and duties in household life and carry out family functions in the sociocultural and economic fields. Minangkabau society can better adapt to contemporary challenges while preserving its rich cultural heritage and ensuring that women play an active and recognized role in both cultural preservation and leadership.²⁶

²⁶ Miswardi Miswardi et al., "Gender Dynamics in Minangkabau Customs: Women's Role in Safeguarding and Preserving High Heirlooms," *Humanisma: Journal of Gender Studies* 8, no. 2 (2024): 165–79, <https://doi.org/10.30983/humanisma.v8i2.9158>.

According to the Head of the Office of Women's Empowerment, Child Protection, Population Control and Family Planning (DP3APPKB) Mrs. Nini as the administrator of the family school, several problems are the main causes of social problems in Bukittinggi City, including the reduced role of families in creating harmonious and prosperous families, besides the lack of policies in the use of technology also greatly affects the mindset of the community, especially the younger generation, resulting in a shift in the value order which results in a shift in morals, customs and culture.

Although the topic of family resilience and gender equality has been widely discussed in various studies, most of the previous research still focuses on the context of urban communities and Western countries. Studies related to gender equality in family structures in communities with patriarchal cultures, such as Indonesia, are still very limited. In fact, local social and cultural factors play a significant role in shaping the construction of gender roles and family resilience. Therefore, it is important to research Indonesian society's social reality to make the results more contextual and applicable. Gender equality also requires a safe and fair environment, as well as the involvement of women in decision-making.²⁷

One of the realities of a society full of traditional values, such as Minangkabau, with a matrilineal system, is that the role of women is highly valued in the context of custom and culture. Changes in gender roles for women in Minangkabau who used to be faced with domestic roles only now play a role in the economic and public sectors. Meanwhile, men, such as the Sumando people in Minangkabau customs, must adjust to changes in roles in the modern order of life. Changes in traditional roles are replaced with more dynamic roles where men and women are required to have equal responsibilities. Men and women become gender partners to fulfill their functions and responsibilities in household life and carry out family functions in the sociocultural and economic fields. According to the Head of the Office of Women's Empowerment, Child Protection, Population Control and Family Planning (DP3APPKB), Mrs. Nini as the administrator of the family school, several problems are the main causes of

²⁷ Januar Januar and Alfi Rahmi, "Exploration of Spirituality in Islamic Education: Perspectives on Gender Equality and Minority Rights," *Humanisma: Journal of Gender Studies* 8, no. 1 (2024): 38–52, <https://doi.org/10.30983/humanisma.v8i1.8286>.

social problems in Bukittinggi City, including the reduced role of families in creating harmonious and prosperous families, besides the lack of policies in the use of technology also greatly affects the mindset of the community, especially the younger generation, resulting in a shift in the value order which results in a change of morals, customs and culture.

The need for an education-based intervention, such as a family school program, needs special attention in improving gender partnership to deliver resilient families. The family school program has great potential in shaping gender equality values, attitudes, and practices at the family level. It is important because community-based educational approaches are often more accepted and have a real impact in the long run. To realize family resilience, innovative programs that educate are needed. The Bukittinggi City Government launched the Family School program as a public service initiative to improve families' quality and unify family members' development patterns to create a better quality of life. Family School is an innovative non-formal education program to equip Minangkabau women with the skills to maintain family resilience. The family school helps the people of Bukittinggi City improve the relationship between family members so that they can carry out family functions properly. Public awareness and policy support are key in realizing a just and prosperous society.

The family school learning process was carried out for 16 meetings with eight family functions. The materials prepared and designed by the Bukittinggi City Office of Women's Empowerment and Child Protection, Population Control and Family Planning (DP3APPKB) given to family school participants are 1) paradigm shift in parenting, 2) sexuality education, 3) *Sumbang 12*/the role of *mamak* in realizing family resilience, 3) knowing oneself and stress management, 4) building effective communication, 5) family financial management, 6) realizing a financially established family, 7) stunting prevention, 8) anticipating social deviance, 9) family involvement in education units and 10) self-development. The facilitators in the family school involve experts from the parenting team, the Lembaga Kerapatan Adat Alam Minangkabau (LKAAM) and Bundo Kandung teams, the psychologist team, Institut Teknologi dan Bisnis Haji Agus Salim Bukittinggi (ITB HAS) team, Universitas Fort De Kock (UFDK) team, the health team, and the Education Office team. The involvement of various parties in the family school will increase the knowledge of family participants to form family resilience.

The family school program aims to improve the quality of life, both physical and mental, by involving the participation of the community and related institutions at all levels, following the culture and development of the times. The Family School Program—as a social unit that is adaptive to changing times—seeks to educate and instill gender partnership values in daily life. These values are key to improving the psychological resilience of families. A balanced division of roles for men and women without pressure will positively impact all family members' mental and emotional health, thus creating a family environment that supports child development and overall family welfare.

In addition to impacting the socio-psychological lives of families, family schools also provide insights into maintaining positive cultural values and adjusting gender roles according to the times. Family schools also work closely with community leaders to ensure the values taught align with Minangkabau norms and culture. Family schools in Bukittinggi City are essential in raising community awareness about the importance of gender partnership in the family to achieve family resilience. Family schools aim to realize the eight functions of the family so that participants can carry out family functions properly.

Given the lack of research on the importance of educational programs in improving gender partnerships towards family resilience, an empirical study was conducted on women who have participated in the family school program regarding the description of gender partnerships obtained in the family and the level of family resilience after participating in the family school program.

On the other hand, gender equality variables in various previous studies were more often positioned as normative values or social discourse without being studied empirically. In fact, understanding and practicing gender equality is believed to strengthen the family's structure and function in facing the challenges. By making gender equality one of the main variables in this study, it is expected to find the importance of family schools in realizing gender partnerships and achieving family resilience.

B. Method

This research type is descriptive quantitative, using child sampling techniques and quantitative data analysis.²⁸ The population in this study was

²⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D* (Bandung: Alfabeta, 2014), 91.

families who had attended family schools in 4 sub-districts in Bukittinggi City, namely Guguk Panjang, Mandiangan Koto Selayan, and Aur Birugo Tigo Baleh, with a total of 591 people. Each area was represented by one sub-district, namely Garegeh, Aur Kuning, Ladang Cakiah, and Pakan Labuah. Purposive sampling resulted in 86 families representing each sub-district. The sampling used the Taro Yamane formula.²⁹ Based on this study, a population of 591 people was entered into the Taro Yamane formula with a predetermined level of precision of 10%, so a sample of 86 participants was obtained. The sampling technique with cluster sampling is a way of random sampling in each region set in the population, where each element has the same opportunity to be selected as a sample member, regardless of the strata in the population. The following is the sample data in this study (see Table 1).

Data collection was done using the Family Resilience instrument developed by the Ministry of Women's Empowerment and Child Protection (KPPA), with the answers Yes (score 1) and No (score 0). The data processing technique used the percentage score formula. The summation results were then converted into an index from 0-100 calculated by Formula 1.

$$\text{Index} = \frac{\text{Obtained score} - \text{minimum score}}{\text{Maximum score} - \text{minimum score}} \times 100 \quad (1)$$

Based on the results of the index grouped the criteria for family resilience (see Table 2).

Tabel 1
Demographic Data of Research Subjects

No.	Demographic Criteria	Amount
1	Garegeh	27 people
2	Aur Kuning	9 people
3	Ladang Cakiah	30 people
4	Pakan Labuah	20 people
Amount		86 people

²⁹ Taro Yamane, *Statistics: An Introductory Analysis*, 2nd ed. (New York: Harper & Row, 1967), 162.

Table 2
Criteria For Family Resilience

No.	Criteria	Percentage
1	Low level of family resilience	0 – 50
2	Medium level of family resilience	51 – 75
3	High level of family resilience	>75

C. Results and Discussion

Based on data on gender partnership in the family in Table 3, most respondents (81.3%) felt there was togetherness in the family. It shows the involvement and cooperation between family members in carrying out daily activities, but there are still those who have not felt togetherness as much as 18.6%. Regarding the partnership between husband and wife, it is in the high category with 94.18% of respondents stating that there is a partnership between husband and wife so as to create effective communication, while 5.8% have not felt partners between husband and wife. Related to transparency in financial management, where as many as 93.02% of respondents stated that there was openness in family financial management, and as many as 6.97 respondents stated that there was no transparency in financial management. Related to family decision making, where 89.53% of respondents stated that decision making was taken together so that it showed a good partnership, while 10.46% of respondents felt that decision making was not done together, meaning that it was dominated by one party.

Table 3
Gender Partnership Description

No.	Indicator	Gender Partnership			
		Yes	%	No	%
1	Togetherness in the family	70	81,3	16	18,6
2	Husband and Wife Partnership	81	94,18	5	5,8
3	Openness in Financial Management	80	93,02	6	6,97
4	Family Decision Making	77	89,53	9	10,46
	Average	77	89,5	9	10,5

Overall, the average level of gender partnership among family school participants reached 89.5%, indicating that most families have implemented gender partnership principles well. It means a high awareness of the importance of equal roles between husband and wife in building harmonious and resilient family relationships. However, around 10.5% of participants have not implemented gender partnership optimally, indicating the need for further efforts to improve the understanding and practice of gender equality in their families. Some causes that result in families not implementing good gender partnerships are due to several factors in terms of culture, social structure and from the individuals themselves. The weakening matrilineal culture places women in a dual role in domestic affairs and in fulfilling the family economy, as evidenced by the results of research from Elen Inderasari on the occurrence of conflicts in working women, namely regarding working hours, household chores, communication between husband and wife (biological relations), and childcare.³⁰ Followed by the low understanding and education about the importance of balanced gender equality, such as research conducted by Abdul Mutolib on transmigration women, women have a triple role as housewives (housework), productive work (farming), and social work.³¹ Role theory states that role strain and role failure carried out by someone will also lead to conflict and can even lead to gender inequality.³²

When associated with social role theory developed by Eagly, which explains that gender roles are formed based on community expectations and cultural norms that guide the behavior of men and women.³³ In the family context, especially in communities with matrilineal systems such as those in some regions in Indonesia, gender partnerships reflect a shift in traditional norms towards a more equal division of roles and responsibilities between

³⁰ Elen Inderasari and Giyoto Giyoto, "Strategy for Resolving Gender Conflict in the Household for Women Industrial Workers," *Sawwa: Jurnal Studi Gender* 19, no. 1 (2024): 123–44, <https://doi.org/10.21580/sav19i1.21290>.

³¹ Abdul Mutolib and Candra Nuraini, "Women's Multiple Roles and Social Pressure in Agrarian Society," *Sawwa: Jurnal Studi Gender* 17, no. 2 (2022): 173–92, <https://doi.org/10.21580/sav17i2.13687>.

³² Kenithasia Tyas Tiffany, Diana Dewi Sartika, and Eva Lidya, "The Analysis of Gender Roles Division in Dual Career Families in District Cities," *Humanisma: Journal of Gender Studies* 7, no. 1 (2023): 24–35, <https://doi.org/10.30983/humanisme.v7i1.6395>.

³³ Alice H. Eagly, *Sex Differences in Social Behavior: A Social-Role Interpretation* (Hillsdale: Psychology Press, 2013), 18, <https://doi.org/10.4324/9780203781906>.

family members. The matrilineal system, which places lineage and inheritance rights through the woman, supports a more balanced partnership pattern, thus contributing positively to family resilience.

This finding aligns with Hughes and Galinsky's research, which states that families who implement gender partnerships effectively tend to have better quality relationships, smooth communication, and stronger family resilience in pressure.³⁴ However, the fact that there are still some families that have not implemented gender partnership is also supported by research by Crompton and Harris, which highlights how cultural norms and structural constraints can be obstacles in achieving overall gender equality in the family environment.³⁵

Building gender partnerships can strengthen family members' relationships in daily activities.³⁶ Togetherness in the family shows involvement and cooperation between family members in carrying out daily activities. Good cooperation in the family can help establish good communication, cooperation in dealing with problems and a balanced division of roles between husband, wife, and children. Based on the data, it was revealed that families still maintain togetherness. However, a small part has reduced togetherness due to challenges such as busy work, technology, and unbalanced gender roles. The material on shifting the parenting paradigm and effective communication given to family school participants will be very helpful in creating togetherness in the family.³⁷

Building a husband and wife partnership with a significant number shows a good relationship between husband and wife, where both parties support each other and cooperate in family life. A collaboration between husband and

³⁴ Diane Hughes and Ellen Galinsky, "Work Experiences and Marital Interactions: Elaborating the Complexity of Work," *Journal of Organizational Behavior* 15, no. 5 (1994): 423–38, <https://doi.org/10.1002/job.4030150507>; Diane Hughes and Ellen Galinsky, "Balancing Work and Family Lives," in *Maternal Employment and Children's Development* (Boston, MA: Springer US, 1988), 233–68, https://doi.org/10.1007/978-1-4899-0830-8_8.

³⁵ Rosemary Crompton and Fiona Harris, "Gender Relations and Employment: The Impact of Occupation," *Work, Employment and Society* 12, no. 2 (1998): 297–315, <https://doi.org/10.1177/0950017098122005>.

³⁶ Herian Puspitawati, "Fungsi Keluarga, Pembagian Peran dan Kemitraan Gender dalam Keluarga," 2013, <https://www.yumpu.com/id/document/view/38524584/fungsi-keluarga-pembagian-peran-dan-kemitraan-gender-dalam->.

³⁷ Ni Luh Putu Yunianti Suntari et al., "Parenting: Model Pengasuhan Membangun Kecerdasan Emosi dan Kemandirian Keluarga di Desa Wisata," *Caradde: Jurnal Pengabdian kepada Masyarakat* 6, no. 3 (2024): 440–48, <https://journal.ilinstitute.com/index.php/caradde/article/view/2171>.

wife also shows good communication, cooperation in parenting and household management, and the distribution of tasks and roles that complement each other.³⁸ Partnership in the family will support family functions well and can contribute ideas, attention, and moral and material assistance.³⁹ Through a balanced distribution of roles, couples can support each other emotionally, physically, and financially to realize family welfare.⁴⁰

Openness in financial management is an important indicator that reflects the quality of relationships in the family, especially in gender partnerships.⁴¹ When husband and wife are transparent in managing finances, decision-making related to household finances will be well-planned and able to set family priorities together. The openness of financial management in the family can help husband and wife easily face financial challenges together, thus reducing the potential for stress or conflict in the family and empowering husband and wife. Family schools that contain family financial management materials will be able to support family financial security. Family management includes planning, budgeting, spending, and managing financial resources.⁴²

The following survey results regarding the social psychological and sociocultural dimensions of resilience are illustrated in Table 4.

Table 4 discusses two dimensions of family resilience, namely the socio-psychological resilience dimension and the sociocultural dimension. In the psychological social resilience dimension, where the attitude of anti-violence against women is 88.3% of families reject violence against women, this shows awareness of the importance of women's rights. There are still 11.62% of respondents who do not fully reject violence against women, which may

³⁸ Aulya Widyasari and Suyanto Suyanto, "Pembagian Kerja dalam Rumah Tangga antara Suami dan Istri yang Bekerja," *Endogami: Jurnal Ilmiah Kajian Antropologi* 6, no. 2 (2023): 209–26, <https://doi.org/10.14710/endogami.6.2.209-226>.

³⁹ Muhammad Royhan and Sukiati Sukiati, "Kemitraan Suami Istri Perspektif Hukum Keluarga Islam dan Implementasinya pada Anggota Jama'ah Tabligh Medan Amplas," *UNES Law Review* 6, no. 1 (2023): 2250–62, <https://review-unes.com/index.php/law/article/view/1003>.

⁴⁰ Anita Rahmawati, "Harmoni dalam Keluarga Perempuan Karir: Upaya Mewujudkan Kestaraan dan Keadilan Gender dalam Keluarga," *Palastren: Jurnal Studi Gender* 8, no. 1 (2016): 1–34, <https://journal.iainkudus.ac.id/index.php/Palastren/article/view/932>.

⁴¹ Riska Jainuddin, "Kemitrasejajaran Gender dalam Meningkatkan Pendapatan Ekonomi Keluarga: Studi Pedagang di Pasar Senggol Kota Parepare." [Undergraduate Thesis]. (IAIN Parepare, 2024), 30.

⁴² Leny Nofianti and Angrieta Denziana, "Manajemen Keuangan Keluarga," *Marwah: Jurnal Perempuan, Agama dan Jender* 9, no. 2 (2010): 192, <https://doi.org/10.24014/marwah.v9i2.481>.

indicate a potential problem in a small proportion of families. In anti-violent behavior towards children, 94.18% of respondents rejected violence against children, indicating that families consciously felt the importance of protecting children from violence.

Furthermore, low legal awareness, reflected by only a small proportion of respondents (4.6%) showing respect for the law, indicates a major obstacle in developing a strong legal culture in society. Due to limited access to and understanding of legal education, many individuals are not fully aware of their rights and obligations. In addition, a weak legal culture leads to people favoring local customs and habits over official state rules, perhaps due to the dominance of customary norms over formal law in Minangkabau culture. Distrust of the legal system, which is often perceived as slow and unfair, also contributes to low legal compliance. In addition, unfavorable economic and social conditions make some people prioritize the needs of daily life over compliance with the law. Therefore, there is a need for concerted efforts that include better legal education, massive awareness campaigns, and transparent and fair law enforcement to improve respect for the law in society.

Table 4
Dimensions of Socio-Psychological and Sociocultural Resilience

No.	Indicator	Family Resilience			
		Yes	%	No	%
A	Dimension of Social Psychological Resilience				
1	Anti-violent attitudes towards women	76	88,37	10	11,62
2	Anti-violent behavior towards children	81	94,18	5	5,8
3	Respect for the law	4	4,6	82	95,3
	Average	53,66	62,4	32,3	37,57
B	Dimensions of Sociocultural Resilience				
1	Respect for the elderly	55	63,9	31	36,04
2	Participation in social activities in the neighborhood	84	97,6	2	2,3
3	Participation in religious activities	79	91,86	7	8,13
	Average	72,66	84,5	13,33	15,5

In the dimension of sociocultural resilience, with the indicator of respect for the elderly, 63.9% respect the elderly, but 36.04% do not respect the elderly significantly. It indicates that some families do not give good attention or treatment to elderly family members. In the indicator of participation and social activities in the neighborhood, 97.6% of families are involved in social activities, illustrating strong social solidarity among community members.

The high level of participation in social activities reflects the cultural values of the Minangkabau people, which are gotong royong, deliberation, and baralek as a form of high solidarity. These social activities are important in maintaining social stability and cultural resilience in Minangkabau customs. It is a tangible form of the traditional values of Minangkabau, upholding concern for others. It will trigger strong sociocultural resilience in community life. Another social activity included in this indicator is participation in religious activities, where 91.86% of respondents actively participate in religious activities. This result also supports one form of religious observance that reflects the role of religion in strengthening the social structure of Minangkabau families and communities.⁴³ Religious activities are a medium to instill and strengthen the values of customs and Sharia in family life. The religious values taught can form the basis for gender equality and recognition of minorities, as well as a deep understanding of human nature and the position of each individual in society.⁴⁴

Based on the data on the two dimensions above, the level of family resilience of the respondents who completed the survey can be categorized as shown in Table 5. Based on the data in Table 5 on the dimension of Social Psychological Resilience (KSP), the dominant category is 73 people, one person with a high level of resilience and 12 who state a low level of family social psychological resilience. It indicates that good social psychological resilience will help the family cope with stress and emotional challenges. The average level of resilience is 18.7, which indicates that most individuals have a positive perception of the social psychological condition of the family. The standard deviation level of 0.5 shows little variation in the data, which means that most respondents have a fairly uniform level of resilience and are close to the average.

⁴³ Wulandari Wulandari, Julhadi Julhadi, and Rusydi AM, "Religiusitas dan Pencapaian Pendidikan pada Masyarakat Sumatera Barat," *Qolamuna: Jurnal Studi Islam* 10, no. 1 (2024): 102–16; Abdal Pajri, "Distorsi Nilai-nilai Pendidikan Surau di Minangkabau Sumatra Barat." [Master Thesis]. (Universitas Islam Indonesia, Yogyakarta, 2017), 90.

⁴⁴ Januar and Rahmi, "Exploration of Spirituality in Islamic Education: Perspectives on Gender Equality and Minority Rights."

Table 5
Family Resilience Level

No.	Resilience Component	Resilience Level			Average Resilience Level	Standard Deviation
		Low 0 – 50	Medium 51 – 75	High >75		
1	Social Psychological Resilience (PSR)	12	73	1	18,7	0,50
2	Social and Cultural Resilience (KSB)	27	53	6	25,3	0,66
Average		19,2	63	3,5		

This finding aligns with Walsh's research, which states that social psychological resilience is one of the key factors in maintaining family emotional balance amid external pressures.⁴⁵ In addition, family intervention programs such as the family resilience program developed by Patterson show the effectiveness of increasing social psychological resilience through a structured education approach and social support so families can manage stress and conflict more adaptively.⁴⁶

The level of Sociocultural Resilience (KSB) of 53 is in the medium category, which indicates that sociocultural resilience already exists. However, challenges are still faced in adapting to the culture and social norms in the community. There is a level of awareness of cultural values and participation in social community activities. The standard deviation level is 0.66, which shows greater variation in cultural social resilience than psychological social resilience.

This finding aligns with the results of Ungar's research, which emphasizes that sociocultural resilience is strongly influenced by the family's ability to access various social and cultural resources, such as values, traditions, and supportive social networks.⁴⁷ In addition, Kumpfer and Alvarado also

⁴⁵ Walsh, "Family Resilience: A Framework for Clinical Practice."

⁴⁶ Joän M. Patterson, "Integrating Family Resilience and Family Stress Theory," *Journal of Marriage and Family* 64, no. 2 (2002): 349–60, <https://doi.org/10.1111/j.1741-3737.2002.00349.x>.

⁴⁷ Michael Ungar, "The Social Ecology of Resilience: Addressing Contextual and Cultural Ambiguity of a Nascent Construct," *American Journal of Orthopsychiatry* 81, no. 1 (2011): 1–17, <https://doi.org/10.1111/j.1939-0025.2010.01067.x>; Michael Ungar, ed., *The Social Ecology of*

suggested the importance of the family's active role in social activities and respect for local culture as elements that strengthen sociocultural resilience.⁴⁸ Another study by Masten showed that family resilience grows through positive interactions with adaptive social and cultural environments, so families can better deal with social pressures effectively.⁴⁹ Therefore, these results emphasize the importance of strengthening cultural and peninsular values.

The concept of sociocultural resilience is closely related to the social ecological theory developed by Bronfenbrenner, which explains that complex interactions between individuals, families, and the surrounding sociocultural environment influence the adaptability and resilience of individuals and families. This sociocultural environment functions as part of the mesosystem and exosystem systems that establish norms and patterns of social relations that families must respond to to maintain resilience and harmony.⁵⁰

D. Conclusion

Based on the research objective to analyze gender partnership and family resilience in the sociocultural context of Indonesian society, the results show that most families have implemented gender partnership well, with a percentage reaching around 89.5%. It indicates a positive shift in traditional role patterns towards a more equal division of roles between husband and wife. Indicators such as family togetherness, husband-wife partnership, openness in financial management, and joint decision-making show a high level of participation, which is believed to contribute significantly to strengthening family resilience.

Regarding social psychological resilience, most respondents were in the medium resilience category with a fairly positive perception of the family's

Resilience: A Handbook of Theory and Practice (New York: Springer, 2012), 11, <https://doi.org/10.1007/978-1-4614-0586-3>.

⁴⁸ Karol L. Kumpfer and Rose Alvarado, "Family-Strengthening Approaches for the Prevention of Youth Problem Behaviors," *American Psychologist* 58, no. 6-7 (2003): 457-65, <https://doi.org/10.1037/0003-066X.58.6.7457>.

⁴⁹ Ann S. Masten, "Invited Commentary: Resilience and Positive Youth Development Frameworks in Developmental Science," *Journal of Youth and Adolescence* 43, no. 6 (2014): 1018-24, <https://doi.org/10.1007/s10964-014-0118-7>.

⁵⁰ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge: Harvard University Press, 1979), 79.

social psychological conditions. This resilience is important in helping families adapt to stress and emotional challenges. However, a small group still shows low resilience, which needs special attention in family program interventions.

Meanwhile, the families' sociocultural resilience was at a moderate level, with an average score of 53 and a standard deviation of 0.66, indicating variations in the families' adaptability to cultural norms and values in the community. Awareness of cultural values and participation in social community activities are quite good, although resilience in the face of social dynamics remains. This research reinforces Bronfenbrenner's social ecology theory, which emphasizes the importance of interactions between individuals, families, and the sociocultural environment as the main determinant of family resilience.

Overall, the results confirm that strengthening equal gender partnerships, increasing social psychological resilience, and strengthening cultural values and social participation are key factors that can strengthen family resilience amid social change. Therefore, interventions that prioritize gender equality education, psychological support, and cultural preservation and conservation need to be developed in an integrated manner so that families can be more resilient and harmonious in facing various pressures and challenges of the times.[s]

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