



Family Resilience in a Psychological Perspective in Indonesia

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Abstract

A happy family is not one that experiences no issues in everyday life. A happy family still needs the key to the strength and happiness through resilience, i.e., the ability of a family to survive from difficult challenges. This study aims to discuss family resilience from the perspective of Indigenous psychology in Aceh. The study used qualitative and quantitative methods with open coding data analysis. The participants in this study were husbands or wives of Aceh, Gayo, and Javanese tribes totaling 146 participants. The participants were grouped into three categories, i.e., the elderly couples (15%, n=22), middle-aged couples (46%, n=67), and newly married couples (39%, n=57). The results of the qualitative data analysis on how to recover from adversity in the family (i.e., family resilience) from the Indigenous perspective on the elderly couples, starting from the most dominant, are “communicating well” (31.8%), “praying and worshiping” (18.2%), and “being patient” (18.2%), while the rest mentioned “giving in, forgiving, children, and family support”, among others. Further, the middle-aged couples also showed the dominant responses for “communicating well” (28.4%), “self-introspection” (14.9%), and “praying and worshiping” (10.4%), while the rest had lower proportions. Newly married couples also indicated higher percentages in “communicating well” (36.8%), “praying and worshiping” (28.1%), and “self-introspection” (8.8%), whereas other responses had lower percentages. In general, the findings reveal that “communicating well” (32.0%), “praying and worshiping” (16.3%), “self-introspection” (12.2%), and “being patient” (8.2%) are the renewal aspects of resilience from the Indigenous perspective. This suggests that the resilience of married couples in Aceh not only relies on their ability to recover or to be resilient on their own, but also puts more emphasis on mutual communication, praying, and worshiping. Bonanno's approach emphasizes resilience in aspects of tough personality, self-improvement and repressive self-adjustment.

Keywords: Family resilience, indigenous family psychology, *Bonanno theory*

Abstrak

Keluarga bahagia bukan berarti keluarga yang langgeng dalam menjalani keseharian tanpa masalah. Namun, salah satu kunci kekuatan dan kebahagiaan suatu keluarga adalah resiliensi, yaitu kemampuan untuk pasangan bangkit dari keterpurukan dalam masalah keluarga. Penelitian ini bertujuan mendiskripsikan resiliensi keluarga dalam perspektif Psikologi Indigenous di Aceh. Pendekatan yang digunakan adalah metode kualitatif-kuantitatif dengan analisa data kategorisasi-open koding. Partisipan dalam penelitian ini merupakan suami atau istri suku Aceh, Gayo dan Jawa dengan total 146 partisipan. Selanjutnya partisipan ini dikelompokkan dalam tiga kategori, diantaranya kategori pasangan lansia (15%, n=22), pasangan dewasa madya (46%, n=67), pasangan baru (39%, n=57). Hasil analisa kategorisasi data kualitatif tentang cara bangkit dari keterpurukan dalam keluarga (*resiliensi keluarga*) dari perspektif Indigenous pada pasangan lansia mulai dari yang paling dominan adalah “berkomunikasi dengan baik” (31,8%), “berdoa dan beribadah” 4 orang (18,2%), dan “sabar” (18,2%), sedangkan lainnya terdiri dari “mengalah, memaafkan, anak, support keluarga” dan lain-lain. Selanjutnya, persentase pada pasangan dewasa madya menunjukkan kelompok jawaban yang dominan juga “berkomunikasi dengan baik” (28,4%), “introspeksi diri” (14,9%), dan “berdoa dan beribadah” (10,4%), sedangkan sisa lainnya merespon secara bervariasi. Pasangan baru menikah juga dominan pada “berkomunikasi dengan baik” (36,8%), “berdoa dan beribadah” (28,1%), dan “introspeksi diri” (8,8%), sedangkan lainnya merespon secara bervariasi. Secara umum, hasil penelitian ini menunjukkan bahwa “berkomunikasi dengan baik” (32,0%), “berdoa dan beribadah” (16,3%), “introspeksi diri” (12,2%), dan “bersabar” (8,2%) dalam proses resiliensi merupakan pembaharuan dari perspektif indigenous yang bermakna resiliensi pasangan suami/istri di Aceh tidak hanya ditentukan oleh kemampuan bangkit atau resilien karena kemampuannya sendiri tetapi lebih ditekankan pada komunikasi bersama, berdoa dan beribadah. Pendekatan Bonanno menekankan resiliensi pada aspek kepribadian tangguh, peningkatan kualitas diri dan penyesuaian diri yang represif.

Kata Kunci: *Ketahanan keluarga, psikologi keluarga indigenous, teori Bonanno*

Introduction

Family is the most fundamental structure that determines the structure of a community.¹ A family is required to dynamically be able to develop the potential of

¹ Elimartati Elimartati, et.al., “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. 496.

its resources to cope with potential problems it may face.² Everyone has the desire to form a happy family; however, it is not easy to build one without a foundation of mutual care among family members. A resilient family begins with the resilience of its core elements, i.e., the husband and wife. Furthermore, a happy family does not necessarily mean a family that is long-lasting and experiences life without any problems. One of the keys to the strength and happiness of a family is resilience, which is the ability of the spouses to bounce back from setbacks in family. Overall, from the *maslahah mursalah* perspective, the national security has several scopes to realize family resilience, both socially, physically and psychologically.³ The quality of family is significant because the elements within each family contribute positive values to the overall development of society. If families in an area are strong and happy, a whole and happy community can also materialize, which in turn affects the quality of the next generation of the nation.

Marriage in Islam is one of the requirements for perfecting one's religion.⁴ Therefore, in the Islamic community, establishing a family by way of marriage is not merely a form of biological needs or societal demands, that view marriage as a goal in life. In addition, the family is also an early education place for children before receiving formal education in early childhood education to higher levels. Islam has a more specific saying, "*Al-ummu madrasatul ula, iza a'dadtaha a'dadta sya'ban thayyibal a'raq*" which means that, "mother is the first madrasah (school) for her child, and if the mother is good, then the child is also good."⁵

However, unlike its definition, the problems of married couples are becoming increasingly complex both globally and in the local context of Aceh. This indicates that many married couples are encountering issues; with the worst consequences include divorce, infidelity, and domestic violence. Many factors have caused unhappiness in a marriage, and the most common are economic, communication, and

² Nurmillah Nurmillah, et al. "Sosialisasi Perempuan Sebagai Basis Peningkatan Kualitas Hidup Keluarga", *JCES (Journal of Character Education Society)* 2, No. 1 (2019), pp. 30–36. Tri Wahyu Hidayati, Ulfah Susilawati, and Endang Sriani, "Dynamics of Family Fiqh: The Multiple Roles of Women in Realizing Family Resilience," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 2 (2022), p. 219–38.

³ Mufrod Teguh Mulyo, et. al., "The Power of Husband-Wife Communication in Building Family Resilience and Preventing Divorce: A Study of *Maṣlaḥah Mursalah*," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023), p. 134.

⁴ Ulfiah, *Psikologi Keluarga, Pemahaman Hakikat Keluarga & Penanganan Problematika Rumah Tangga*, Bogor: Penerbit Ghalia Indonesia, 2016. Juwaini Saleh, et. al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022), p. 594.

⁵ Gade, "Ibu Sebagai Madrasah Dalam Pendidikan Anak."

infidelity issues.⁶ Married issues not only happen in Aceh, but also in Western and Eastern countries where cases of sexual violence are also increasing day by day.⁷

The divorce rate in Aceh has continued to rise, with a significant difference between the number of divorces initiated by men (divorce by *talaq*/repudiation) and those initiated by women (divorce by litigation). In fact, women are filing for divorce at three times the rate of men. This suggests that many wives in Aceh are choosing to end their marriages compared to the husbands. The following is a more detailed breakdown of the divorce data:

Table 1. Divorce Data in Aceh during 2016

No.	Type of Divorce	Total
1	Divorce by <i>talaq</i> /repudiation	1.402
2	Divorce by litigation	3.789
	Total	5.191

Source: Aceh Sharia Court (2017)

Throughout 2016-2019, divorce occurred every 1.5 hours on average, with an average of every 2.5 hours a wife’s divorce petition being granted by the Sharia Court. In other words, more than one family bond is broken every day, which potentially causes the children in these families to lose affection and hope for the future. Some of the causes of the increasing number of divorce cases in Aceh include constant quarrels, neglect of one’s partner, economic problems, and domestic violence.⁸ This figure continued to elevevate until 2020, with an increase in divorce by *talaq* of 1,694 cases and divorce by litigation of 5,003 cases, bringing the total to 6,697 cases recorded; hence, in 2019-2020 there were 12,745 divorce cases in Aceh.⁹ Despite its status as an Islamic Sharia region, Aceh itself has reportedly seen an increase in domestic violence cases since 2011.¹⁰ Including more than 120 cases reported in the past five years on a special page with the hashtag “sexual harassment”¹¹. Throughout 2019, there were 354 cases of violence against women due to domestic violence in Aceh, and 59% of the victims were wives.

Thus, achieving “*sakinah mawaddah warrahmah*” (marital bliss) is not as simple and wonderful as the first meeting of the couple, adorned with a grand reception. The reality shows that the main problems facing Aceh today include divorce, domestic violence, economic problems, and youth’s drug emergency.¹²

⁶ Nurrahmati, *Perceraian Di Kecamatan Samalanga Kabupaten Bireun*. Banda Aceh: Fakultas FKIP Universitas Syiah Kuala (2016).

⁷ V. Chancellor and N. Ramaul, *National Seminar on Violence against Women Sponsored by Indian Council of Social Science Research (ICSSR), MHRD, Government of India, New Delhi Himachal Pradesh University, Shimla Introduction* (2013).

⁸ Aceh Sharia Court. (2020). Report and ICAIOS. (2021).

⁹ Aceh Sharia Court. (2021). Report and ICAIOS. (2021).

¹⁰ Nadya Natahadibrata, “Citarum, Kalimantan World’s Most Polluted,” *Jakarta Post*, 2013.

¹¹ *Serambinews.com*, 2012; 2018

¹² *Serambinews.com*, 2012; 2018; KPAI, 2020; *Satiran*, 2020; and Aceh Sharia Court, 2021

These four main issues clearly illustrate that the people's marriages and the future of the younger generation in Aceh are in a state of disarray. Therefore, this study sought to explore family resilience among couples based on the views of Indigenous Aceh in three categories, i.e., the elderly couples, middle-aged couples, and less than 5 year-newly married couples. The study divided these three groups with the aim of finding specific views from the local community, starting from grandparents (elderly) with the experience of surviving and recovering from all marital problems over a very long period of time, middle-aged adults with mature experiences, and new couples who would face the challenges of marriage in the future. This categorization holds an importance as theories or research findings from the West are not always effective for practical implementation in local communities.

Previous studies have not extensively explored the topic of family resilience based on marital age. A study conducted by Fitria on the meaning of resilience from an indigenous perspective found that external support (65%) was the most dominant factor, followed by hardiness (17%), repressive adaptation (9%), and self-improvement and gratitude (9%). Subsequent research by Bayu Sasongko examined the relationship between social support and family resilience, revealing a significant influence.¹³ Rifda Salsabila et al. further investigated the positive relationship between forgiveness and resilience among conflict survivors in Aceh.¹⁴

This present study aims to address the gaps in knowledge and contribute to its advancement. The primary comparative theory employed in this study is model, which defines resilience as an individual's capacity to build physical and psychological fortitude, enabling them to gain new experiences and positive emotions in the face of abnormal conditions, particularly when confronted with traumatic events such as death or life-threatening situations. Identifies several aspects of resilience: hardiness, self-enhancement, repressive adaptation, and positive emotions. This theory serves as a benchmark for understanding the meaning of resilience from the indigenous Acehnese perspective.¹⁵

The study used the quantitative and qualitative methods with open-ended questions to describe resilience from the indigenous perspective. The data were analyzed using thematic categorization of responses (open-coded) according to the research objectives based on the Indigenous psychology perspective (qualitative). The data categorization was then calculated into percentage using SPSS 25 for Windows, for the results of quantitative analysis on the aspects of resilience based on Indigenous psychology in Aceh. The study collected data in several districts in Aceh. The total number of participants in this study was 146, selected using purposive sampling with the following criteria: 1) Spouses in an intact family, 2)

¹³ Bayu Sasongko, Sulis Mariyanti, And Safitri M, "Hubungan Dukungan Sosial Dengan Resiliensi Pada Perempuan Yang Mengalami Infertilitas," *JCA Psikologi* 1, no. 2 (2020), p. 114-23.

¹⁴ Rifda Salsabila, Diah Karmiyati, and Udi Rosida Hijrianti, "Hubungan Antara Forgiveness Dengan Resiliensi Pada Penyintas Pasca Konflik Di Aceh," *Cognicia* 7, no. 1 (2019).

¹⁵ George A. Bonanno, "Loss, Trauma, and Human Resilience: Have We Underestimated the Human Capacity to Thrive after Extremely Aversive Events?," *American Psychologist*, 2004.

Spouses who have remarried after divorce, 3) Used to have spousal relationship but separated due to the passing of one of the partners, and 4) Spouses with or without children.

The instrument used in this study was questionnaire with open-ended questions to delve into the perspectives of participants from an indigenous context. Open-ended questions intending to uncover the factors of family resilience from an indigenous perspective include:

1. *Who/what has helped you bounce back from the setbacks in marriage?*
2. *How do you bounce back from the setbacks in marriage?*

These questions were formulated based on the preliminary findings of a study by Fitria on the meaning of resilience from the perspective of indigenous Aceh, whose responses were mostly about external support. Therefore, the current study employed in-depth and detailed questions about the most dominant external support in helping family resilience in Aceh.

Demographic Data

The data on the participants involved in the study are described in the following.

Table 2. Gender Distribution of the Participants

Description	Number of Participants	Percentage (%)
Male	45	30.8
Female	101	69.2
Total	146	100

Table 2 shows that there were 45 male participants (30.8%) and 101 female participants (69.2%) in the study. As seen here, the dominant gender in the study is female.

Table 3. Age of the Participants

Description	Number of Participants	Percentage (%)
Middle Adulthood	70	47.9
Early Adulthood	59	40.4
Late Adulthood	17	11.6
Total	146	100.0

Table 3 displays that there were 70 participants (47.9%) in the middle adulthood age group, 59 participants (40.4%) in the early adulthood, 17 participants (11.68%) in the late adulthood, and two participants (1.6%) who did not provide their age. Here, the majority of the participants are in the middle adulthood age group.

Table 4. Marriage Age of the Participants

Description	Number of Participants	Percentage (%)
6 months – 5 years	57	39%
10 – 30 years	67	46%

>30years	22	15%
Total	146	100

Table 4 shows that 62 people (46%) had a marriage age of 10-30 years, 57 people (39%) with the marriage age of 6 months-5 years, and 22 people (15%) with the marriage age of over 30 years. In this study, the dominant marriage age is 10-30 years.

Table 5. Origin of the Participants

Origin	Number of Participants	Percentage (%)
Banda Aceh	34	23.3
Greater Aceh	27	18.5
South Aceh	15	10.3
Central Aceh	14	9.6
Bireuen	8	5.5
North Aceh	7	4.8
Aceh Tamiang	4	2.7
East Aceh	4	2.7
(Blank Response)	4	2.7
Pidie Jaya	4	2.7
Southwest Aceh	3	2.1
Southeast Aceh	3	2.1
Bener Meriah	3	2.1
Nagan Raya	3	2.1
Pidie	3	2.1
Subulussalam	3	2.1
Aceh Jaya	2	1.4
West Aceh	1	.7
Aceh Singkil	1	.7
Bener Meriah	1	.7
Lhokseumawe City	1	.7
Simeulue	1	.7
Total	146	100.0

In table 5, there were 34 participants from Banda Aceh City (23.3%), 27 people from Greater Aceh (18.5%), 15 people from South Aceh (10.3%), 14 people from Central Aceh (9.6%), 14 people from Bireuen, 8 people (5.5%), and North Aceh with 7 people (4.8%). The districts of Aceh Tamiang, East Aceh, and Pidie Jaya had four people (2.7%), respectively. The districts of Southwest Aceh, Southeast Aceh, Bener Meriah, Nagan Raya, Pidie, and Subulussalam had three people (2.1%), respectively. Aceh Jaya had two people (1.4%), while West Aceh, Aceh Singkil, Bener Meriah, Lhokseumawe City, and Simeulue had only one person (0.7%),

respectively. There were four people (2.7%), however, who did not provide their responses.

Descriptive Analysis Results

CODING 1: Who/what are the people/things that have helped you bounce back from your marital setbacks?

Based on this question, the results of the categorization of the participants' responses in this study can be seen in the following table:

Table 6. Aspects Supporting Resilience in Marriage

Aspect	Frequency	Percentage
Extended Family/Relatives	27	18.5
Parents	22	15.1
Children	19	13.0
Allah (God)	9	6.2
Oneself	9	6.2
Spouse	8	5.5
Never having a setback	7	4.8
Extended Family/Relatives and Spouse	5	3.4
Spouse and Children	5	3.4
Children and Extended Family/Relatives	4	2.7
Oneself and Spouse	3	2.1
Parents and Children	3	2.1
Sunnah of the Prophet	3	2.1
(Blank Response)	3	2.1
Togetherness	2	1.4
Extended Family/Relatives, Spouse, Children	2	1.4
Closest People	2	1.4
Parents and Extended Family/Relatives	2	1.4
Siblings	2	1.4
Allah (God) and Oneself	1	.7
Allah (God) and Spouse	1	.7
Children and Siblings	1	.7
Oneself and Children	1	.7
Oneself and Siblings	1	.7
Extended Family/Relatives, Friends, Diversion	1	.7
Advice	1	.7
Friends	1	.7
Purpose of Marriage	1	.7
Total	146	100.0

Table 6 above describes that the highest percentages of the aspects supporting resilience are the extended family/relatives with 27 people (18.5%), parents with 22 people (15.1%), and followed by children with 19 people (13.0%). The lower proportions include Allah (God) and oneself with 9 people (6.2%), respectively, spouse with 8 people (5.5%), never having a setback with 7 people (4.8%), extended family/relatives & spouse as well as spouse & children with 5 people (3.4%), respectively.

Further, children and extended family/relatives had four people (2.7%), and oneself & spouse, parents & children, and the Sunnah of the Prophet had three people (2.1%), respectively. Togetherness, extended family/relatives, spouse, children, closest persons, parents & extended family/relatives, and siblings had two answers (1.4%), respectively.

The lowest figure comprises Allah (God) & oneself, Allah (God) & spouse, children & siblings, oneself & children, oneself & siblings, extended family/relatives, friends & diversions, as well as advice, friends, and purpose of marriage, with each having one response (0.7%).

CODING 2: How do you and your partner rise from setbacks during marriage?

Based on this question, the results of the categorization of the participants' responses in this study can be seen in the following table:

Table 7. Strategies of Family Resilience from the Indigenous Perspective

Aspect	Frequent	Percentage
Communicating well	47	32.0
Praying and worshipping	24	16.3
Self-introspection	18	12.2
Being patient	12	8.2
Family support	8	5.4
Remembering the children	6	4.1
Forgiving each other	5	3.4
Never having a setback	4	2.7
Praying and worshipping	3	2.0
Solving the problems	3	2.0
Strengthening each other	3	2.0
Being grateful	2	1.4
Diversion	2	1.4
Not giving up	2	1.4
Communicating with marriage counselors at KUA	1	.7
Being patient and grateful	1	.7
Being silent	1	.7
Joint commitment	1	.7

Forgetting about the problems	1	.7
Remembering the good things	1	.7
(Blank response)	1	.7
Total	146	100.0

Table 7 above shows that the highest percentages of the factors supporting family resilience are communicating well with 47 people (32.0%), praying and worshipping with 24 people (16.3%), self-introspection with 18 people (12.2%), and being patient with 12 people (8.2%). Factors with lower proportions include having family support with 8 people (5.4%), remembering children with 6 people (4.1%), forgiving each other with 5 people (3.4%), and never being in a setback with 5 people (2.7%).

Other lower figures include praying and worshipping, solving problems, and strengthening each other, with 3 responses each (2.0%), gratitude, diversion, and not giving up, with 2 answers each (1.4 %). The lowest percentage consists of communicating with marriage counselors at KUA (Office of Religious Affairs), being patient and grateful, being silent, being committed together, forgetting the problems and remembering good things, with each having one response (0.7%). One person (0.7%), however, did not provide the answer.

Table 8: Resilience Strategies of Newly Married Couples in the Indigenous Perspective

Aspect	Frequency	Percentage
Communicating well	21	36.8
Praying and worshipping	16	28.1
Self-introspection	5	8.8
Being patient	4	7.0
Family support	4	7.0
Never having a setback	1	1.8
Being grateful	1	1.8
Being silent	1	1.8
Joint commitment	1	1.8
Remembering the children	1	1.8
Solving the problem	1	1.8
Diversion	1	1.8
Total	57	100

In table 8 above, the highest percentages of resilience strategies among newly married couples are communicating well with 21 people (36.8%), followed by praying and worshipping with 16 people (28.1%). Strategies with lower percentages include self-reflection with 5 people (8.8%), being patient and family support with 4 people (7.0%), respectively, and never having a setback, being grateful, being silent,

making a commitment together, thinking of children, solving problems, and distraction, with one response each (1.8%).

Table 9: Resilience Strategies of Middle-Aged Adult Couples in the Indigenous Perspective

Aspect	Frequency	Percentage
Communicating well	19	28.4
Self-introspection	10	14.9
Praying and worshipping	7	10.4
Being patient	5	8.8
Remembering the children	4	6.0
Forgiving each other	4	6.0
Never having a setback	3	4.5
Family support	3	4.5
Solving the problem	2	3.0
Being grateful	2	3.0
Strengthening each other	2	3.0
Not giving up	2	3.0
Communicating with marriage counselors at KUA	1	1.5
(Blank response)	1	1.5
Forgetting about the problems	1	1.5
Remembering the good things	1	1.5
Diversion	1	1.5
Total	67	100

Table 9 above shows that the highest percentages of resilience strategies among middle-aged couples are communicating well with 19 people (28.4%), self-introspection with 10 people (14.9%), and praying and worshipping with 7 people (10.4%). The lower percentages of the strategies include being patient with 5 people (8.8%), remembering children and forgiving each other, with 4 people (6.0%) each, never having a setback and family support, each with 3 people (4.5%), and resolving problems, strengthening each other, being grateful, and not giving up, with 2 people each (3.0%),

The lowest figure consists of communicating with marriage counselors at KUA, forgetting about the problems, remembering good things and diversion, with one response each (1.5%). The remaining one person (1.5%) did not answer.

Table 10: Resilience Strategies of Elderly Couples in the Indigenous Perspective

Aspect	Frequency	Percentage
Communicating well	7	31.8
Praying and worshipping	4	18.2

Being patient	4	18.2
Self-introspection	3	13.6
Children	1	4.5
Family	1	4.5
Forgiveness	1	4.5
Strengthening each other	1	4.5
Total	22	100

In table 10 above, the highest percentages of resilience strategies among elderly couples include communicating well with 7 people (31.8%), praying & worshipping and being patient with 4 people (18.2%), respectively, and self-introspection with 3 people (13.6%). The strategies with the lowest proportion comprises children, family, forgiving each other, and strengthening each other, with one response each (4.5%).

Family Resilience in a Psychological Perspective

This study is a follow-up study to previous findings that reveal the resilience of married couples from the indigenous perspective in Aceh depends on three aspects, predominantly on the external support (65%), followed by strong personality (17%), and repressive adaptation (9%), while the rest includes self-improvement and gratitude. In contrast to these findings, this present study has found that the dominant aspects that determine family resilience from the indigenous Acehnese perspective are effective communication and religiosity. This is illustrated by the results of data categorization on the three age groups of the participants.

These findings also reveal new results that differ from the resilience aspects of the Western theory, including Bonanno, which mentions four main aspects of resilience, i.e., hardiness, self-enhancement, repressive coping, and positive emotions.

According to Mubarak a happy family for Muslims is a *sakinah* (tranquil) family in accordance with the concept derived from the Qur'an.¹⁶ A *sakinah* family is an expression to refer to a functional family in guiding people to their aspirations and goals of building a family. Therefore, a happy family is a family based on the perspective of Islamic teachings that has a function in helping people achieve their dreams and purposes of starting a family. In this case, the aspirations and views of a family in Islam are not only limited to achieving happiness in the world, but also an organization that will contribute to salvation and happiness in the hereafter.

There are also opinions and perceptions about family from other nations. Shek and Chan mention three categories of attributes of a happy family, as follows: (1) attributes related to all family members (i.e., love and attention, understanding and respect, communication and sharing, togetherness, conflict and harmony, role and responsibility, problem-solving, family composition, economic and material

¹⁶ A. Mubarak, *Psikologi Keluarga*, 6th Ed. Jakarta: Bina Rena Pariwara: 2005.

conditions, overall family characteristics, and family member characteristics); (2) attributes of parents and children (i.e., love and attention, understanding and acceptance, communication and sharing, parental characteristics, and children characteristics); and (3) husband-wife characteristics. Other findings also describe that Chinese parents and their children consider the absence of conflict and the presence of harmony to be important attributes of a happy family, unlike Western culture, which views emotional expression and communication as attributes of a happy family.¹⁷

The aforementioned findings suggest that studies in China and in the West view the characteristics of a happy family as follows: (1) having no family conflict and having harmony, (2) showing strong emotional expression, and (3) having good communication in the family. In this case, however, the findings of this present study also discover that the perspective of indigenous married couples in Aceh, as a base for Islamic sharia in Indonesia, has been in line with Islamic teachings. Despite no explicit mention on the sharia, as it is deeply rooted in Acehese culture and tradition, the responses have integrated Islamic concept in the cognition and perception of local society about the basis of life in the family.

Conclusion

Overall, the findings of this study indicate that “communicating well” (32.0%), “praying and worshiping” (16.3%), “self-introspection” (12.2%), and “being patient” (8.2%) are renewal aspects of family resilience in the Indigenous perspective. This implies that the resilience of married couples in Aceh is not only determined by the ability to rise on their own, but also through mutual communication as well as praying and worshiping. In addition, the ways to bounce back from setbacks in families (i.e., family resilience) from the Indigenous perspective on elderly couples consist of the most dominant strategies, such as “communicating well” (31.8%), “praying and worshiping” 4 people (18.2%), and “being patient” (18.2%), while other least supporting factors include giving in, forgiving, children, and family support. Further, among middle-aged couples, the most prevailing resilience strategies are “communicating well” (28.4%), “self-introspection” (14.9%), as well as “praying and worshiping” (10.4%), while the rest has lower proportions. The resilience strategies among newly married couples are predominant in “communicating well” (36.8%), “praying and worshiping” (28.1%), and “self-introspection” (8.8%), whereas other strategies have lower figures. This study can serve as a reference for other researchers to conduct related studies in order to gather new data.

¹⁷ N. Herawati, “Faktor-Faktor yang Berpengaruh terhadap Kebahagiaan Pasangan pada Masyarakat Madura, *Personifikasi* 3, No 1 (2012), p. 43-51.

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