

The Role of Islamic Religious Education in the Resilience of Muslim Families during the Pandemic; The implications for the implementation of Group Guidance

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Abstract. Religious education is very necessary for every human being, because religion is a guide in life. This research aims to describe Islamic religious education on the resilience of Muslim families during the pandemic and its implications for the implementation of group guidance in Pantai Cermin District, Solok Regency. This research uses a quantitative approach using ex post facto or correlational methodology. The population of this research is the entire community of Pantai Cermin sub-district, Solok Regency. Jorong is divided into two categories: densely populated and sparsely populated, and sampling is done using a cluster random sampling system, by categorizing sparsely populated Jorong with densely populated ones. Several samples were selected randomly from several of these clusters. Respondents were given a questionnaire to fill out to collect data for this research. Validating the Instrument with an expert judgment system. Inferential statistical analysis techniques were used to analyze the data obtained. The R Square (R²) value is 0.262, indicating 26.2 percent of the role of Islamic religious education in family economic resilience during the pandemic. The results can be concluded that Islamic religious education, especially religious education in the family and religious discipline, plays an important role in the resilience of Muslim families in terms of legal grounds, physical, economic and social resilience during the pandemic. Apart from that, when a family is fortified with religious education, it will make the family stronger, so in this case it can have implications for the implementation of group guidance by carrying out group guidance by providing material based on religious education in increasing the family's economic resilience.

Keywords: Islamic Religious Education, Muslim Family Resilience, Pandemic, Group Guidance.

Abstrak: Pendidikan agama sangat diperlukan bagi setiap manusia, karena agama merupakan pedoman dalam hidup. Penelitian ini bertujuan untuk mendeskripsikan pendidikan agama Islam terhadap ketahanan keluarga muslim di masa pandemi dan implikasinya terhadap pelaksanaan bimbingan kelompok di Kecamatan Pantai Cermin Kabupaten Solok. Penelitian ini menggunakan pendekatan kuantitatif dengan menggunakan metodologi ex post facto atau korelasional. Populasi penelitian ini adalah seluruh masyarakat Kecamatan Pantai Cermin Kabupaten Solok. Jorong dibagi menjadi dua kategori yaitu padat penduduk dan jarang penduduknya, dan pengambilan sampel dilakukan dengan sistem cluster random sampling, yaitu dengan mengkategorikan Jorong berpenduduk jarang dengan Jorong padat penduduk. Beberapa sampel dipilih secara acak dari beberapa cluster tersebut. Responden diberikan kuesioner untuk diisi guna mengumpulkan data untuk penelitian ini. Memvalidasi Instrumen dengan sistem expert judgement. Teknik analisis statistik inferensial digunakan untuk menganalisis data yang diperoleh. Nilai R Square (R²) sebesar 0,262 menunjukkan 26,2 persen peran pendidikan agama Islam terhadap ketahanan ekonomi keluarga di masa pandemi. Hasil penelitian dapat disimpulkan bahwa pendidikan agama Islam khususnya pendidikan agama dalam keluarga dan disiplin agama berperan penting dalam ketahanan keluarga muslim baik dari segi hukum, ketahanan fisik, ekonomi dan sosial di masa pandemi. Selain itu ketika sebuah keluarga dibentengi dengan pendidikan agama maka akan menjadikan keluarga tersebut semakin kuat, sehingga dalam hal ini dapat berimplikasi pada pelaksanaan bimbingan

kelompok dengan melaksanakan bimbingan kelompok dengan memberikan materi berbasis pendidikan agama dalam meningkatkan kesejahteraan keluarga, ketahanan ekonomi.

Kata kunci: Pendidikan Agama Islam, Ketahanan Keluarga Muslim, Pandemi, Bimbingan Kelompok.

INTRODUCTION

All life processes start from the family, therefore the family plays an important role in developing quality Human Resources. (Anisah Cahyaningsih, 2016; Euis Sunarti, 2003; Rohaeni et al., 2018; Siahaan, 2012). As a result, family resilience is very important because family resilience is defined as the ability to survive and adapt in various dynamically changing circumstances (Anisah Cahyaningsih, 2016; Handayani, 2017; Rohaeni et al., 2018; Siahaan, 2012; Surjaningrum et al., 2020; Ujianto Singgih Prayitno, Hartini Retnaningsih, Rohani Budi Priharin, Mohammad Mulyadi, Sulis Winurini, 2016). Community resilience will be influenced by family resilience (Muhamad Uyun, 2020), because the main place where the life process takes place is in the family. Whether a society is good or not is determined by whether or not the family's resilience is strong. For this reason, the problems that occur, both in the family and in society, are largely determined by the resilience of the family.

When building resilience in Muslim families, Islamic religious education is very necessary (Jumiarti et al., 2022). As Rasulullah SAW said, "Every Muslim is obliged to seek knowledge." (HR. Ibnu Majah no. 224, dari sahabat Anas bin Malik radhiyallahu 'anhu, dishahihkan Al Albani dalam Shahih al-Jaami'ish Shaghiir no. 3913). Apart from that, in the words of Rasulullah SAW it is also said that for people who take the path to seek knowledge, Allah will make the path easier for them to heaven. (HR. Muslim, no. 2699). From these words it can be seen that Islamic religious education is very important for every Muslim community. One very important aspect in the family is religious education, because religious education is the foundation of a family in forming morals, as well as attitudes and behavior in children. (Djaelani, 2013). So, every child must be given religious education. In the words of Rasulullah SAW which means: "Teach your children three things: love your Prophet, love their family, and read the Qur'an" (H.R.Bukhari). From the results of other research it is also explained that what families and children must pay attention to is religious and spiritual education (Nurmadiyah, 2016).

Various anxieties arise in families due to the Covid-19 pandemic. From the results of a survey conducted by Euis Sunarti, as many as 77% of the people's main anxiety was anxiety about being exposed to the Covid-19 virus, apart from that, 57.7% of people were worried about economic conditions. (Euis Sunarti, 2003). In many ways, the high potential for family crises is caused by the Covid-19 pandemic. In other research, it is also stated that the low level of education and economic income of the family is what causes problems that occur in the family. (Callan, S., Baggaley, M., Bolton, D., Farmer, P., Fonagy, P., Frank, I., Gill, M., Gray, R., Leach, P., McAttram, M., & Thompson, 2011). Apart from that, in other research (Thariq, 2018) said that the increasing demands in the family, such as greater economic demands, increasingly developing technology, and even social changes, give rise to problems in the family which have an impact on family resilience. For this reason, it is necessary to anticipate to overcome problems in the family, because the family has a very important role so it is very necessary to increase family resilience.

It is very important to have the ability to live in any scenario and condition when facing various family challenges, in the sense of the importance of strengthening family resilience. Family resilience is a method of maintaining family function in facing various problems and obstacles that occur (Al Amin, 2020). Furthermore, family resilience is a regulatory system, the formation of balance in a system as a result of disturbances and challenges for which the family is responsible (Anisah Cahyaningsih, 2016; Euis Sunarti, Hidayat Syarief, Ratna Megawangi, Hardinsyah, Asep Saefudin, 2003; Euis Sunarti, 2003; Ujianto Singgih Prayitno, Hartini Retnaningsih, Rohani Budi

Priharin, Mohammad Mulyadi, Sulis Winurini, 2016). So, a family is said to have a high level of family resilience if it has several aspects, including: (1) physical resilience, which includes meeting basic needs for clothing, food, shelter, health and education; (2) effective social resilience, which includes religious values, good communication, and high commitment within the family; and (3) psychological resilience, which includes overcoming non-physical problems, controlling emotions in a positive way, a positive self-concept, and the husband's attention to his wife.

Remembering that during the pandemic, there were many problems in society, one of which was problems within the family. Many family problems occurred during the pandemic, be it economic, social, physical, etc. So in this case, there is a need for a way or method for a family when facing problems and obstacles in the family, so that the family can form resilience. However, this research is more focused on the role of Islamic religious education in the resilience of Muslim families during the pandemic, because Islamic education functions as a guide and antidote, because it opens up guidance to faith, uses reason, good character and enjoys doing good deeds, and eliminates shirk, falsehood, heresy, physical damage, social damage, and moral damage (Nasrul HS, 2011). With the role of Islamic religious education in the resilience of Muslim families, this has great implications for the implementation of group guidance in society. By analyzing the role of Islamic religious education in Muslim families, it can be used as an illustration by counselors to the community in carrying out group guidance by providing material more focused on the importance of providing Islamic religious education in families in forming family resilience, because group guidance services are one of the services that the goal is to provide information to group members so they can make better decisions about how to behave and act (Aliqol Ana, Mungin Eddy Wibowo, 2017; Erlangga, 2018; Roshita, 2014, 2015). As research (Ardimen et al., 2019) about a group guidance model with a muhasabah approach that can facilitate individual development to face various challenges in life. This proves that group guidance with an emphasis on Islamic religious education can help individuals solve problems in their lives. This group guidance service is expected to be able to overcome individual problems caused by low family resilience, so that with this group guidance service, a generation will be created that is able to make positive decisions in behavior and action. This also has a positive impact on the nation and state, because it can reduce crime rates, corruption and other problems. In the world of education, this method is very helpful in identifying individual problems in their families based on religious education, so as to increase family resilience.

METHODOLOGY

This research is research that uses a quantitative approach with ex post facto or correlational methods. The population in the study was all the people in Pantai Cermin sub-district, Solok Regency which consists of two Nagari, namely Nagari Surian and Nagari Lolo, sampling was carried out using a cluster random sampling system with densely populated and sparsely populated Jorong categories. From several of these clusters, several samples were taken which were chosen at random. Data collection in this research was carried out by giving questionnaires to respondents. The instrument is validated with an expert judgment system. The collected data was analyzed using inferential statistical analysis techniques.

FINDINGS

Test Prerequisite Analysis

Analysis requirements tests are carried out on research data as a basis for consideration for selecting and determining the type of data analysis technique that will be used in testing research hypotheses. Hypothesis testing in this research was carried out using parametric statistical formulas, namely simple regression and multiple regression data analysis techniques. Therefore,

the analytical requirements tests carried out on this research data are the normality test and the linearity test.

Normality test

The purpose of sampling normality testing is to test the assumption that the sampling distribution of the sample approaches or follows population normality. Normal sampling conditions are important because they are a requirement of using statistics for hypothesis testing.

The data normality test uses the Kolmogorov-Smirnov test, namely by comparing the Asymp coefficient. Sig. or P-value with a significance level of 0.05. If Asymp. Sig. or P-value \geq 0.05, then the data comes from a normally distributed population. Data were analyzed using the SPSS version 26.00 program. The calculation results of the two variables are presented in Table 1.

Table 1. Normality Test Results of Research Variables

Variable	Asymp.	Sig. Signifikansi	Information
Islamic education (X)	0,200	0,05	Normal
Resilience of Muslim families during the pandemic (Y)	0,070		Normal

The results of the normality test calculation in Table 1 show that the two variables have Asymp scores. Sig. greater than the significance level that has been set at 0.05. This means that the data from these two variables is normally distributed. This shows that one of the conditions for regression analysis has been met.

Linearity Test

This regression line linearity test was carried out to ensure that the distribution of each Islamic religious education variable data tends to form a linear line with the distribution of the Muslim family resilience variable during the pandemic.

The linearity test uses the F test with the help of the SPSS version 26.00 program. Test this linearity, by looking at the linearity of the F test. If the sig. linearity $<$ 0.05, then the data is declared linear, and if the sig. linearity \geq 0.05, then the data is declared non-linear. The results of data linearity testing can be seen in Table 2.

Table 2. Results of the Linearity Test of Islamic Religious Education (X) on the Resilience of Muslim Families during the Pandemic (Y)

Variable	F	Sig.	Information
XY	66,268	0,000	Linier

The linearity test results show that variable X has Fcount (66.268) $>$ Ftable (2.27) with Y having a known sig value. $0.000 < 0.05$. This means that the data for variable X is linear. Based on Table 8, it shows that the value of each linear significance is $0.000 <$ the significance level set at 0.05.

Hypothesis Test Results

Based on the results of the analytical requirements tests that have been carried out, this research variable meets the requirements for statistical testing using simple regression analysis, so the next

step is to test the research hypothesis. The hypothesis to be tested in this research is stated in the following sentence form:

Ha: There is a significant contribution of Islamic religious education to the resilience of Muslim families during the pandemic.

This hypothesis was tested using simple regression analysis between Islamic religious education and the resilience of Muslim families during the pandemic, as can be seen in Table 3.

Table 3. Simple Regression Coefficient Test Results for Islamic religious education (X) on the resilience of Muslim families during the pandemic (Y)

Variable	R	R Square
XY	0,512	0,262

Information:

R = Correlation coefficient

R Square = Coefficient of determination/contribution/influence

Table 3 shows an R value of 0.512, which shows the correlation coefficient of Islamic religious education (X) with the resilience of Muslim families during the pandemic (Y). The R Square (R²) value is 0.262, meaning 26.2% of the contribution of Islamic religious education to the resilience of Muslim families during the pandemic. After knowing the correlation coefficient and the contribution of Islamic religious education to the resilience of Muslim families during the pandemic, the next step is to carry out a significance test which aims to explain whether variations in the value of the independent variable can explain variations in the dependent value using the F value, as can be seen in Table 4.

Table 4. Results of the Significance Test of Islamic Religious Education (X) on the Resilience of Muslim Families during the Pandemic (Y)

Variable	F _{count}	F _{table}	Sig.
XY	63,319	2,27	0,000

Table 4 shows that the F_{count} value is 63.319, while the F_{table} value is 2.27, meaning F_{count} > F_{table} with a significance level of 0.000 which is smaller than 0.05. Thus, it can be stated that there is a significant contribution of Islamic religious education to the resilience of Muslim families during the pandemic. This means that Islamic religious education plays a role in shaping Muslim resilience during the pandemic. Next, to find out the simple regression equation, see Table 5.

Table 5. Results of Simple Regression Analysis of Islamic Religious Education (X) on Muslim Family Resilience during the Pandemic (Y)

Variabel	Unstandardized Coefficients B	t	Sig.
(Constant)	-0,702	-0,187	0,000
X	0,313	7,957	0,000

Information:

B = Directional value as a determinant of forecasts (predictions)

t = t test coefficient

Sig. = Significance of the relationship between variables

The simple regression results in Table 5 show that t_{count} is 7.957, while t_{table} is 1.653, meaning $t_{count} > t_{table}$. This means that Islamic religious education makes a significant contribution to the resilience of Muslim families during the pandemic. Based on Table 5, the regression equation can be described as follows:

$$\hat{Y} = a + bX$$
$$\hat{Y} = -0,702 + 0,313X$$

DISCUSSION

Based on the research results, it shows that Islamic religious education plays a very important role in the resilience of Muslim families during the pandemic. From the results of research that has been carried out, religious teachings that are often applied by families are the habit of praying on time, reading the Qur'an, fasting, and the habit of praying before and after carrying out activities that have been instilled since childhood. This is what shapes children's character in acting because family members have been accustomed to implementing religious teachings from childhood, so they are able to deal well with problems in their environment. As research results explain, religious education can shape a person's character and morals, so that they are able to act in accordance with the teachings of his religion (Fachrudin, 2011; Hariani & Bahruddin, 2019; Hasanah, 2018; Nur Ainiyah, 2013; Nurmadiyah, 2016). With the habit of implementing religious teachings, it will increase family resilience, such as economic resilience, where when the pandemic affects the family's economy and economic income decreases, it doesn't make the family despair, but they keep trying and also get closer to Allah by always implementing religious teachings. , pray and try, thereby making the family's resilience stronger. This is in accordance with the results of research which explains the importance of Islamic religious education from an early age so that a person has the tendency to do things based on the values of the Islamic religion that he adheres to. (Hasanah, 2018). The results of other research also explain that religious education has an important role in shaping a person's morals and personality, because with religious education a person will be instilled with good attitudes, such as honesty, justice, simple living, patience, and so on. (Fachrudin, 2011). So, with the patience and persistence taught in religious education from an early age, the family will continue to try and not give up in any condition, which will ultimately make the family's resilience stronger.

Currently, the Indonesian people are experiencing many problems, especially during the pandemic, including economic, social, cultural and other problems. Covid 19 has had a major impact on Indonesia's macro conditions. This can be seen from: 1) In April 2020, around 1.5 million employees were laid off (termination of employment), 2) Loss of income from the air service sector, 3) Decreasing number of tourists, 4) Decreasing hotel occupancy rates in Indonesia, namely as much as 50%, 5) Weakening of the tourism sector, 6) Weakening of the investment, trade, micro, small and medium business sectors, 6) Inflation occurred in March 2020 of 2.96%, with the price of gold jewelry and several food prices rising, 7) There was a decline in the tax sector, even though the tax sector provided the second largest contribution to tax revenue (Fahrika & Roy, 2020). Based on these problems, it does not rule out the possibility of problems occurring within the family, because social, economic, cultural and other developments greatly influence family resilience. For this reason, it is important to optimize family functions, as the core of increasing family resilience (Euis Sunarti, Hidayat Syarief, Ratna Megawangi, Hardinsyah, Asep Saefudiin, 2003).

The impact of Covid-19 has been very disturbing and disrupted the stability of social and state life. The impacts that arise are in the form of health impacts, psychological, social and especially economic impacts. The health impact is in the form of exposure to the Covid 19 virus. Exposure to the virus also has an impact on a person's psychology, including feelings of anxiety about the dangers of the virus and feelings of inferiority due to fear of being ostracized by society.

Covid 19 also has a big impact on the community's economy, because many people have lost their livelihoods during this pandemic. This is because many companies did not operate during the pandemic, so many employees were laid off. However, based on the results of research that has been conducted, these impacts can be minimized by providing religious education in the family. From the research results, Islamic religious education plays a very important role in increasing family resilience during the pandemic.

The attitudes adopted are in accordance with the teachings of the Islamic religion, including the habit of behaving honestly, carrying out Allah's commands and avoiding His prohibitions, and being grateful for the sustenance given by Allah SWT. This attitude greatly influences the economic resilience of the family during the pandemic, including: 1) an attitude of mutual service to family members, both sick and healthy, especially during the pandemic because family members are accustomed to always being grateful for what they have obtained through Islamic religious education, 2) There is an attitude of mutual respect between family members because family members are accustomed to carrying out religious commands and staying away from His prohibitions even if a disaster strikes, including Covid-19, 3) There is an attitude of mutual love between family members even though a disaster strikes, 4) There is the ability of family members to overcome problems in the family, so as to create a harmonious family, 5) There is an attitude of mutual gratitude between the family for all the trials and disasters that occur, so that even when experiencing difficulties, such as economic difficulties, the family still loves and supports each other, because in religious education they always instilled to always be patient and keep trying despite all difficulties. The results of other research also explain that religious education greatly influences a person's personality, morals and habits in acting, so that they are able to overcome problems well, both in the family and community environment. (Djaelani, 2013; Hariani & Bahrudin, 2019; Hasanah, 2018; Mohammad Nurdin Amin, 2019; Nurmadiyah, 2016).

Seeing the important role of religious education in increasing family resilience, especially Muslim families, Islamic religious education is one of the factors that influences the resilience of Muslim families, according to the research results that have been obtained. When a family is experiencing problems, especially economic problems, then being based on Islamic religious education will make the family more patient and keep trying so that it will continue to make the family more capable of dealing with various problems in the family. Religious education is a process of preparing the younger generation to live their lives and fulfill their life goals more effectively and efficiently. By getting used to someone carrying out Allah's commands (prayer, fasting, paying zakat, etc.) and staying away from His prohibitions, this will have an impact on increasing family resilience, because the family will be able to overcome the problems they experience. By adhering to religious teachings, a person will be able to give meaning to his life, so that he will be able to overcome the problems in his life. If religious belief has truly become an integral part of a person's personality, then it is that belief that will monitor all his actions, words and even feelings. (Fachrudin, 2011). For this reason, it is important to teach Islamic religious education to Muslim families from an early age (Hasanah, 2018), so that someone is able to overcome the problems experienced in any situation, because someone who has a strong religion will always adhere to religious teachings.

Islamic religious education, especially religious education in the family and religious discipline, plays an important role in the resilience of Muslim families in terms of legal grounds, physical, economic and social resilience during the pandemic. This has implications for the implementation of group guidance. Group guidance is according to Prayitno in (Jumiarti et al., 2023) Group guidance is assistance provided to individuals through group activities. Group guidance is guidance provided in a group implementation by utilizing group dynamics so that individuals in the group members benefit from discussing topics discussed in the group (Adityawarman, 2021; Rismi et al., 2022).

When problems occur in the family, group guidance services can be provided to the community. Through the implementation of group guidance, material is provided related to the implementation of Islamic religious education which should always be implemented in the family, so that religious values are embedded in the family. This will have an impact when whatever problems occur in the family, the family will be able to form family resilience. Group guidance services are services provided to group members which aim to prevent and overcome problems through group dynamics (Nugraha, 2018; Tasmin et al., 2016). Apart from that, according to Nurihsan, 2009 in (Tasmin et al., 2016) Through group guidance services, it is hoped that group members' problems will not develop and clients will not experience difficulties.

Guided by Islamic teachings, group guidance services based on Islamic religious education seek to assist the community in preventing and assisting the community in dealing with problems, especially family resilience issues. As in the case of discipline issues in practicing religion, counselors can provide group guidance by discussing topics about discipline in religion, so that group members gain insight and knowledge about how to apply religion with discipline. Likewise, if the problem is about family resilience, the counselor can provide group guidance by discussing topics such as the importance of family resilience in facing various problems. In addition, group guidance services provided to the community will encourage the development of feelings, thoughts, perceptions, insights and attitudes that support the realization of more effective behavior based on Islamic religious education, in order to form a young generation with noble character and morals. It is hoped that the formation of a generation with noble morals can strengthen family resilience in any condition.

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that; 1) Islamic religious education contributes to the resilience of Muslim families during the pandemic. This is shown by the 26.2% contribution of Islamic religious education to the resilience of Muslim families during the pandemic. This means that Islamic religious education makes a significant contribution to the resilience of Muslim families during the pandemic. 2) it is necessary to instill Islamic religious education in children from an early age so that they have a strong foundation in life so they can overcome problems and face challenges. No matter how difficult the problems faced by the family, this does not affect the family's resilience, because the family has been educated to be able to overcome problems by continuing to try and always praying. 3) Islamic religious education plays a role in family resilience during the pandemic and this has implications for the implementation of services group guidance, because through the implementation of group guidance services members are given insight into religious values to form family resilience, because the aim of group guidance services is to prevent and overcome group members' problems.

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