



Realizing Post-Disaster *Sakinah* Families: Analysis of the Resilience of Semeru Eruption Survivors' Families at the Relocation Sites from the Maqāṣid al-Sharī'ah Perspective

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Abstrak

This research aims to examine the resilience of families affected by the Semeru eruption who have been relocated to new housing, viewed through the lens of *Maqāṣid al-Sharī'ah*. It references the parameters outlined in the Regulation of the Minister of Women's Empowerment and Child Protection, which identifies four indicators for assessing family resilience: physical, economic, socio-psychological, and socio-cultural resilience. This research encompasses a field study employing a qualitative approach, with data collection achieved through interview techniques, observation, and documentation. Content analysis serves as a method for data analysis, utilizing triangulation of data sources to verify the validity of the information. The research findings indicate that the economic aspects most impacted by the Semeru eruption survivors after relocation include loss of assets and challenges in securing new livelihoods. Following this, the psychological aspect ranks second due to the trauma experienced. The socio-cultural aspect comes in third, as survivors must adjust to living among entirely new neighbors. Lastly, the physical aspect is affected by the inadequate health services available in their new housing. Actions taken involve seeking new employment opportunities, enhancing the bonds among family members, fostering unity and resilience within families in the new setting, and deepening the spiritual dimension of family life. From the perspective of *Maqāṣid al-Sharī'ah*, the condition of the survivors' families is less than favorable, as these families remain relatively vulnerable in terms of their economic situation and the embodiment of the values of *sakinah*, *mawaddah*, and *rahmah*. According to the provisions of Law No. 52 of 2009 and Law No. 24 of 2007, enhancing the resilience of families affected by the Semeru eruption cannot rest solely on the families themselves; it necessitates tangible support from the government, professionals, academics, and civil society to bring this vision to fruition.

Keywords: Disaster; Family Resilient; *Maqāṣid al-Sharī'ah*; Relocation.

Abstrak

Tujuan riset ini adalah menganalisis ketahanan keluarga penyintas erupsi semeru pasca direlokasi ke hunian baru perspektif Maqāṣid al-Sharī'ah, mengacu pada parameter dalam Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak, ada empat indikator untuk mengukur ketahanan keluarga, yakni : ketahanan fisik, ekonomi, sosial psikologi, dan sosial budaya. Riset ini termasuk studi lapangan dengan pendekatan kualitatif, pengumpulan data menggunakan teknik wawancara, observasi, dan dokumentasi. Analisis konten digunakan sebagai teknik analisis data, dengan triangulasi sumber data sebagai teknik pengecekan keabsahan data. Temuan riset menunjukkan: secara berurutan aspek ekonomi yang dirasa paling terdampak oleh para penyintas erupsi semeru pasca relokasi, kehilangan aset dan sulitnya mencari mata pencaharian baru menjadi penyebabnya, di urutan kedua aspek psikologis sebab trauma yang dirasakan, di urutan ketiga aspek sosial budaya sebab harus beradaptasi di lingkungan dengan tetangga yang sama sekali baru, dan terakhir aspek fisik karena minimnya layanan kesehatan di hunian baru. Upaya-upaya yang dilakukan adalah dengan mencari pekerjaan baru, menguatkan keeratan antar anggota keluarga, menguatkan solidaritas dan soliditas antar keluarga di lingkungan baru, serta menguatkan aspek spriritual keluarga. Dalam perspektif Maqāṣid al-Sharī'ah, kondisi keluarga penyintas belum ideal, sebab keluarga ini masih tergolong rentan dalam aspek ekonomi dan realisasi nilai sakinah, mawaddah, dan rahmah. Mengacu pada ketentuan dalam UU No. 52 Tahun 2009 dan UU No. No. 24 Tahun 2007, pembangunan ketahanan keluarga penyintas erupsi semeru tidak dapat hanya dibebankan pada keluarga saja, perlu dukungan nyata dari pemerintah, professional, akademisi, serta civil society, untuk mewujudkan hal tersebut.

Keywords: Bencana; Ketahanan keluarga; Maqāṣid al-Sharī'ah; Relokasi.

Introduction

Human history is replete with disasters, encompassing natural calamities like meteorological events (storms), hydrological occurrences (floods), geophysical phenomena (earthquakes), climatological incidents (forest fires), and biological crises (COVID-19 pandemic). It also includes human-induced disasters such as famine, social unrest, terrorist attacks, and war. Disasters often bring about loss and various forms of suffering, highlighting the increased necessity for both physical and emotional support, particularly from family members.¹

On December 5, 2021, Mount Semeru erupted, resulting in significant trauma along with both material and immaterial losses. Information from the Emergency Response Command Post indicates that there were 6,022 survivors distributed among 115 evacuation posts.² Following an extended period of evacuation, it was

¹ Weiguang Wang, Natasha Z. Foutz, and Guodong Gordon Gao, "Huddling with Families after Disaster: Human Resilience and Social Disparity," *PLoS ONE* 17, no. 9 (2022), p. 14.

² BNPB, "Warga Terdampak Erupsi Semeru Tersebar Di 115 Titik Pos Pengungsian," BNPB Web, 2021, <https://bnpb.go.id/berita/-update-warga-terdampak-erupsi-semeru-tersebar-di-115-titik-pos-pengungsian>.

noted that in May 2022, residents impacted by the situation started to be moved into permanent and temporary housing (HUNTAP/HUNTARA). According to the records, 1,951 housing units constructed by the Ministry of Public Works and Public Housing (PUPR) have been finalized, with approximately 300 of these units occupied since *Eid al-Fitr* in early May 2022.³

In practice, the post-disaster evacuation process has proceeded smoothly, with the relocation of affected residents to HUNTAP/HUNTARA in progress. While the issue of providing housing for those impacted appears to be addressed, the accompanying social challenges still require the attention of policymakers. Residents report that they continue to confront social issues, including access to health services, education for children, and economic challenges for their families.

Many researchers from diverse backgrounds and social contexts have conducted studies on family resilience, employing a variety of designs, approaches, and perspectives. The most recent articles that form the foundation of this research include Abdul Wakhid's exploration of the key factors affecting post-disaster family resilience,⁴ Asrorun Niam Sholeh's examination of the impact of spiritual elements on family resilience during the Covid-19 pandemic,⁵ Arifki Budia Warman's study on family resilience through a local tradition lens,⁶ Nurhayati's analysis of the economic resilience among *Jamaah Tabligh* member families,⁷ Nurliana's Islamic legal perspective on family resilience,⁸ Muchimmah's focus on the resilience of families of migrant workers, Hamda Sulfinadia's investigation into the resilience of families of prisoners,⁹ Ann S. Masten's multisystem approach to understanding child resilience during the Covid-19 pandemic,¹⁰ Zarina Akbar's insights into the role of environmental support and solidarity in the resilience of families of terrorist

³ Kementerian PUPR, "Kementerian PUPR," PUPR Web, 2020, <https://pu.go.id/page/Struktur-Organisasi%0Ahttps://pu.go.id/berita/kementerian-pupr-lanjutkan-pembangunan-jalan-perbatasan-indonesia-malaysia-di-kalimantan-utara>.

⁴ Abdul Wakhid and Achir Yani S. Hamid, "Family Resilience Minimizes Post-Traumatic Stress Disorder: A Systematic Review," *Enfermeria Clinica* 30 (2020), p. 1.

⁵ Asrorun Niam Sholeh, Nopriadi Saputra, and Adler H. Manurung, "The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era," *Journal of Indonesian Islam* 15, no. 2 (2021), p. 329–58.

⁶ Arifki Budia Warman et al., "Strengthening Family Resilience Through Local Wisdom: Pulang Ka Bako Type of Marriage in Minangkabau," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023), p. 253–68.

⁷ Nurhayati Nurhayati, "Khuruj and Family Economic Resilience: Study on Jama'ah Tabligh Family in Medan City," *Al-Ahkam* 29, no. 1 (2019), p. 67.

⁸ Nurliana et al., "Building Family Resilience For Employees of the Pekanbaru Diniyah Foundation Islamic Law Perspective," *Jurnal Hukum Islam* 20, no. 2 (2022).

⁹ Hamda Sulfinadia, Deri Yanti, and Jurna Petri Roszi, "Keutuhan Rumah Tangga Suami Di Penjara (Studi Kasus Di Lembaga Pemasyarakatan Kelas II A Bukittinggi)," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (2021), p. 271.

¹⁰ Ann S. Masten and Frosso Motti-Stefanidi, "Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19," *Adversity and Resilience Science* 1, no. 2 (2020), p. 95–106.

prisoners,¹¹ and Bahrin Abubakar's discussion on the beneficial effects of Islamic education and parenting in fostering family resilience.¹²

This research primarily analyzes the typology of conditions faced by families of survivors of the Semeru eruption, along with the efforts undertaken to restore their family resilience. The impact of the disaster and the necessity of relocating to new housing (HUNTP/HUNTARA) present significant challenges for survivor families as they strive to rebuild their resilience, the families of survivors of the Semeru eruption faced significant challenges across all dimensions.¹³ According to the parameters of family resilience outlined in the Regulation of the Minister of Women's Empowerment and Child Protection No. 06 of 2013,¹⁴ which include physical, economic, socio-psychological, and socio-cultural resilience.

This research analyzes the factual conditions and efforts of eruption survivors to rebuild their family resilience through the lens of Jamaluddin Athiyyah's *Maqāshid al-Sharī'ah* theory. Athiyyah's *maqashid* concept goes beyond the traditional *maqashid khamsah* formulation, offering a specific and applicative review of *maqashid al-usrah*, which focuses on the vision of building a family.¹⁵ The *maqashid al-usrah* points outlined by Athiyyah serve as indicators of family resilience, including the regulation of relationships with the opposite sex, the preservation of the human population (*hifdz an-nasl*), the realization of values such as *sakinah*, *mawaddah*, and *rahmah*, the maintenance of lineage, the upholding of spiritual family values, the preservation of family institutions, and the regulation of the family's economic aspects.

The analysis will focus on the positive legal aspects, utilizing Law No. 52 of 2009 regarding Population Development and Family Development, as well as Law No. 24 of 2007 related to Disaster Management. The choice to utilize these two laws instead of the KHI or Law No. 16 of 2019 regarding Marriage stems from the understanding that the resilience of families affected by the Semeru eruption cannot be solely associated with the rights and responsibilities of spouses as outlined in the KHI or Law No. 16 of 2019 concerning Marriage. To gain a more objective understanding, the resilience of survivor families should be viewed through the lens of family development as a whole and the framework of disaster law.

The employment of two perspectives in this context arises naturally from the social environment that forms the basis of this research. The focus of this research is

¹¹ Zarina Akbar and Indah Fujiati, "Family Resilience in the Family of a Terrorist," *Jurnal Psikologi* 20, no. 1 (2021), p. 50–61.

¹² Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023), p. 1121.

¹³ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga* (Jakarta: CV. Lintas Khatulistiwa, 2016), p. 63–115.

¹⁴ "Peraturan Menteri Negara Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia No. 06 Tahun 2013 Tentang Pelaksanaan Pembangunan Keluarga," Pemerintah Indonesia § (2013).

¹⁵ Jamaluddin Athiyyah, *Nahwa Taf'ili Maqashid Syariah, Darul Fikir* (Damaskus: Dar Al-Fikr, 2003), p. 149.

a family that underwent two significant social events that had a profound psychological effect on their resilience: the Semeru eruption and their subsequent relocation to new housing (HUNTAP/HUNTARA). By employing two perspectives, it can yield analytical results that are both precise and well-rounded in the realms of family law and disaster management law.

The examination of family resilience (*sakinah*) holds significance due to the pivotal role and status of the family within the societal social system. The family serves as the fundamental unit or structure in the formation of society, exerting significant social control.¹⁶ Fostering resilience in the face of disasters presents a complex challenge that necessitates cooperation among multiple stakeholders. It is crucial to strengthen or restore the primary adaptive systems involved in various disciplines related to resilience, guided by the expanding knowledge base on resilience across different systems.¹⁷ Family resilience holds significant importance on the national development agenda. Research on family resilience holds significant importance as it serves as a foundation for the development, growth, and continuity of individuals' primary activities, while also playing a crucial role in shaping the quality of the nation's future generations.¹⁸

Review of Literature on Family Resilience Post Disasters

Human history is replete with disasters, encompassing natural calamities like meteorological events (storms), hydrological occurrences (floods), geophysical phenomena (earthquakes), climatological incidents (forest fires), and biological crises (COVID-19 pandemic), as well as human-induced disasters, including famine, social unrest, terrorist attacks, and warfare. Disasters often bring about death and various forms of suffering, leading to an increased demand for both physical and emotional support, particularly from family members.¹⁹

In Indonesia, the framework for managing disasters is established by Law No. 24 of 2007, which addresses disaster management. A disaster refers to an occurrence or a sequence of unfortunate events that largely lie outside the realm of human influence. Disaster management activities aim to safeguard the community against the risks, impacts, and threats posed by disasters. The Government has established the National Disaster Management Agency (BNPB) and the Regional Disaster Management Agency (BPBD) through the disaster management law to fulfill the ideals of the state.²⁰

¹⁶ Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah* 5, no. 2 (2021), p. 622.

¹⁷ Masten and Motti-Stefanidi, "Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19", p.103.

¹⁸ Mohammad Noviani Ardi et al., "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (2022), p. 239.

¹⁹ Wang, Foutz, and Gao, "Huddling with Families after Disaster: Human Resilience and Social Disparity", p. 14.

²⁰ Deden Suhendar and Diki Suherman, "Analysis of the Implementation of Disaster Management Budget Allocations in Garut Regency West Java Province," *Khazanah Sosial* 4, no. 3 (2022), p. 448.

The concept of anticipating disasters is well articulated in Law Number 24 of 2007 and Government Regulation Number 21 of 2008, outlining the actions taken during a disaster and the subsequent rehabilitation and reconstruction processes that follow. Nonetheless, challenges emerge when disaster management policies are implemented. The numerous fatalities and property damage resulting from the disaster clearly illustrate this point.²¹

Rohani Budi Prihatin's research indicates that Indonesia's approach to natural disaster policies, particularly regarding alertness, has predominantly been reactive. They are not adequately equipped for tragedy, even though most individuals continue to live and pursue a life in high-risk areas. Many victims readily choose to go back to the communities impacted by the disaster where they initially resided. The perspectives of many individuals, who embrace what nature presents and perceive natural disasters as an unavoidable fate, play a role in this misunderstanding.²²

Disasters frequently result in the relocation of residents to new areas. A 2004 study conducted in India indicates that new settlement development schemes significantly outperform previous settlement reconstruction programs for victims of natural disasters. This allows disaster victims to collectively access a range of facilities offered by donors who fund the development of these new cities. In order to support the post-disaster recovery process, it is essential to take into account the type and shape of the house, alongside the disaster victims and other stakeholders involved in choosing the area.²³

Recovery represents the concluding phase in the disaster management cycle, taking place once emergency response actions have been finalized. Post-disaster recovery is a strategy employed by the government to rehabilitate the damage inflicted by natural disasters, such as earthquakes or tsunamis. Post-disaster recovery is categorized into two phases: short-term recovery and long-term recovery.²⁴

Family resilience refers to a condition within a family that embodies tenacity, toughness, and physical capabilities, enabling its members to live freely, foster personal and familial development, and achieve harmony. This ultimately contributes to the enhancement of their physical and spiritual well-being, as outlined in the Regulation of the Minister of State for Women's Empowerment and Child Protection of the Republic of Indonesia No. 06 of 2013 Chapter 1 Article 1.²⁵

²¹ Syugiarto Syugiarto et al., "Pemulihan Pasca-Bencana Di Indonesia: Perlukah Dilakukan Perubahan Kebijakan?," *Jurnal Ilmiah Ilmu Sosial* 8, no. 2 (2022), p. 152.

²² Rohani Budi Prihatin, "Masyarakat Sadar Bencana: Pembelajaran Dari Karo, Banjarnegara, Dan Jepang," *Aspirasi: Jurnal Masalah-Masalah Sosial* 9, no. 2 (2018), p. 221.

²³ Tuti Budirahayu, "Kajian Sosiologis Tentang Kebencanaan Kaitannya Dengan Penguatan Dan Ketahanan Keluarga Dalam Menghadapi Bencana Alam," *Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA)* 2, no. 1 (2019), p. 131.

²⁴ Syugiarto et al., "Pemulihan Pasca-Bencana Di Indonesia: Perlukah Dilakukan Perubahan Kebijakan?," p. 154.

²⁵ Elok Anggraini, "Analisis Faktor-Faktor Ketahanan Keluarga Pada Keluarga Pekerja Migran Indonesia Di Desa Sukowilangun Kecamatan Kalipare Kabupaten Malang," *Jurnal Ekonomi Pertanian Dan Agribisnis* 7, no. 1 (2023), p. 318.

There are no essential elements, safeguarding elements, or the most efficient recovery strategies that families can adopt. Recent research reviews and literature have highlighted key characteristics of resilient and healthy families. The factors encompass a positive outlook, spirituality, harmony among family members, flexibility, effective communication within the family, financial management, quality family time, recreational activities, established routines and rituals, and social support.²⁶

Social support is a key factor that impacts the development of family resilience. People in their surroundings can offer them emotional support, appreciation, practical assistance, and informational guidance. Individuals might develop greater resilience as a consequence. Individuals will enhance their capacity for courage and optimism, becoming increasingly dependable in navigating despair and tension.²⁷

Viewing the family as a system acknowledges that all members are interconnected not just through social or genetic relationships, but also through emotional, relational, cultural, and spiritual bonds. The family's overall resilience can be strengthened by how each member engages with their relationships and their role within the system. Looking outward as a system reflects an effort to comprehend resilience as a concept shaped and affected by multiple factors, including the actions of specific family members or the surrounding social context.²⁸

Families that exhibit low resilience are more prone to encounter a range of issues, such as domestic conflicts, discrimination, ineffective communication among members, absence of respect and a sense of belonging, exploitation, and in severe cases, familial homicide. Family issues, including conflicts among relatives, divorce, sibling rivalry, and domestic violence, can influence psychological challenges like sadness and anxiety, as well as lead to maladaptive behaviors in children and adolescents, such as aggression.²⁹

Khoiruddin Nasution, in his research on regulations and programs, first, aimed at enhancing family resilience, elucidates that the emergence of various regulations and initiatives in this domain stems from the prevailing issues within the Indonesian society, including the prevalence of child marriages, forced marriages, arbitrary polygamy, unregulated divorces, and domestic violence. Secondly, the aim of establishing several of these regulations and programs is to prevent the recurrence of child marriages, forced marriages, arbitrary polygamy, arbitrary divorces, and domestic violence. Third, achieving the objectives of the regulations and programs

²⁶ Ike Herdiana, Suryanto, and Seger Handoyo, "Family Resilience: A Conceptual Review," in *3rd Asean Conference on Psychology, Counseling and Humanities (AC-PCH 2017)*, vol. 133 (Atlantis Press, 2018), p. 44.

²⁷ Dedi Wahyudin, "Pengaruh Dukungan Sosial, Religiusitas Dan Strategi Koping Terhadap Ketahanan Keluarga Di Desa Sagaranten Wilayah Kerja Puskesmas Sagaranten Kabupaten Sukabumi," *Risenologi* 7, no. 1a (2022), p. 75.

²⁸ Ulfiah Ulfiah, "Konseling Keluarga Untuk Meningkatkan Ketahanan Keluarga," *Psymphathic : Jurnal Ilmiah Psikologi* 8, no. 1 (2021), p. 82.

²⁹ Eem Munawaroh et al., "Family Resilience Belief System: A Phenomenological Study on Javanese and Sundanese Family," *Jurnal Kajian Bimbingan Dan Konseling* 6, no. 2 (2021), p. 81.

aimed at building family resilience presents certain challenges, particularly with the exception of those regulations introduced in the second wave, such as the Marriage Law and its accompanying regulations. The regulations and programs from the 1st wave, such as BP4, the 3rd wave with the Guidance for the *Sakinah* Family Movement, and the 4th wave featuring marriage courses, present challenges in measurement due to the limited execution of most programs.³⁰

Literature on the Theories of *Maqāsid al-Sharī'ah*

The welfare aimed for by *sharia* encompasses more than just worldly and physical human well-being. The concept of welfare encompasses more than just individual perspectives, as seen in existentialist and capitalist thought, yet it also diverges from the Marxist and Socialist emphasis on collective welfare. The welfare is not exclusive to any specific nation, contrary to the beliefs held by Fascists and Ultra-nationalists. The welfare aimed for by *sharia* includes and extends beyond all of that.³¹

The primary aim of establishing *sharia* is to promote welfare and steer clear of matters associated with harm. Understanding *Maqāsid al-Sharī'ah* involves three essential components, the first being *Dharuriyat*, which refers to absolute and vital needs that are crucial for human survival.³² The hierarchy of essential needs includes: the preservation of religion (*al-din*), the well-being of the soul (*nafs*), the continuity of descendants (*al-nasl*), the safeguarding of property (*al-maal*), and the protection of reason (*al-aql*).³³ According to al-Syathibi, the need for *hajjiyat* is classified as a secondary necessity in the hierarchy of needs. The role of *hajjiyat* is to serve as a supportive medium that aids in fulfilling the five fundamental needs mentioned above.³⁴ The necessity for *tahsiniyat* serves as an addition to the two earlier requirements. This requirement is simply an enhancement of life to improve it.³⁵

In modern discussions, Islamic legal scholars contend that *Maqāsid al-Sharī'ah* has evolved into a new dimension. The focus of *Maqashid*, which once solely highlighted protection (*hifdz*), has now transitioned to a development pattern (*tanmiyah*). *Maqashid*, which once focused on the protection of Muslims, has now evolved to encompass universal humanitarian protection.³⁶ In the evolution of the *istinbath* method of Islamic law, discussions surrounding *Maqāsid al-Sharī'ah* are occasionally interpreted quite broadly, and may even appear liberal. Mutawali, in his

³⁰ Khoiruddin Nasution, "Peraturan Dan Program Membangun Ketahanan Keluarga : Kajian Sejarah Hukum Pendahuluan Ada Sejumlah Peraturan Dan Program Yang Bertujuan Membangun Ketahanan Keluarga Indonesia . Peraturan Dan Program Ini Sejak Kemerdekaan Dapat Dikelompokkan Menjadi 4 Gelo," *Asy-Syir'ah* 51, no. 1 (2017), p. 20.

³¹ Athiyyah, *Nahwa Taf'ili Maqashid Syariah*, p. 100.

³² Abu Ishaq Ibrahim bin Musa Al-Shatibi, *Al-Muwafaqaat Fi Ushul Al-Syariah* (Cairo: Dar Ibn al-Jawziy, 2006), p. 7.

³³ Al-Shatibi, p. 7.

³⁴ Al-Shatibi, p. 8.

³⁵ Al-Shatibi, p. 8.

³⁶ Zakaria Syafei, "Tracing Maqasid Al-Shari'ah in The Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 01 (2017), p. 106.

article, asserts that *Maqāṣid al-Sharī'ah* serves as a foundational source for the entirety of Islamic law, which can be utilized as a paradigm for the application of Islamic law at the implementation level. Consequently, if an aspect of Islamic law found in the Qur'an or hadith fundamentally conflicts with the *Maqāṣid al-Sharī'ah*, it is necessary to reform the legal provision to align with the principles of *Maqāṣid al-Sharī'ah*.³⁷

The relationship between the theory of *maqasid sharia* and contemporary issues can serve as a connection between *maqasid* and social reality, which has recently diverged,³⁸ This approach aims to ensure that Islamic law evolves in a more dynamic, inclusive, and egalitarian manner.³⁹ This approach aims to ensure that Islamic law evolves in a more dynamic, inclusive, and egalitarian manner. The insight in steering clear of discrimination lies in recognizing that differences serve both as a challenge and a chance for healthy competition. These differences are part of Allah's creation, embodying the essence of *sunnatullah*.⁴⁰ Ar-Raisuni emphasized that the principles of justice, equality, freedom, the right to associate, as well as economic and political rights, should be taken into account in the *maqasid sharia*.⁴¹ Athiyyah clarified that, according to the perspectives of various Islamic legal experts mentioned above, the five points of *maqasid* are intended to articulate a range of benefits rather than to restrict them.

Habib Ahmed, an Islamic economic thinker, asserts that *maqasid sharia* should be understood not just on a personal-individual level but also on a comprehensive-universal level. This perspective emphasizes that the implementation of *sharia* should extend beyond merely serving as legitimacy for legal products (legal-operational aspects) and should strive to embody the deeper substantive meaning (philosophical-conceptual aspects) that is intended.⁴² Habib Ahmed emphasized that the importance of *maqasid sharia* lies in ensuring that a law transcends mere formal rules and truly embodies a sense of social justice. The implementation of Islamic law should be thorough and forward-thinking to achieve a sense of social justice within the society.⁴³

In the context of family resilience, Jamaluddin Athiyyah's concept of *Maqāṣid al-Sharī'ah fī majalat al-usrah* serves as a pertinent analytical tool.

³⁷ Mutawali Mutawali, "Maqashid Al-Syari'ah : Logika Hukum Transformatif," *Jurnal Schemata* 6, no. 2 (2017), p. 137.

³⁸ Abdurrazak et al., 2022, p.207.

³⁹ M. Nanda Fanindy, "Formulasi Maqasid Syariah Perspektif Jamaluddin Athiyyah; Studi Kasus Perda Daerah Istimewa Yogyakarta (DIY) No. 7 Tahun 2018 Tentang Ketahanan Keluarga," *Islamitsch Familierecht Journal* 1, no. 1 (2020), p. 78.

⁴⁰ Athiyyah, *Nahwa Taf'ili Maqashid Syariah*, 74.

⁴¹ Jamaluddin Athiyyah and Wahbah Az-Zuhaily, *Tajdid Al-Fiqh Al-Islami* (Damaskus: Dar al-Fikr, 2000), p. 233.

⁴² Nor Hadi and Jadzil Baihaqi, "The Motive of CSR Practices in Indonesia: Maqasid Al-Sharia Review," *Qudus International Journal of Islamic Studies* 8, no. 2 (2021), p. 34.

⁴³ Zulfikar Zulfikar and Khairul Fuady, "Habib Ahmed's Maqāṣid Sharī'ah Concept on Cooperative Regulations in Indonesia," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 21, no. 2 (2021), p. 254.

Athiyyah outlines that the elements of *Maqāshid al-Sharī'ah* in Islamic family law include: regulating relationships with the opposite sex, *hifdz an-nasl* (protecting offspring), fostering the values of *sakinah*, *mawaddah*, and *rahmah*, *hifdz an-nasab* (protecting lineage), *hifd al-tadayyun fi al-usrah* (protecting the religious aspect of the family), structuring family institutions, and addressing the economic aspects of the family. The essence of *Maqāshid al-Sharī'ah* in the family dimension encompasses several points, yet it remains insufficient without regulations pertaining to financial matters and property within the family.⁴⁴

Maqāshid al-Sharī'ah encompasses various aspects such as dowry, living expenses for children, wives, divorced wives, those who care for children post-divorce, breastfeeding women, inheritance, wills, family endowments, legal responsibilities regarding diyat, and the guardianship of property, among others.⁴⁵

The aspects of *Maqāshid al-Sharī'ah* align closely with the role of the family as outlined in the Government Regulation of the Republic of Indonesia Number 21 of 1994,⁴⁶ regarding the Implementation of Prosperous Family Development and the Presidential Regulation of the Republic of Indonesia Number 87 of 2014 concerning Family Development, Family Planning, and Family Information Systems.⁴⁷ Athiyyah's concept of *Maqāshid al-Sharī'ah* in family law has subtly integrated biological, sociological, and psychological dimensions into the evolution of an Islamic family.

Factual depiction of the resilience exhibited by families affected by the Semeru eruption

The Islamic notion of family resilience is exemplified in a *sakinah mawaddah warahmah* family. A family that expresses love and care for one another, ensuring that every member feels secure, serene, joyful, and thriving.⁴⁸ A *sakinah* family signifies the creation of a joyful household, with indicators of family happiness rooted in two primary factors: firstly, the fulfillment of rights and the execution of obligations by each family member; secondly, the presence of positive communication. The equilibrium of relationships among family members should be founded on a mindset of shared understanding, generosity, and trustworthiness.⁴⁹

⁴⁴ Athiyyah, *Nahwa Taf'ili Maqashid Syariah*, p. 149–54.

⁴⁵ Athiyyah, 2003.

⁴⁶ Republik Indonesia, “Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994 Tentang Penyelenggaraan Pembangunan Keluarga Sejahtera” (1994), www.bphn.go.id.

⁴⁷ Perpres RI, “Peraturan Pemerintah Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga, Keluarga Berencana Dan Sistem Informasi Keluarga,” Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2014 § (2014), <https://peraturan.bpk.go.id/>.

⁴⁸ Juwaini Saleh et al., “Marriage Guidance towards Family Resilience in Aceh: A Study of Islamic Law Philosophy,” *Samarah* 6, no. 2 (2022), p. 598.

⁴⁹ Nur Lailatul Musyafaah et al., “Tetap Sakinah Di Tengah Pandemi: Usaha Korban Pemutusan Hubungan Kerja Di Dusun Rejodadi Desa Campurejo Kecamatan Panceng Kabupaten Gresik,” *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 1 (2021), p. 44.

This indicates that the family is characterized by joy and unity, along with a robust and enduring partnership between husband and wife.⁵⁰

The government, via the Ministry of Women's Empowerment and Child Protection, has released regulations concerning family resilience, aimed at enhancing the application of the family resilience and welfare concept. The idea of family resilience serves as a criterion to assess how effectively a family has fulfilled its duties, functions, and responsibilities in achieving family welfare⁵¹.

Considering the indicators of family resilience, which include physical resilience, economic resilience, socio-psychological resilience, and socio-cultural resilience, the resilience of the families affected by the Semeru eruption is currently in a vulnerable state across all dimensions. The informants indicated that the most frequently mentioned issues, in order, are economic factors, socio-psychological aspects, socio-cultural elements, and lastly, physical aspects.

The economic aspect of the family is a significant factor in family resilience that is often lamented. After being relocated to HUNTARA, these survivors must begin anew in their efforts to fulfill the family's economic needs. The socio-psychological aspect ranks second among the most impacted factors of family resilience, primarily due to the ongoing trauma resulting from the disaster that continues to be felt today. Residing in HUNTARA presents a psychological challenge for the survivors, as they must adjust to an environment that starkly contrasts with their previous home.

The socio-cultural aspect ranks third among the family resilience factors most impacted by relocation to HUNTARA. The placement of residents in HUNTARA occurs randomly, ensuring that most of the population is distributed among their families and neighbors. Survivors must learn to adjust to new neighbors in an unfamiliar environment. This process is undoubtedly challenging, both for individuals and families, especially when faced with the harsh realities following the Semeru eruption.

The physical aspect ranks lowest among the factors influencing the resilience of the families most affected after their relocation to HUNTARA. According to the informants' statements, they acknowledged that there were no significant issues concerning the physical resilience of their families. However, field observations indicate that the physical resilience of survivors from the Semeru eruption is in a precarious state. It appears that this aspect is not prioritized in the efforts to maintain and support family resilience. Observations in the field indicate that the limited public health facilities serve as a benchmark for assessing the physical condition of the survivor's family, highlighting their vulnerability. The families of the survivors acknowledged that they faced challenges in accessing health services because of insufficient facilities.

⁵⁰ Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective", p. 621.

⁵¹ Elimartati Elimartati, Rizal Fahlefi, and Liza Erniyanti, "Strengthening Family Resilience through the Tradition of Agricultural Zakat Payment in Nagari Lima Kaum in Tanah Datar District of West Sumatera," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021), p. 497.

A disaster's impact and the necessity of relocating can profoundly alter every facet of a survivor's family life. Given the degree of psychological distress, the capacity for economic recovery, and the unity among family members in facing such swift changes, each family's capability to rebuild their resilience varies. The research report by Tim Slack et al. indicates that disasters, as a process of change, significantly disrupt the routines of collective social units, necessitating unplanned actions to address the crisis. Families play a central role in these situations. Grasping how various families foresee, ready themselves, withstand, manage, and bounce back from disasters is a crucial endeavor for science, policy, and practice.⁵² Important elements for resilient families encompass a positive outlook, spirituality, consensus among family members, adaptability, effective communication, financial management, quality family time, shared recreational activities, established routines and rituals, and supportive environments.⁵³ Insufficient family resilience can leave families susceptible to a range of crises, including household discord, discrimination, poor communication among members, absence of respect and belonging, exploitation, and even violence within the family. Issues within the family, including conflicts among members, divorce, sibling rivalry, and household violence, can significantly affect mental health challenges like depression and anxiety, along with behavioral issues.

The endeavors of families affected by the Semeru eruption to restore their resilience

The idea of family resilience is a multifaceted concept. Resilience is understood as a means to lessen vulnerability, which refers to a state that enables families to navigate challenges. When an individual successfully navigates various hardships and pressures, they are regarded as resilient. In the individual dimension, resilience involves the ability to sustain positive behavior when confronted with life's challenges.⁵⁴ The resilience of a family enhances individual resilience in the face of environmental influences and is significantly linked to community resilience.⁵⁵ Haleema Sadia states that the idea of family resilience is ever-changing. Family resilience factors are uniquely defined for each family, as stress may adversely affect one family while leaving another unaffected.⁵⁶

⁵² Tim Slack et al., "Family Resilience Following the Deepwater Horizon Oil Spill: Theory and Evidence," *Columbia Academic Commons*, 2020, p. 5.

⁵³ Euis Sunarti et al., "Portrait of Indonesian Family During One Year the COVID-19 Pandemic: Analysis of Factors Influencing Family Welfare and Resilience," *Journal of Disaster Research* 17, no. 1 (2022).

⁵⁴ Figur Ronggo Wassalim, Muchamad Coirun Nizar, and Muna Yastuti Madrah, "Examining Prisoners' Family Resilience," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021), p. 517.

⁵⁵ Ira Kusumawaty et al., "Family Resilience in Caring for Drug Addiction," *Gaceta Sanitaria* 35 (2021), p. 492.

⁵⁶ Haleema Sadia, Boonjai Srisatidnarakul, and Jen Jiuan Liaw, "Exploring the Experiences of Flood-Affected Families to Develop Constructs and Themes for Family Resilience Assessment Scale," *International Journal of Disaster Risk Reduction* 46, no. July 2019 (2020), p. 2.

Family resilience has been defined in multiple ways across different scientific literature,⁵⁷ Recent sources indicate that it encompasses the ability to adapt effectively to adverse conditions,⁵⁸ to endure and overcome challenges brought about by change, and to navigate crises,⁵⁹ it reflects a family's capacity to survive and recover from difficulties or stressful life events, as well as their ability to rebound from adversity with enhanced strength and resources.⁶⁰ The different definitions share a common understanding: family resilience is a manifestation of national resilience.⁶¹

The initiatives undertaken by the families of survivors of the Semeru eruption to restore their family resilience are detailed and articulated as follows:

1. Seeking for a new Employment Opportunities

Most families of survivors from the Semeru eruption prior to the disaster were engaged in farming, ranching, sand mining, and entrepreneurship. Following their relocation to HUNTAP/HUNTARA to address family needs, the survivors sought to establish new livelihoods. Some men attempted to work as farm laborers, returned to sand mining, and took on various odd jobs. For women who participated in this research, establishing stalls to sell food and drinks, along with other essential household items. This is carried out solely to fulfill the family's requirements.

This finding aligns with the results of Nur Lailatul Musyafaah's research on family resilience during the Covid-19 pandemic,⁶² The common theme is the shift in family circumstances and the loss of income sources, which necessitates that heads of families seek new employment to ensure basic survival. Among the various facets of family resilience, the economic and health dimensions emerge as the foremost concerns for informants that require urgent attention. Research by Clifford Stevenson highlights that shifts in work patterns and income loss lead to uncertainty and psychological strain, which subsequently impact health, create tension among family members, and can even jeopardize relationships.⁶³

⁵⁷ Yulita et al., "Resilience as a Moderator of Government and Family Support in Explaining Entrepreneurial Interest and Readiness among Single Mothers," *Journal of Business Venturing Insights* 13, no. January (2020), p. 2.

⁵⁸ Meaghan C. Shevell and Myriam S. Denov, "A Multidimensional Model of Resilience: Family, Community, National, Global and Intergenerational Resilience," *Child Abuse and Neglect* 119, no. xxxx (2021), p. 6.

⁵⁹ Surangkana Suparit, Nanchatsan Sakunpong, and Thasuk Junprasert, "Family Resilience Processes among Guardians Caring for Children and Youths with Leukemia," *Heliyon* 9, no. 6 (2023), p. 2.

⁶⁰ Darmawan et al., "Marriage Dispensation and Family Resilience : A Case Study of the Bener Meriah Shariah Court, Aceh Province," *AHKAM* 22, no. 1 (2022), p. 439.

⁶¹ Saleh et al., "Marriage Guidance towards Family Resilience in Aceh: A Study of Islamic Law Philosophy", p. 598.

⁶² Musyafaah et al., "Tetap Sakinah Di Tengah Pandemi: Usaha Korban Pemutusan Hubungan Kerja Di Dusun Rejodadi Desa Campurejo Kecamatan Panceng Kabupaten Gresik", p. 47.

⁶³ Clifford Stevenson et al., "Family Identification Facilitates Coping with Financial Stress: A Social Identity Approach to Family Financial Resilience," *Journal of Economic Psychology* 78, no. March (2020), p. 1.

2. Mutual Supports within the Families

The unity and strength of family members who endured the Semeru eruption significantly contributed to rebuilding family resilience. Informants indicated that in emergency and vulnerable situations following relocation, the bond and supportive attitude among family members intensified, serving as psychological capital for each individual to help rebuild their family's resilience. This finding aligns with the research conducted by Ani & Wasludin, which indicates that the presence of values and norms affects individual behavior. Social support serves as a vital system for families to confront the most challenging situations, while also enhancing relationships and fostering trust among family members. The support received from family members can enhance the intimacy of relationships within the family.⁶⁴ Resilience is the capacity of a person to adapt successfully and regain equilibrium when confronted with significant challenges. This finding aligns with the research conducted by Doni Darma et al. on family resilience during Covid-19, highlighting that family ties contribute significantly at a rate of 18.33%. The bond among members is thought to be capable of addressing issues that arise, enabling them to collaborate effectively and recover from challenging situations.⁶⁵

3. Fostering unity and strength with the environment around us

The experience of a shared fate as fellow survivors of the Semeru eruption enhances the solidarity and strength among families in HUNTAP/HUNTARA. Informants indicated that they frequently exchange essential food supplies among themselves when they receive help from volunteers or family members. Experiencing similar trauma fosters a strong bond among family members. This fact is quite positive, given that the housing map in HUNTAP/HUNTARA does not truly reflect the environmental structure of the original house, resulting in residents living in a new environment with entirely different neighbors.

The solidarity among families in the HUNTAP/HUNTARA context can be seen as a constructive response, as the mutual relationship between family and environment demonstrates the development of a resilient family unit.⁶⁶ Similar to other systems that have historically influenced the framework and dynamics of society, the notion of family is intertwined with cultural values and identities.⁶⁷ The awareness shared among fellow survivors of the Semeru eruption fosters a profound

⁶⁴ Ani Fadmawaty and Wasludin Wasludin, "The Effect of The Belief System, Family Organizations and Family Communication on Covid-19 Prevention Behavior: The Perspective of Family Resilience," *International Journal of Disaster Management* 4, no. 2 (2021), p. 17.

⁶⁵ Dony Darma Sagita, Mutiara Felicita Amsal, and Shafna Utami Nur Fairuz, "Analysis of Family Resilience: The Effects of the COVID-19," *Sawwa: Jurnal Studi Gender* 15, no. 2 (2020), p. 288.

⁶⁶ Kusumawaty et al., "Family Resilience in Caring for Drug Addiction", p. 493.

⁶⁷ Anam Khan and Amrita Deb, "Family as a Source of Risk and Resilience among Adults with a History of Childhood Adversity," *Children and Youth Services Review* 121, no. December 2020 (2021), p. 1.

sense of solidarity, cooperation, empathy, and assistance among families.⁶⁸ This collective trauma serves as a foundation for mutual respect between families.

The unity among families is also positively linked to the creation of a quality environment. A quality environment is linked to the quality of life, and one indicator of this quality is the satisfaction of fundamental human needs. The more effectively basic needs are fulfilled by the environment, the greater the quality of that environment. In light of the growing environmental challenges and societal changes, it is essential to develop approaches for preserving the universe to achieve better outcomes.⁶⁹

4. Strengthening Spiritual Dimension

The spiritual dimension serves as a crucial element in fostering the resilience of families affected by the Semeru eruption. The sincere efforts put forth are coupled with an understanding and complete acceptance of the circumstances they face. The recent disaster is not solely a cause for mourning; it is also viewed as a test from God. According to informants, engaging in religious rituals like congregational and joint prayers, as well as practicing patience, surrender, and gratitude, were seen as positive measures to maintain optimism in strengthening their family's resilience. Evidence clearly indicates that spirituality serves as a significant source of family resilience. The literature review revealed that shared family or religious beliefs offer purpose and direction to individual family members, aiding them in finding meaning and accepting challenges.

Enhancing the spiritual dimension for families of Semeru eruption survivors is aimed at preventing them from becoming ensnared in a prolonged state of trauma that could lead to despair regarding their future.⁷⁰ It is crucial to recognize that positive and optimistic thinking is linked to family resilience. In his research, Peng Cheng highlights that mindset plays a beneficial role in enhancing family resilience. If family members possess a growth mindset, consistently looking ahead, then the level of family resilience is likely to be higher. In contrast, if family members exhibit a fixed mindset, remaining stagnant in their thinking, the degree of family resilience tends to be lower.⁷¹

Maqashid al-Usrah: An Analisis on the well-being of the Eruption's Survival

The Islamic concept of family resilience is exemplified in a *sakinah mawaddah warahmah* family. A family that expresses love and affection towards one

⁶⁸ Shevell and Denov, "A Multidimensional Model of Resilience: Family, Community, National, Global and Intergenerational Resilience", p. 7.

⁶⁹ Ayusta Gilang Wanodya, "Maintaining Behavior for Preventing Disaster (Ecology Themed Tafsir of Perished Nation)," *Millati: Journal of Islamic Studies and Humanities* 4, no. 1 (2019), p. 66-68.

⁷⁰ Ahmad Fauzan and Hadi Amroni, "The Concept of Sakinah Family in The Contemporary Muslim Generation," *Al-Adalah* 17, no. 1 (2020), p. 51.

⁷¹ Peng Cheng et al., "Mental Condition and Function of Resilience among Families of Frontline Medical Workers during COVID-19: Potential Influencing Factors and Mediating Effect," *Journal of Affective Disorders* 324, no. January (2023), p. 601.

another, ensuring that every member feels secure, tranquil, joyful, and thriving.⁷² A *sakinah* family signifies the creation of a joyful family environment. The indicators of family happiness rely on two key factors: firstly, the fulfillment of rights and the execution of obligations by each family member; secondly, the presence of positive communication. The equilibrium of relationships among family members should be founded on a foundation of mutual understanding, generosity, and trust.⁷³ The family embodies joy and unity, alongside a robust and enduring partnership between husband and wife.⁷⁴

Jamaluddin Athiyyah's concept of *Maqāṣid al-Sharī'ah* outlines several key points in Islamic family law: it addresses the regulation of relationships with the opposite sex, emphasizes the importance of preserving human existence (*hifdz an-nasl*), aims to foster values of *sakinah*, *mawaddah*, and *rahmah*, ensures the protection of lineage, upholds spiritual family values, supports the integrity of family institutions, and governs the economic dimensions of family life.⁷⁵ The concept of *Maqāṣid al-Sharī'ah* introduced by Athiyyah possesses a distinct uniqueness. The principles of *Maqāṣid al-Sharī'ah* in Islamic family law encompass several key issues, particularly concerning the relativity of *Maqāṣid al-Sharī'ah*'s application influenced by time, place, society, circumstances, and various practical domains.⁷⁶ The concept of family in Islam is quite comprehensive, encompassing every aspect, and goes beyond merely achieving *sakinah*.

The resilience of the families affected by the Semeru eruption, when assessed against the parameters of *Maqāṣid al-Sharī'ah* mentioned above, is significantly below the ideal standard. The economic impact of experiencing a disaster and the subsequent relocation to HUNTAP/HUNTARA has indeed heightened vulnerability. This vulnerable point presents a significant challenge for survivor families as they strive to understand the concept of an ideal peaceful family. However, enhancing the spiritual aspect of the family, fostering closeness among family members, and building solidarity among fellow survivor families serve as vital social capital for reorganizing their family institutions.

Currently, the tranquility of the families of survivors of the Semeru eruption does not align with the standards of an Islamic family as outlined by the *Maqāṣid al-Sharī'ah* of Jamaluddin Athiyyah. It is important to emphasize that this situation is not solely a result of negligence or a failure of family members to fulfill their responsibilities. External factors, particularly the impact of the disaster, have left the families of survivors unable to achieve the vision of a peaceful, loving, and compassionate family.

⁷² Saleh et al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy", p. 598.

⁷³ Musyafaah et al., "Tetap Sakinah Di Tengah Pandemi: Usaha Korban Pemutusan Hubungan Kerja Di Dusun Rejodadi Desa Campurejo Kecamatan Panceng Kabupaten Gresik", p. 44.

⁷⁴ Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective", p. 621.

⁷⁵ Athiyyah, *Nahwa Taf'ili Maqashid Syariah*, p. 148–153.

⁷⁶ Jamaluddin Athiyyah, *Al-Waqi' Wa Al-Mitsal Fi Fikri Al-Islami Al-Mu'ashira* (Beirut: Dar al-Hadi, 2001), p. 148–49.

Safeguarding the Family Resilience of Disaster Survivors through Positive Law in Indonesia

The government, via the Ministry of Women's Empowerment and Child Protection, has released regulations focused on family resilience, intending to enhance the application of the family resilience and welfare concept. The idea of family resilience serves as a benchmark for assessing how effectively a family fulfills its duties, functions, and responsibilities in achieving family welfare.⁷⁷

The examination of the resilience of families affected by the Semeru eruption should be conducted in a comprehensive way, considering both family law and disaster management law perspectives. This is implemented to ensure that the support for enhancing the resilience of families affected by the Semeru eruption is conducted in a quantifiable and impartial way⁷⁸ Article 1 Paragraph (11) of Law No. 52 of 2009 regarding Population Development and Family Development, along with Article 1 Paragraph (6) of PP No. 21 of 1994 concerning the Implementation of Prosperous Family Development,⁷⁹ outlines that the core of family resilience lies in the family's capacity and strength in physical, psychological, and spiritual dimensions. This enables them to live independently and realize their potential, fostering a harmonious and prosperous family life both physically and mentally.

Article 33 letter (c) of Law No. 24 of 2007 concerning Disaster Management outlines two significant steps that the government must undertake, which are indirectly related to family resilience: the implementation of rehabilitation and reconstruction efforts.⁸⁰ The rehabilitation agenda encompasses the restoration of public sector services and the normalization of community life following the disaster (article 1 paragraph 11 of Law No. 24 of 2007). Meanwhile, reconstruction encompasses the advancement of infrastructure and facilities that bolster government and community activities across economic, socio-cultural, and law enforcement dimensions, while also promoting community involvement in revitalizing social life in disaster-affected areas (article 1 paragraph 12 of Law No. 24 of 2007).

The recovery and reconstruction efforts mandated by Law No. 24 of 2007 are pressing issues that must be addressed, as the current situation reveals a significant number of eruption survivors who belong to vulnerable groups. This includes residents facing physical or non-physical limitations that hinder their ability to realize their potential and develop themselves (article 1 paragraph 13).⁸¹ The second

⁷⁷ Elimartati, Fahlefi, and Erniyanti, "Strengthening Family Resilience through the Tradition of Agricultural Zakat Payment in Nagari Lima Kaum in Tanah Datar District of West Sumatera", p. 497.

⁷⁸ "Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga," 2 Pemerintah Indonesia § (2009).

⁷⁹ Peraturan Pemerintah RI, "Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994 Tentang Penyelenggaraan Pembangunan Keluarga Sejahtera," Pemerintah Indonesia § (1994), www.bphn.go.id.

⁸⁰ "Undang-Undang Republik Indonesia No. 24 Tahun 2007 Tentang Penanggulangan Bencana," 2007 Pemerintah Indonesia § (2007).

⁸¹ Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga.

paragraph of Article 55 of this law specifies that vulnerable community groups include infants, toddlers, children, pregnant or breastfeeding women, individuals with disabilities, and the elderly. Consequently, the process of rehabilitation and reconstruction following a disaster must prioritize the equitable fulfillment of basic rights and social protection for these vulnerable groups.

The regulations outlined in the disaster management law, which address the needs of vulnerable families affected by disasters, align with the stipulations in Article 39 paragraph (2) letter (e) of Law No. 52 of 2009. This population law also governs the necessity for a post-disaster rehabilitation and reconstruction process, distinguishing itself by offering more precise assistance, empowerment, and protection for vulnerable families. The objective is to ensure that vulnerable families have equal opportunities to realize their potential, similar to other families (Article 48 paragraph (1) letter d).⁸²

The family community holds a delicate position. Vulnerability encompasses a range of threats, both from within and outside, that can compromise the integrity, continuity, and very existence of the family. Fractures and imbalances within the family lead to a state of vulnerability. Families facing vulnerability are identified as those with special needs that require attention, prompting initiatives to foster social responsibility and provide professional support from both governmental and non-governmental sources.⁸³

The government has effectively undertaken efforts to safeguard the resilience of families affected by the Semeru eruption. Providing housing for survivor families is a constructive measure to tackle family vulnerability in physical, psychological, economic, and socio-cultural aspects. It is important to recognize that the initiatives taken by survivor families and the policies implemented by the government regarding post-disaster management represent merely the first step toward fostering sustainable family resilience. Up to this point, the provision of health and education facilities has not been adequately addressed.

According to Law No. 24 of 2007 regarding Disaster Management, the rehabilitation and reconstruction process aimed at enhancing the resilience of families affected by the Semeru eruption continues to necessitate support and assistance from the government, professionals, academics, and civil society. This task holds significant importance, as rehabilitation and reconstruction extend beyond merely offering infrastructure and assistance. The relocation of families of eruption survivors to HUNTAP/HUNTARA has profoundly transformed the environmental landscape for these families. Consequently, this should be paired with the creation of supportive tools including job opportunities, healthcare and educational services, trauma recovery assistance, and various self-fulfillment initiatives.

⁸² Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga.

⁸³ Fatum Abubakar, Mazroatus Saadah, and Ulin Na'mah, "The Transformation of the Dilemma of Role Exchange in the Household: Analyzed Gender in Family Resilience Discourse in National Law and Islamic Law," *Jurnal Ilmiah Al-Syir'ah* 21, no. 1 (2023), p. 5.

Yulita, in her research, elucidates that government support and family support contribute to enhancing positive outcomes of family resilience, aligning with the perspective of social support. In alignment with our research findings, the type of support can be categorized according to its source. Emotional and moral support primarily stems from family connections, highlighting personal bonds that include empathy, affection, and a readiness to listen to individual concerns. Conversely, the government has the capacity to provide instrumental support and information or assessment assistance through mentoring, guidance, and the implementation of suitable policies.⁸⁴

Conclusion

The physical, psychological, and economic dimensions are the key elements of family resilience that are significantly impacted among survivors of the Semeru eruption following their relocation to HUNTAP/HUNTARA. The loss of a home and employment significantly affects the psychological and economic well-being of families impacted by the Semeru eruption. Additionally, the lack of adequate health facilities poses a challenge for these families in addressing their psychological resilience needs. The families of survivors of the Semeru eruption are actively working to rebuild their resilience by seeking new employment opportunities, fostering closer relationships among family members, enhancing solidarity and unity within their communities in HUNTAP/HUNTARA, and reinforcing the spiritual dimensions of family life. In the context of Maqāṣid al-Sharī'ah as discussed by Jamaluddin Athiyyah, the situation of survivor families is far from ideal, as these families continue to be categorized as vulnerable in economic terms and in the embodiment of the values of *sakinah*, *mawaddah*, and *rahmah*. Nevertheless, this situation does not arise from any negligence or failure on the part of the husband and wife in fulfilling their individual responsibilities. Experiencing a disaster and needing to move to a new environment presents a significant challenge for survivor families in achieving harmony. Consequently, in light of the stipulations outlined in Law No. 52 of 2009 regarding Population Development and Family Development, as well as Law No. 24 of 2007 pertaining to Disaster Management, enhancing the resilience of families affected by the Semeru eruption cannot rest solely on the shoulders of family members. It necessitates tangible support from the government, professionals, academics, and civil society to bring this vision to fruition. This research suggests that a specialized instrument is necessary to measure the steps involved in supporting the resilience of disaster survivor families, particularly in HUNTAP/HUNTARA. Families affected by the Semeru eruption are confronted with two social variables simultaneously: the impact of the disaster and the challenge of relocating to a new environment. In practice, the steps for post-disaster rehabilitation and reconstruction regarding infrastructure must be complemented by support in human resource development. This includes providing employment,

⁸⁴ Yulita et al., "Resilience as a Moderator of Government and Family Support in Explaining Entrepreneurial Interest and Readiness among Single Mothers", p. 7.

health and education facilities, trauma healing assistance, and opportunities for self-actualization. In light of these findings, it is advised that the government, in its role as a policy maker, develop a program focused on human resource development for the families of Semeru eruption survivors, to aid them in their efforts to restore family resilience. For researchers, employing a legal perspective poses a limitation for this study, resulting in findings that reflect a synthesis of the interplay between field facts and interpretations of relevant regulations. Additional research should be undertaken from various perspectives, including sociology, psychology, education, and even religion, to enhance the understanding of the resilience exhibited by families of disaster survivors.

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Interview:

- Interview with Istono, resident HUNTAP/HUNTARA Sumbermujur Kec. Candipuro Kab. Lumajang, at 15 October 2023
- Interview with Sugiyanto and his wife, Residents of HUNTAP/HUNTARA, Sumbermujur Village, Candipuro District, Lumajang Regency, on October 15, 2023
- Interview with Juhari and his wife Zaenab, Residents of HUNTAP/HUNTARA, Sumbermujur Village, Candipuro District, Lumajang Regency, on October 16, 2023
- Interview with Nurhadi and his wife Hotimah, Residents of HUNTAP/HUNTARA, Sumbermujur Village, Candipuro District, Lumajang Regency, on October 16, 2023
- Interview with Umar Muhtar and his wife Kutsiyah, Residents of HUNTAP/HUNTARA, Sumbermujur Village, Candipuro District, Lumajang Regency, on October 17, 2023