

The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era

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Abstract: As a global pandemic which has led to economic and mental health crises, Covid-19 demands resilience in every scope of social systems. This article attempts to examine the resilience of family as the smallest social system and assess the impacts of Islamic law awareness and other factors in family resilience and parenting quality. This article is based on a quantitative and cross-sectional study which involved 296 young people and families as respondents from all-over Indonesia. The study reveals that family resilience is influenced by parenting quality, awareness of Islamic law, and personal financial management. The parenting quality is affected by psychological maturity and personal financial management. In addition, raising awareness of Islamic law among young people and families may strengthen family resilience during the Covid-19 crisis. The capability of parents, especially fathers, as family leaders to transform spiritual-religious activities to enhance family resilience is a strategic issue.

Keywords: Islamic law, Family Resilience, Parenting Quality, Psychological Maturity

Introduction

Covid-19 has changed many aspects of human life, from health, economy, politics social, and so forth. In Indonesia it is also impactful upon the smallest unity of social unit, the family.¹ Due to the

¹ Susilowati, E., & Azzasyofia, M. "The parents stress level in facing children study from home in the early of Covid-19 pandemic in Indonesia". *International Journal of*

pandemic, Families suffered from health issues which may result in death of the love ones. Since it also causes economic downturn, job loss and unemployment also put severe blows upon breadwinners. This pandemic has instigate many negative impacts upon families, such as physical health, social limitation, job loss, mental and moral crisis, financial difficulty, disturbance in family harmony. In Indonesia which Islam is the religion of majority, divorce rate increased for about 5 percent during pandemic.² Thus, families should adapt the situation posed by the pandemic in order to survive from multiple tribulations and hardships. This is called family resilience.³ By definition, family resilience is capability of a family to withstand and rebound from stressful challenges of life.⁴

For this purpose, families sought refuge to religion, although Islam has somewhat relaxed attitude toward family. Several studies also indicates that the pandemic has a reciprocal relationship with religiosity. For instance, there is strong correlation between intrinsic religiosity and trust in God with reduced stress and improved resilience as it is shown in a study involving 419 Orthodox Jewish population in the US.⁵ The pandemic affects people in the way the practice religions, especially those involving human physical interaction and mass gatherings in the confines. Still, religion provides its followers with a set of method to dealing with stress posed by the crisis during the pandemic.

The aim of this article is to capture resilience of Indonesian young Muslim families as well as their parenting quality and using a holistic framework to explain its impacts of important factors. The main question is whether the knowledge of Islamic doctrines on marriage (as a spiritual aspect), psychological maturity (as an emotional aspect),

Science and Society 3 (2020), pp. 1-12.

² <https://megapolitan.kompas.com/read/2020/08/19/19392481/perceraian-di-tangs-el-naik-5-persen-diduga-karena-terdampak-pandemi-covid>

³ A. Kasdi & S. Saifudin, "Resilience of Muslim families in the pandemic era: Indonesian millennials Muslim community's response against COVID-19," *Jurnal Penelitian* (2020), pp. 81-94.

⁴ F. Walsh, "Family resilience: A developmental systems framework," *European Journal of Development Psychology* 13, 3 (2016), pp. 323-324.

⁵ S. Pirutinsky, AD. Chemiak & DH. Rosmarin, "COVID-19, mental health, and religious coping among American orthodox Jews," *Journal of Religion and Health* (2020), pp. 1-14.

ability to manage personal spending (as a rational aspect) and reproductive health (as a physical aspect) simultaneously influence family resilience as well as parenting quality?

Covid-19 Outbreak and Its Impact on Indonesia

At the end of 2019, Coronavirus disease developed in Wuhan City, China, had expanded unpredictably into a global disaster.⁶ Covid-19 is a contagious respiratory disease with the same route and method of transmission as influenza.⁷ On January 30, 2020, the WHO declared the Covid-19 outbreak a worldwide public health emergency. On February 14, 2020, there were 1,381 deaths which have been reported globally.⁸ Covid-19 is considered the most dangerous worldwide health tragedy of the century and the most significant outbreak facing humanity since World War 2.⁹ The world is freaking out because of its fast spread, causing patients with substantial burdens to enter the hospital where there are inadequate facilities to treat patients with severe disorders concurrently.¹⁰

Covid-19 harms all aspects of human life worldwide and not only affected rapid contagion with highly mortality but also caused chaos in the worldwide trade and business at a scale that has never happened since the Great Depression.¹¹ Travel ban, territory isolation, and social distancing as a negative effect of Covid-19 has generated large reduction in labour productivity in all of over economic sectors and made countless jobs to be lost. Offices and schools have been shut

⁶ Z. Wu & JM. McGoogan, "Characteristics of and important lessons from the coronavirus disease 2019 (COVID-19) outbreak in China: summary of a report of 72 314 cases from the Chinese Center for Disease Control and Prevention," *Jama* 323, 13 (2020), pp. 1239-1242.

⁷ Wu, D., Lu, J., Liu, Y., Zhang, Z., & Luo, L., "Positive effects of Covid-19 control measures on influenza prevention," *International Journal of Infectious Diseases* (2020).

⁸ H. Harapan, et.al., "Coronavirus disease 2019 (COVID-19): A literature review," *Journal of Infection and Public Health* (2020).

⁹ I. Chakraborty & P. Maity, "Covid-19 outbreak: Migration, effects on society, global environment, and prevention," *Science of the Total Environment* 138882 (2020).

¹⁰ E. Airlangga & A. Akrim, "Learning from Covid-19, Will this Pandemic Reappear: A Reflection for Indonesian Children Future," *Systematic Reviews in Pharmacy* 11, 6 (2020), pp. 1008-1015

¹¹ T. Laing, "The economic impact of the Coronavirus 2019 (Covid-2019): Implications for the mining industry," *The Extractive Industries and Society* (2020).

down, and request for manufacturing commodities or products has dropped sharply.¹² The Covid-19 social isolation measures also have a deep impact on mental and psychological wellbeing of citizen globally.¹³

The Covid-19 outbreak has caused widespread depression, anxiety, and fear. Patients with mental health disorders during Covid-19 are significantly growing¹⁴ Mental health issues may come from five sources: (1) quarantine and lockdown policies, (2) stigma among health professionals, (3) cyberbullying among those with positive and recovered cases, (4) paranoia-related issue. People are paranoid about each other over Covid-19, and (5) complicated grief and feeling guilty after the deaths of beloved ones¹⁵.

Since the Indonesian government stated that Covid-19 was a national disaster on March 2, 2020. every social facet has changed unpredictably. Indonesians feel threatened by the Covid-19 and perceived that the government's late response has made them susceptible to the pandemic¹⁶. The number of poor people becoming 30 million with the poverty rate has increased by 11%.¹⁷ Death, unemployment, and self-isolation have led to boredom, fear, psychological trauma, and even anxiety threatening the Indonesians' mental and physical wellbeing.¹⁵ Four types of psychological trauma seem to appear that are growing over time: (1) individual trauma, (2) hysteria, (2) individual violence, and (4) collective violence.

Psychological trauma has displayed itself as individual violence

¹² Nicola, M., Alsafi, Z., Sohrabi, C., Kerwan, A., Al-Jabir, A., Iosifidis, C., & Agha, R. "The socio-economic implications of the coronavirus pandemic (Covid-19): A review," *International Journal of Surgery* 78, (2020).

¹³ Alradhawi, M., Shubber, N., Sheppard, J., & Ali, Y. "Effects of the Covid-19 pandemic on mental well-being amongst individuals in society-A letter to the editor on 'The socio-economic implications of the coronavirus and Covid-19 pandemic: A review'," *International Journal of Surgery* (2020).

¹⁴ Yao, H., Chen, J. H., & Xu, Y. F., "Patients with mental health disorders in the Covid-19 epidemic," *The Lancet Psychiatry* 7, 4 (2020), p. 21.

¹⁵ J. Gunawan, S. Juthamane & Y. Aunguroch, "Current mental health issues in the era of Covid-19," *Asian Journal of Psychiatry* (2020).

¹⁶ I. Abdullah, "Covid-19: Threat and fear in Indonesia," *Psychological trauma: Theory, research, practice, and policy* 12, 5 (2020), p. 488.

¹⁷ RA. Mardiyah & RN. Nurwati, "Dampak pandemi Covid-19 terhadap peningkatan angka pengangguran di Indonesia," (2020)

against spouses and children. Reports of online pornography, violence, sexual assault, and rape have peaked since the policy implementation in “work-from-home” and social distancing. Such violent acts are most damaging for children and women¹⁵. Between March until April 2020, there are 275 violence cases toward women and 368 violence cases against children have been reported in Indonesia. This situation is worsened by increasing unemployment rate. This causes many men as heads of families and breadwinners to experience stressful depression which then has implications for acts of violence against women and children.¹⁸.

Protecting Family and Children during the Covid-19 Outbreak

Due to challenges related to social disruption, such as quarantine-related stress, caregiving burden, and financial insecurity, the Covid-19 pandemic poses a serious threat to the wellbeing of children and families¹⁹. Those conditions are likely to increase the risk of family violence dramatically.²⁰ Family violence refers to intimidating or other forceful behaviours within families that may be economic, psychological, physical, or sexual and include intimate partner violence and child abuse.²¹ Family violence during Covid-19 is associated with numerous factors, as well as limited options for support, disaster-related instability, economic stress, and increased exposure to exploitative relationships²²

Social distancing with combining economic-psychological stressors as well as increasing counter-productive coping mechanisms (e.g.,

¹⁸ F. Rizky, “Kekerasan terhadap perempuan & anak meningkat selama wabah corona,” <https://nasional.okezone.com/read/2020/04/29/337/2206679/kekerasan-terhadap-perempuan-anak-meningkat-selama-wabah-corona>

¹⁹ Prime, H., Wade, M., & Browne, D. T. “Risk and resilience in family well-being during the Covid-19 pandemic,” *American Psychologist* (2020).

²⁰ AM. Campbell, “An increasing risk of family violence during the Covid-19 pandemic: Strengthening community collaborations to save lives,” *Forensic Science International: Reports* 100089 (2020)

²¹ Usher, K., Bhullar, N., Durkin, J., Gyamfi, N., & Jackson, D. “Family violence and Covid-19: Increased vulnerability and reduced options for support,” *International Journal of Mental Health Nursing* (2020)

²² Peterman, A., Potts, A., O'Donnell, M., Thompson, K., Shah, N., Oertelt-Prigione, S., & van Gelder, N. “Pandemics and violence against women and children,” *Center for Global Development, working paper* (2020), p. 528.

disproportionate alcohol consumption) may converge into a powerful storm to generate unexpected waves of family violence. A growing risk of homicide and family violence are also growing concern.²³ In many regions, government have considered to do mass release of prisoners for flattening risk in imprisonment. It may be viewed as considerable risk for victims and households, if family or other violent offenders are among those released. The risk was possibly to extend outside of the home as well as 20% of victims of family violence¹⁹.

Children are experiencing crucial changes to their social environment and daily routine. Parents would do anything to protect their children from distress and might avoid talking about negative events and feelings. Kids need truthful information about changes inside the family. If the information is ambiguous or unclear, the kids attempt to make a common sense on the situation based on their own perspectives. Building resilience, which is an ability to respond, survive and recover from disruptive changes, is imperative in overcoming current and future pandemics.²⁴ Effective communication provides numerous positive effects on psychological well being of kids and their family in the long term.²⁵ Family resilience and parenting quality become essential issues for protecting children and family members during Covid-19 times.

Family Resilience as a concept has developed fast. Two categories provide a comprehensive understanding which views family resilience as a trait and a process²⁶. This article defined family resilience as family ability to persist as well as to awaken from traumatic challenges of life³ through safeguarding integrality or unity as a communal unit²⁷ by operating family resources to overcome difficulties and to achieve the

²³ N. Van Gelder, et.al., "Covid-19: Reducing the risk of infection might increase the risk of intimate partner violence," *E-Clinical Medicine* 21 (2020).

²⁴ BD. Trump & I. Linkov, "Risk and resilience in the time of the Covid-19 crisis" (2020)

²⁵ L. Dalton, E. Rapa & A. Stein, "Protecting the psychological health of children through effective communication about Covid-19," *The Lancet Child & Adolescent Health* 4, 5 (2020), pp. 346-347.

²⁶ I. Herdiana & S. Handoyo "Family Resilience: A Conceptual Review," *3rd ASEAN Conference on Psychology, Counselling, and Humanities* (ACPOCH 2017) (2018).

²⁷ MA. McCubbin & HI. McCubbin, "Resilience in families: A conceptual model of family adjustment and adaptation in response to stress and crises," *Family Assessment: Resiliency, coping and adaptation* (1991), pp. 1-64.

objectives of family welfare²⁸. There are five common effects of family resilience which have been identified from previous studies: 1) identification of situations; 2) altered life perspectives; 3) enhanced quality of relationship; 4) strengthened resilient properties; and 5) better health-related outcomes.²⁹ Family resilience is reflected in six dimensions: (1) family communication and problem-solving, (2) utilizing social and economic resources, (3) maintaining a positive outlook, (4) family connectedness, (5), family spirituality, and (6) ability to make meaning of adversity.³⁰

Parenting Quality plays a pivotal role in the development or growth of kids, particularly at the initial phase of childhood. Parenting is a multi-dimensional task.³¹ That requires commitment, knowledge and time to gather with the children from the parents.³² The conceptualization of parenting consists of five main domains: support, structure, stimulation, harsh discipline, and positive discipline.³⁰ The good update is that research on resilience in four decades has discovered that protecting aspects may shield kids from damage and improve the probabilities they modify constructively to difficulties. Protecting aspects are events, conditions, and/or attributes of kids, groups, and larger organizations that enhance personal opportunities of healthy improvement and constructive life consequences, despite experience to substantial problems. Family and community can collaborate to foster these protecting aspects by: (1) sensitive and responsive caregiving, (2) meeting the basic needs of children and families, (3) providing emotional support for children, and (4) supporting the wellbeing of caregiver.³³ An empirical study in India

²⁸ E. Sunarti, *Ketahanan Keluarga Indonesia: Dari Kebijakan dan Penelitian Menuju Tindakan* (Bogor: IPB, 2015).

²⁹ S. Oh & S.J. Chang, "Concept analysis: family resilience," *Open Journal of Nursing* 4, 13 (2014), p. 980.

³⁰ N. Nadrowska, M. Blazek & A. Lewandowska-Walter, "Polish adaptation of the Family Resilience Assessment Scale (FRAS)," *Community Mental Health Journal* (2020)

³¹ M. Verhoeven, et.al., "Developmental and initial validation of the comprehensive early childhood parenting questionnaire (CECPAQ) for parents of 1-4 years old," *European Journal of Developmental Psychology* 14, 2 (2017), pp. 233-247.

³² AN. Sholeh, et.al., *Modul 3 Kesehatan Reproduksi: Pendidikan Kepemimpinan Pemuda dalam Rumah Tangga* (Jakarta: Kementerian Pemuda dan Olahraga, 2019b).

³³ J.D. Bartlett & R. Vivrette, "Ways to promote children's resilience to the Covid-19 pandemic," *Child Trends* (2020).

which involved 140 adolescents revealed that an authoritative parenting style is associated with higher resilience.³⁴ Another empirical study in the USA involving 123 early adolescents revealed significant associations between parents' positive parenting and effortful control and resilience.³⁵ Based on that empirical evidence, this article supposes to examine the impact of parenting quality on family resilience.

Family Resilience and Parenting Quality in Holistic Framework

In the VUCA era - volatile, uncertain, complex, and ambiguous, the holistic framework in developing people, groups, organizations, and communities is becoming imperative.³⁶ Holism will be used as an operating hypothesis in viewing people as a whole living being who cannot be understood by an analysis of the component.³⁷ People as the main actors in a social system must be viewed from multi-dimensional perspectives. It is not only viewed as a physical-biological creature but also as an intellectual, emotional, and spiritual creature.³⁸ The holistic perspective is aligned with the movement of spirituality³⁹ that is one of the transformational movements in management practices. Business organizations have begun to give room for spirituality at the workplace⁴⁰. Big companies like Boeing, Coca-Cola, Intel, and Sears have synchronized business strategy and corporate culture with

³⁴ H. Firoze & SK. Sathar, "Impact of parenting styles on adolescent resilience. *Indian Journal of Health and Wellbeing* 9, 7 (2018), pp. 937-944.

³⁵ Nair, N., Taylor, Z. E., Evich, C. D., & Jones, B. L. "Relations of positive parenting, effortful control, and resilience in rural Midwestern Latin early adolescents," *Children and Youth Service Review* (2020)

³⁶ Ahmed, A., Arshad, M. A., Mahmood, A., & Akhtar, S. "Holistic Human Resource Development: Balancing the Equation through the Inclusion of Spiritual Quotient," *Journal of Human Values* 22, 3 (2016), pp. 165-179.

³⁷ A. Lewis, "Assessing childhood trauma: a holistic perspective," *Child Abuse Research in South Africa* 10, 1 (2009), pp. 14-26.

³⁸ MA. Arshad, et.al., "Holistic human resource development model in health sector: phenomenological approach," *Polish Journal of Management Studies* 20 (2019).

³⁹ DP. Ashmos & D. Duchon, "Spirituality at work: A Conceptualization and Measure," *Journal of Management Inquiry* 9, 2 (2020), pp. 134-145.

⁴⁰ N. Saputra & Abdinagoro S. B. Sasmoko, "The holistic work engagement: A study in Indonesia oil palm industry," *International Journal of Engineering & Technology* 7, 4 (2018), pp. 1-7.

spirituality⁴¹.

Family resilience and parenting quality as expected behaviour in the social system are influenced by internal and external factors. Based on a literature review, influential actors of a resilient family are positive outlook, spirituality, harmonious family members, flexibility, family communication, financial management, family time, recreation, routine and ritual, and social support.²⁵ The development of family resilience and parenting quality in a holistic framework means considering the influential factors of family resilience and parenting quality not only in a single aspect but also from multiple aspects - i.e., physical-biological, intellectual-rational, emotional-psychological, and even spiritual universal aspects. This article attempts to investigate the resilience of a family, parenting quality, and the impact of predicted prominent factors from multiple aspects (e.g., physical, rational, psychological, and spiritual). The hypothesized influential factors are (1) reproductive health that represents the physical aspect, (2) personal financial management that represents the rational aspect, (3) psychological maturity that represents the emotional aspect, and (4) Islamic law awareness on marriage that represents the spiritual aspect.

Reproductive Health as Physical Aspect

Undang-Undang No 36 Tahun 2009 has defined reproductive health does not contain only free from disabilities and diseases related to reproduction, but as combining social, mental, and physical health which is associated to processes, functions, and systems of human reproduction. Each citizen of Indonesia has equal chance to attain reliable, affordable, and safe services on the health of reproduction. Reproductive health services cover supervision and prevention on infertility, sexually transmitted infections, and abortion complications; adolescent and elderly reproductive health; child and maternal health; family planning; early detection on reproduction related cancer; and other related problems such as sexual.³¹ As one of variables on this article, reproductive health is described in three dimensions, such as (1) away from sexually transmitted diseases, (2) functionality of personal reproduction, and (3) healthy behaviour on personal sexuality.³¹ Previous study revealed that resilience improvement was

⁴¹ F. Karakas, "Spirituality, and performance in organization: A literature review," *Journal of Business Ethics* 94, 1 (2010), pp. 89–106.

connected to lowering physical illness symptoms.⁴² Another study discovered that physical activity in an mountainous environment was correlated with resilience and impacted on life quality, partially facilitated by personal resilience in the groups of patients with psychosomatic control and disorder⁴³. Relating to those empirical studies, this article is interested to assess the effect of reproduction health as portion of physical health toward family resilience.

Psychological Maturity as an Emotional Aspect

Previous study defined psychological maturity simply as an aptitude or readiness for reaching mental health⁴⁴. Another scholar has associated psychological maturity with psycho-social maturity or personal competence on socio-emotional aspect or adaptive functioning which is reflected into: temperance, responsibility, and perspective⁴⁵. Linking to those previous studies, this article formulates psychological maturity as personal readiness or competence on psycho-social perspective for behaving confidently, independently, and responsibly. Psychological maturity is reflected in three aspects: (1) work orientation - as personal readiness to accomplish personal obligations (2) self-reliance – as the personal eagerness to make initiatives without permitting others to control excessively (3) identity – as personal understanding or awareness on himself or herself as an adolescent⁴⁶. Previous study in Pakistan which involved 100 rescue workers as respondents has discovered empirically that psychological

⁴² HJ. Osofsky et.al., “Perceptions of resilience and physical health symptom improvement following post disaster integrated health services,” *Disaster Medicine and Public Health Preparedness* 13, 2 (2019), pp. 223-229.

⁴³ C. Ower et.al., “The effect of physical activity in an alpine environment on quality of life is mediated by resilience in patients with psychosomatic disorder and healthy control,” *European Archives of Psychiatry and Clinical Neuroscience* 269, 5 (2019), pp. 543-553.

⁴⁴ D. Danielewica-Mucha, “Psychological maturity of young, divorcing people,” *Psychological Reports* 69, 1 (1991), pp. 255-260.

⁴⁵ C. Bryan-Hancock & S. Casey, “Psychological maturity of at-risk juveniles, young adults and adults: Implications for the justice system,” *Psychiatry, Psychology and Law* 17, 1 (2010), pp. 57-69.

⁴⁶ F. Morales-Vives, E. Camps, & JM. Duenas, “Predicting academic achievement in adolescents: The role of maturity, intelligence, and personality,” *Psicothema* 32, 1 (2020), pp. 84-91.

distress has negative and strong impact on personal resilience⁴⁷. Linking on the empirical evidence, this article hypothesizes that psychological maturity has positive and significant impact on family resilience.

Personal Financial Management as a Rational Aspect

Personal financial management is a intentional issue during experiencing economic disaster. Individual with highly capability to utilize financial resources has less financial stressors, claim more life satisfaction financially, and possess superior health.⁴⁸ Each family must realize the significance as well as positive outcomes of financial management in personal context. Financial management will facilitates a family to reach five financial objectives, such as: (1) having consumption efficiently, (2) gaining income and wealth optimally, (3) improving family satisfaction on life experience, (4) securing financial resources tactically, and (5) developing wealthiness for pension and next generations⁴⁹.

There are many factors that may build effective personal behavior on financial management, such as: financial experience, financial socialization financial attitude, and financial literacy⁵⁰. Previous study has suggested five main stages for managing finance of a family with personal financial management approach, namely: (1) assessing current position on financial well-being of a family, (2) formulating expected objectives of future financial financial well being as family goals, (3) establishing family plans for financial improvement, (4) executing initiative actions on family financial plan, and (5) observing and evaluating family financial progress periodically⁵¹.

⁴⁷ S. Yasien, J.A. Nasir, & T. Shaheen, "Relationship between psychological distress and resilience in rescue workers," *Saudi Medical Journal* 37, 7 (2016), p. 778.

⁴⁸ M. Ksendzova, G.E. Donnelly, & R.T. Howell, "A brief money management scale and its associations with personality, financial health, and hypothetical debt repayment," *Journal of Financial Counseling and Planning* 28, 1 (2017), pp. 62-75.

⁴⁹ D. Priantinah, M.N. Aisyah, & Y. Nurim, "The analysis of technology acceptance model (TAM) for personal financial management on mobile application technology," *International Conference on Banking, Accounting, Management and Economics* (2019).

⁵⁰ M. Amaliawati & R. Setiyani, "The influence of financial attitude, financial socialization, and financial experiences to financial management behavior with financial literacy as the mediation variable," *KnE Social Sciences* (2018), pp. 811-832.

⁵¹ A.H. Manurung, *Financial planner: Panduan praktis mengelola keuangan keluarga* (Jakarta:

This article describes personal financial management into several dimensions, namely: investment and saving, insurance, managing credit, managing cash⁵². Previous empirical study on 147 caregivers of HIV and AIDS infected people in Namibia revealed that social support, health, and financial status were connected to personal resilience of caregivers⁵³. According to the empirical fact, this article was interested to investigate the roles of personal financial management statistically on the resilience of a family.

Awareness of Islamic Law as a Spiritual Aspect

There is expressive evidence that spirituality is an essential source of family resilience. Results from literature reviews found that a family's shared beliefs or religious beliefs provided purpose or direction to individuals of family members, which assisted in making meaning in and accepting of hardships.⁵⁴

Unlike some other religions, Islam law locates marriage as a contract, like other transaction between human being. It has less religious values although there is a clear injunction in the Holy Quran for Muslims to comply contracts (QS : 4:1). If Jews, Catholics, Christians, and Hindus perform their marriage in front of their priest or minister in a special religious ceremony and service which usually take place in religious shrines, Muslims do not. No religious service nor the attendance of religious personality is necessary. An Islamic marriage contract requires a mere contract between groom and the bride or her guardian. Nevertheless, the Holy Quran consider marriage as *mithaqan ghalizan* or sacred knot or resilient covenant (QS: 4:21) and that the couple should respect to each other by fulfilling obligations and rights. This acknowledgment put Islamic marriage in a strong contract, because this *mithaqan ghalizan* appears only three times in the Holy Quran to describe sacred covenant. The other two

Penerbit Buku Kompas, 2008).

⁵² J. Dew & JJ. Xiao, "The financial management behavior scale: Development and validation," *Journal of Financial Counseling and Planning* 22, 1 (2011), p. 43.

⁵³ EN. Kalomo et.al., "Resilience among older caregiver in rural Namibia: The role of financial status, social support & health," *Journal of Gerontological Social Work* 61, 6 (2018), pp. 605-622.

⁵⁴ S. Oh & SJ. Chang, "Concept analysis: family resilience," *Open Journal of Nursing* 4, 13 (2014), p. 980.

concerns the covenant between God and His prophets (QS 33:7) and covenant between God and His servants (Q 4:154).

Islam also differ in its stance on divorce. Unlike other religions Islam's attitude towards divorce and remarry is much more relaxed. In a verse of the Holy Quran, Islam urge parents and guardians to marry of their children who have reach marital age regardless economic wellness of the married couples (Q 24:32). In similar tone, Islam tolerate divorce and that divorcees, both the man and the woman, should not worry the economic aspect that might result from divorce. (Q 4:130). The discussion of The Holy Quran about the regulation of divorce is seemingly more elaborate than its account on marriage. Divorce is made easy and remarry is also not a big deal. Apparently, Islam put strong emphasis on the avoidance of *zina* (adultery), which is considered major sin, as the main purpose of marriage (Bukhari No. 5066).⁵⁵ This purpose is embodied in the concept of *sakinah* derived from the term in the Holy Quran (30:21) which translate peace or tranquillity. This tranquility or comfort is an outcome of fulfilment of sexual needs. This results in the concept that marriage should not be made complicated, that bad marriage should be resolved swiftly by divorcee, and that the divorced should be let remarry at will.

In Indonesia, the most populous Muslim country in the world, the local tradition on marriage is somewhat different. Marriage is considered an important phase of Indonesian Muslim lives that should be cherished and maintained at all cost. Many efforts and measures are deployed by community as well as government agencies in ensuring Muslim family sustenance. The concept of *Keluarga Sakinah* or harmonious family is highly valued in Indonesia.⁵⁶ Thus, in Indonesia, the general understanding about Islam and its teaching about marriage and family is that Islam promotes family life. Being religiously informed person means likeliness to have resilient family.

Islamic law awareness on marriage is formulated as “positive perception or personal acceptance of Islamic law and regulation of marriage and family life as a Muslim in Indonesia”. *Modul 1 Hukum*

⁵⁵ Muhammad ibn Isma'il al-Bukhari, al-Jami' al-Musnad a-Sahih, (Beirut: Dar al-Tuq wa al-Najah, 2001), p. 26

⁵⁶ Ministry Of Religious Affairs, Directorate Islamic Affairs and Shari'ah Guidance, Modul Pelatihan Keluarga Sakinah, (Jakarta: Kementerian Agama RI, 2010).

*Perkawinan*⁵⁷ has described Islamic law awareness on marriage into some aspects: (1) marriage pre-requisites, (2) pillars of marriage, (3) relationship between husband and wife, and (4) parenting and providing a living⁵⁸. A qualitative-explorative study has discovered that spirituality plays an essential role for spinal cord injured patient and their family. The families have utilized a wide range of spiritual sources to leverage family resilience to support each others⁵⁹. Relating to the study, effect of Islamic law awareness as a spiritual resources toward resilience of a family is interesting to be elaborated.

An Empirical Findings on Family Resilience from Indonesia

This article is supported by a cross-sectional or survey based study with utilizing an Google form based questionnaire for collecting perceptual data. Convenience approach was applied as sampling method. Online questionnaire was spread to social media of alumni of PKPRT (*Pendidikan Kepemimpinan Pemuda dalam Rumah Tangga*) – a leadership development camp for the youth. The programs were piloted in 2019 and 2020 by Kementerian Pemuda dan Olah Raga (Indonesian Ministry of Youth and Sports). It was followed or attended by the chosen youth from 34 provinces of Indonesia. The study has successfully gathered perceptual responses from 296 alumni of PKRT. Most of the respondents are men (59%), and millennial generation with age below than 41 years old (80%). Most of respondents have educational background with bachelor's degrees (82%). Most of them are single, but had planned plan to get married within the next year (58%). They mostly stay in Java – the most populated island in Indonesia (75%) and religion of respondents are dominated by Islam (98%). Appendix 1 displays a detailed description of the profile of respondents.

This study have used a research model or theoretical framework which contains of six interrelating variables, namely: family resilience (FRES), parenting quality (PARQ), reproductive health (REPH), personal financial management (FINM), psychological maturity

⁵⁷ AN. Sholeh et.al., *Modul 1 Hukum Perkawinan - Pendidikan Kepemimpinan Pemuda dalam Rumah Tangga* (Jakarta: Kementerian Pemuda dan Olahraga, 2019a).

⁵⁸ AN. Sholeh, *Fatwa-fatwa masalah pernikahan dan keluarga* (Jakarta: Elsas, 2008).

⁵⁹ KF. Jones et.al., "Moving forward on the journey: Spirituality and family resilience after spinal cord injury," *Rehabilitation Psychology* 63, 4 (2018), p. 521.

(PMAT), and Islamic law on marriage awareness (AISL). All of variables in the theoretical framework are structured in first-order constructs.

For measuring the variables, this articles used instruments which are adopted from previous studies. FRES was measured by an 18-indicators instrument adopted from Family Resilience Assessment Scale⁶⁰. The 13-indicators instrument that was adjusted from the Comprehensive Early Childhood Parenting Questionnaire⁶¹ was used for measuring PARQ. A 10-indicators instrument which was adapted from Psychosocial Maturity⁶² was used for capturing PMAT. Financial Management Behavior Scale⁶³ as an instrument with 14-indicators was adapted for measuring FINM.

Meanwhile, instrument for capturing REPH was conceptualized from Modul 3 Kesehatan Reproduksi – one of PKPRT course material⁶⁴. REPH is measured with 16 items from three dimensions. Instrument for capturing AISL was derived from Modul 1 Hukum Pernikahan – one of PKPRT course material⁶⁵ and a book of marriage and family from Islamic perspective⁶⁶. AISL was measured by four dimensions with 20 indicators. All of indicators or items; dimensions, and variables of this study were shown in Appendix 5.

Analysis on validity and reliability were conducted firstly on theoretical framework or research model to ensure that all of variables and its indicators are reliable and valid. Statistical analysis result on validity and reliability was displayed in Appendix 2 and Appendix 3. The results have confirmed all of indicators are valid as well as all of

⁶⁰ N. Nadrowska et.al., “Polish adaptation of the Family Resilience Assessment Scale (FRAS),” *Community Mental Health Journal* (2020)

⁶¹ M. Verhoeven et.al., “Developmental and initial validation of the comprehensive early childhood parenting questionnaire (CECPAQ) for parents of 1-4 years old,” *European Journal of Developmental Psychology* 14, 2 (2017), pp. 233-247.

⁶² E. Greenberger et.al., “The measurement and structure of psychosocial maturity,” *Journal of Youth and Adolescent* 4, 2 (2018), pp. 127-143.

⁶³ J. Dew & JJ. Xiao, “The financial management behavior scale: Development and validation,” *Journal of Financial Counseling and Planning* 22, 1 (2011), p. 43.

⁶⁴ AN. Sholeh et.al., *Modul 3 Kesehatan Reproduksi: Pendidikan Kepemimpinan Pemuda dalam Rumah Tangga* (Jakarta: Kementerian Pemuda dan Olahraga, 2019b).

⁶⁵ AN. Sholeh et.al., *Modul 1 Hukum Perkawinan - Pendidikan Kepemimpinan Pemuda dalam Rumah Tangga* (Jakarta: Kementerian Pemuda dan Olahraga, 2019a).

⁶⁶ Sholeh, *Fatwa-fatwa masalah pernikahan dan keluarga*.

variables are reliable and valid too. All of indicators and its variables are ready to be used for examining the hypothesizes. By computing gathered data on theoretical framework, the hypothesizes were assessed. If the path coefficient has p -Values lower than 0.05 or score of t -Statistics higher than 1.96, it indicated that the hypothesis is supported or accepted. By applying bootstrap analysis on the structural model with 500 sub-samples, the statistical results are presented in Appendix 4.

From all hypothesizes, four hypothesizes are not supported or rejected, and five hypothesizes are supported or accepted. Resilience of a family resilience is influenced by the quality of parenting strongly (H1), by Islamic law awareness (H2), and by personal financial management (H8). Psychological maturity (H4) and reproductive health (H6) do not affect family resilience significantly. Parenting quality is affected by psychological maturity (H5) and by capability in managing personal finance (H9). The quality of parenting is not affected by Islamic law awareness (H3) or by reproductive health (H7). Based on the result, the resilience of a family is more affected by Islamic law awareness on the family as a spiritual factor and personal financial management as rational factor. Family resilience is also influenced by parenting quality and parenting quality is influenced by psychological maturity as a psychological factor and personal financial management as a rational factor. Reproductive health as a physical factor does not significantly impact family resilience or parenting quality.

Protecting Family and Children during the Covid-19 Pandemic

In dealing with the Covid-19 pandemic, a family as the smallest social system and strategic foundation for national resilience is important to get attention. Family should be empowered to become more resilient and capable of providing quality parenting for the children during Covid-19. Program PKPRT which has been conducted 24 times in 2019 and 2020 by Kemenpora, has empirically shown a positive and significant impact on parenting quality and family resilience.

From a short-term perspective, PKPRT strengthens family resilience. A family becomes more empowered to maintain unity as a single social unit. This will have a major impact on minimizing damage and social problems due to crises in society. In the long-term

perspective, PKPRT plays a role in ensuring that children receive quality parenting. The parenting that protects children from having bad experiences during Covid-19. This will protect children's mental health as human resource capital for the nation in the future.

PKPRT is designed and implemented using a holistic approach which presents developmental subjects or contents related to whole human aspects: physical, psychological, intellectual, and spiritual aspects. Based on the results of statistical data analysis, not all four subjects have a significant effect on the development of family resilience and parenting quality. The subject related to reproductive health as a physical aspect of development does not impact significantly on both family resilience and parenting quality. The discussions on physical aspects are suggested to be directed to have an impact on family resilience and parenting quality. The recommended themes are building healthy habits in the family through conducting health protocols, doing a healthy diet, and practicing regular exercise.

The subject related to psychological maturity as part of mental-emotional development impacts significantly on parenting quality but does not impact family resilience. Therefore, the discussion on psychological aspects should be directed to the themes regarding psychological maturity in the context of facing crises in the family. Psychological maturity is not only related to the maturity in personal life as an individual but also a social entity in handling crises. Psychological maturity of an individual as a social entity to help a family in crisis by improving capability of a family in communicating and solving family problems, utilization of economic and social resources, (3) sustaining a optimistic viewpoint, strengthening family cohesiveness, endorsing spirituality of a family, and leveraging the capability of a family in developing positive meaning on adversity.

The subject related to personal financial management as a part of rational development aspect impacts significantly on both family resilience and parenting quality. The discussion about personal financial management must be maintained and even increased so that it always has an impact on family resilience and parenting quality. To become resilient in a crisis, the family should be rational, especially in managing family finance. Each family should aware or realize the significance and positive outcomes of managing family finance, which facilitates a family to reach optimal family wealth, keep the family in an efficient consumption, have satisfaction life and financial security, and

prepare for pensions and inheritance.

The subject related to Islamic law on the family as part of spiritual development significantly impacts on the resilience of a family. Islamic law awareness on marriage is a foremost factor which is reflected in three dimensions: marriage pre-requisites, pillars of marriage, and relationship between husband-wife. According to the tested research model, 13 from 20 indicators are valid for displaying Islamic law awareness on marriage as a variable. To strengthen resilience of a family, the awareness of youth as a leader in family – as well as young man who are ready to get married - on Islamic law must be exaggerated by numerous learning courses. The learning courses should be focused on 13 topics within three relevant subjects which are displayed in Figure 1. By improving family awareness on Islamic marriage law, it will provide constructive effects on the resilience of a family.

Figure 1. Dimensions and Indicators of Islamic Law on Family

Subject A	Pillars of Marriage
<ul style="list-style-type: none">• Bride and groom agreement to get married (AI07)• Role of guardian or <i>wali</i> for the bride (AI08)• Role of Saksi or witnesses for the bride and the broom (AI09)• Role of <i>ijab-qabul</i> or explicit hand-over statement from wali to the broom (AI10)	
Subject B	Relationship Wife and Husband
<ul style="list-style-type: none">• Responsibility of husband to protect his wife and kids (AI11)• Responsibility of husband to satisfy the needs of the family (AI12)• Responsibility of wife to manage household affairs (AI13)• Obligation of wife to ask husband's permission for her personal concern (AI14)• Commitment of wife and husband to respect each other (AI15)	
Subject C	Parenting and Providing a Living
<ul style="list-style-type: none">• Responsibility of father to accommodate the children need to grow and develop (AI17)• Responsibility of parents to educate the children in Islamic way of life (AI18)• Responsibility of father to be role model of his family in Islamic daily life (AI19)• Responsibility of parents to be role model as harmonious couple for their children (AI20)	

Besides improving the awareness of Islamic law as a spiritual aspect, family resilience can be developed by leveraging psychological maturity (as an emotional aspect) and personal financial management (as a rational aspect). The quality of parenting delivers the children with harsh and positive discipline, support, stimulation, and structure in their period of developmental. Personal financial management is connected to a personal ability of a mother and/or father in a family to utilize effectively financial resources of family to satisfy needs in line with family incomes. Improving personal financial management and psychological maturity will affect strongly on the quality of parenting. Finally, parenting quality will impact essentially on the resilience of a family – family capability to endure and recover from traumatic life challenges during Covid-19 pandemic.

Pasal 45 UU Perkawinan emphasizes that both parents are obliged to maintain and educate their children as well as possible. This obligation is valid until the child is married or can stand alone, which obligations continue even if the marriage between the two parents breaks up.⁶⁷ *Pasal 80 Kompilasi Hukum Islam* (KHI) explains, “*husbands are obliged to provide religious education to their wives and provide opportunities to learn useful and beneficial knowledge to religion, the country and the nation.*” The Covid-19 situation has encouraged family members to optimize the implementation of these obligations, especially when carrying out worship together in a congregation.⁶⁸

The application of health protocols during the Covid 19 outbreak affected the redefinition of understanding and practice of Islamic law, especially worship carried out in a congregation. This redefinition also has an impact on family life. There are challenges in optimizing the implementation of obligations, especially in providing religious education. However, this is also an opportunity to increase togetherness, understanding, and dialogue and strengthen family resilience.

It requires the support of the parents, especially the father, as a family leader to utilize religious activities to strengthen family resilience. The psychological maturity and personal financial management capability of the parents are important factors for

⁶⁷ Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan, Pasal 45.

⁶⁸ Direktorat Jenderal Badan Peradilan Agama Mahkamah Agung RI: *Kompilasi Hukum Islam*, Pasal 80.

supporting the fathers and parents in making spiritual or religious activities as a mean of strengthening the resilience of a family.

Conclusion

Since its initial detection in early March 2020 until November 2021, the covid-19 pandemic has caused more than 4 million infection with more than 140 thousand deaths in Indonesia. In addition to being health concerns, the pandemic wrecked havoc nearly all aspects of life. Increase of divorce rate is an indication that the pandemic also severely affects family life. As the smallest unit of society, family is the safe haven for family members that protect them from negative impacts of the pandemic. Since many Indonesians are devout Muslims, they refer to their religion to locate inspiration in preserving family life against all odds thrown by the pandemic. Islam itself has somewhat unique concept about marriage in which divorce is made easy, but sexual tranquility is cherished. Over all, marriage is the only way out. Thus, in this context marriage resilience based on the awareness of Islamic law comes into place. In addition, personal financial management, and the parent's psychological maturity are also major factors. This family resilience is also developed during PKPRT, a leadership program for Muslim youths. It uses an integrated framework that should be strengthened to effect all aspects of human development, both physical and psychological aspects. The continuation and intensification of the subject on Islamic marriage law as well as financial management are necessity in order to create stronger impact on family resilience and parenting skills. []

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Appendix 1. Profile of Respondent

Description				
Gender	Male	173	59%	59%
	Female	123	41%	100%
Age	Less than 20	20	7%	7%
	21 – 30	174	59%	66%
	31 – 40	44	15%	80%
	41 - 50	34	11%	92%
	51 – 60	20	7%	99%
	More than 60	4	1%	100%
Education	High School	94	32%	32%
	Diploma	11	4%	35%
	Bachelor	137	46%	82%
	Master	48	16%	98%
Marital Status	Doctoral	6	2%	100%
	Single (plan to married)	173	58%	58%
	Married	117	40%	98%
Location	Others	5	2%	100%
	Sumatera	31	10%	10%
	Java	222	75%	85%
	Kalimantan	13	4%	90%
	Sulawesi	18	6%	96%
	Papua and Rest of Indonesia	12	4%	100%
Number of Children	Without Child	188	64%	64%
	One Child	29	10%	73%
	Two Children	45	15%	89%
	Three Children	23	8%	96%
	More Than Three Children	11	4%	100%
Years of marriage	Plan to Get Married	173	58%	58%
	Less than 3 years	66	22%	81%
	3 - 5 years	22	7%	88%
	6 - 9 years	21	8%	96%
	10 years or more	14	4%	100%
Religion	Islam	287	96%	96%
	Catholics or Christian	9	4%	100%

Appendix 2. Validity and Reliability Analysis

Item	OL	CA	CR	AVE	Item	OL	CA	CR	AVE
Family Resilience					Parenting Quality				
FR03	0.63				PQ13	0.62			
FR14	0.64				PQ01	0.63			
FR07	0.65				PQ04	0.70			
FR13	0.71				PQ02	0.74	0.86	0.89	0.54
FR16	0.77	0.89	0.91	0.54	PQ03	0.79			
FR15	0.78				PQ06	0.81			
FR10	0.79				PQ05	0.82			
FR11	0.81				Psychological Maturity				
FR12	0.84				PM03	0.65			
Awareness of Islamic Law					PM08	0.67			
AI13	0.60				PM10	0.79	0.70	0.82	0.53
AI07	0.70				PM09	0.85			
AI14	0.71				Reproductive Health				
AI10	0.71				RH13	0.61			
AI09	0.80				RH01	0.63			
AI20	0.81				RH08	0.64			
AI08	0.81	0.95	0.96	0.63	RH15	0.67			
AI15	0.82				RH07	0.68			
AI11	0.83				RH05	0.71	0.92	0.93	0.52
AI12	0.85				RH09	0.74			
AI19	0.86				RH04	0.75			
AI17	0.86				RH12	0.76			
AI18	0.87				RH03	0.77			
Personal Financial MGT					RH02	0.78			
FM08	0.62				RH06	0.81			
FM06	0.72				Note: CA = Cronbach's Alpha				
FM01	0.83	0.75	0.84	0.57	CR = Composite Reliability,				
FM02	0.84				AVE= Average Variance Extracted				

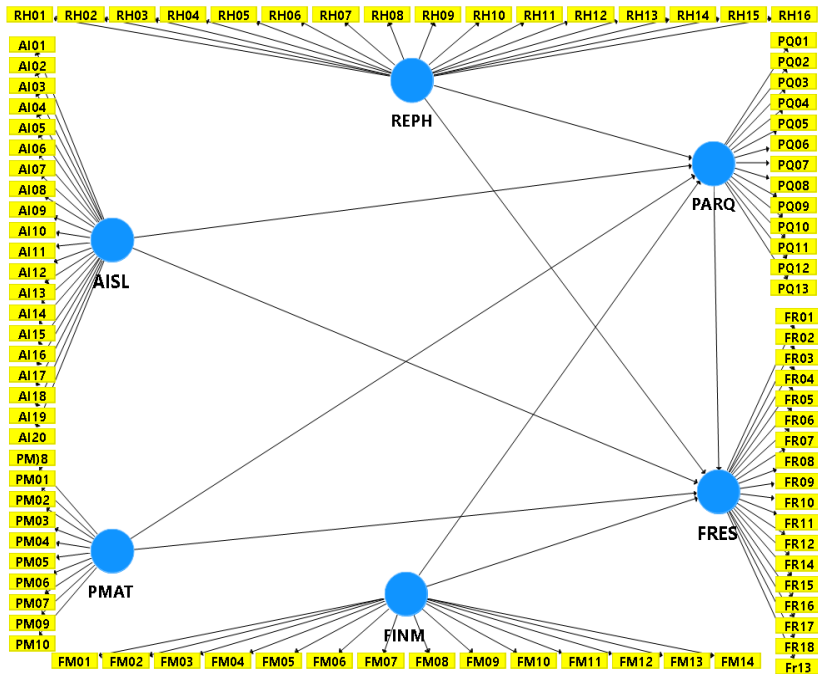
Appendix 3. Discriminant Validity

	Description	[1]	[2]	[3]	[4]	[5]	[6]
[1]	Islamic Law Awareness	0.79					
[2]	Personal Financial Management	0.02	0.76				
[3]	Family Resilience	0.18	0.29	0.74			
[4]	Parenting Quality	0.07	0.21	0.48	0.73		
[5]	Psychological Maturity	0.14	0.52	0.27	0.24	0.73	
[6]	Reproductive Health	0.19	0.17	0.16	0.12	0.15	0.72

Appendix 4. Hypothesizes Testing

	Hypothesis	Path Coefficient	t-Statistics	p-Values	Result
H1	PARQ → FRES	0.42	7.87	0.00	Supported
H2	AI SL → FRES	0.15	2.93	0.00	Supported
H3	AI SL → PARQ	0.04	0.51	0.61	Rejected
H4	PMAT → FRES	0.02	0.39	0.70	Rejected
H5	PMAT → PARQ	0.15	2.11	0.04	Supported
H6	REPH → FRES	-0.08	0.75	0.45	Rejected
H7	REPH → PARQ	-0.08	0.87	0.39	Rejected
H8	FINM → FRES	0.19	2.94	0.00	Supported
H9	FINM → PARQ	0.20	3.09	0.00	Supported

Appendix 5. Theoretical Framework or Research Model



Appendix 6. Result of PLS Algorithm and Bootstrapping Analysis

