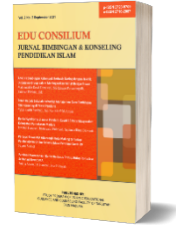




Vol. 6 No. 1 2025  
DOI: <https://doi.org/10.19105/ec>

**Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam**  
ISSN: 2548-4311 (*Print*) ISSN: 2503-3417 (*Online*)

<http://ejournal.iainmadura.ac.id/educons>



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## Are Resilience and Spirituality Related to Marital Peace? Explorations in Silver Age Couples

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### Abstract

**Keywords:**

Couple resiliency;  
spirituality;  
marital peace;  
silver age couples;  
qaryah tayyibah  
community.

This study aimed to determine the relationship between resilience and spirituality with marital peace in couples of silver or twenty-five years of marriage age in East Kalimantan. The approach in this study uses quantitative-qualitative methods with regression and narrative data analysis methods. Respondents in this study were married couples who were in the Qaryah Tayyibah community totaling 31 people. The results of the quantitative analysis show that resilience and spirituality can explain and influence marital peace by less than 1%. This means that the other 99% is influenced by different factors. In the F test, the results show that resilience and spirituality do not affect marital peace. The t-test is negative, indicating that the resilience variable does not affect marital peace, as well as the spirituality variable. Results of the narrative analysis of qualitative data from focus group discussions (FGDs) reveal that the resilience variable has a relationship with spirituality but no relationship with the marital peace variable. This study can provide an empirical contribution, namely the support of spirituality variables on marital resilience and effective communication, social support, and emotional intimacy to maintain a healthy relationship despite facing challenges.

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### Abstrak

**Kata Kunci:**

Resiliensi pasangan;  
spiritualitas;  
kedamaian rumah tangga;  
pasangan usia perak;  
komunitas qaryah tayyibah.

Penelitian ini bertujuan untuk mengetahui hubungan antara resiliensi dan spiritualitas dengan kedamaian dalam perkawinan pada pasangan usia perkawinan perak atau dua puluh lima tahun di Kalimantan Timur. Pendekatan dalam penelitian ini menggunakan metode kuantitatif-kualitatif dengan metode analisis data regresi dan naratif. Responden dalam penelitian ini adalah pasangan suami-istri yang berada dalam komunitas Qaryah Tayyibah sejumlah 31 orang. Hasil analisis secara kuantitatif menunjukkan resiliensi dan spiritualitas mampu menjelaskan dan mempengaruhi kedamaian dalam perkawinan kurang dari 1%. Artinya 99% lainnya dipengaruhi oleh faktor lain. Pada uji F diperoleh hasil bahwa resiliensi dan spiritualitas tidak berpengaruh terhadap kedamaian dalam rumah tangga. Sedangkan pada uji t bernilai negatif yang mengindikasikan bahwa variabel resiliensi tidak berpengaruh terhadap kedamaian dalam rumah tangga, demikian halnya dengan variabel spiritualitas. Sementara hasil analisis naratif data kualitatif dalam bentuk focus group discussion (FGD) mengungkapkan bahwa variabel resiliensi memiliki hubungan dengan spiritualitas, sedangkan variabel kedamaian dalam perkawinan tidak ada keterkaitannya dengan

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resiliensi dan spiritualitas. Penelitian ini mampu memberikan kontribusi empiris yaitu dukungan variabel spiritualitas pada resiliensi dalam perkawinan selain komunikasi yang efektif, dukungan sosial, dan keintiman emosional sehingga mampu mempertahankan hubungan yang sehat meskipun menghadapi tantangan yang pada akhirnya bisa mewujudkan kedamaian dalam rumah tangga.

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**How to Cite:** Hayati, A.N., Handari, S., Awaliah, F.K., Azizah, A.R., & Kurniad, I.B.A. 2025. Are Resilience and Spirituality Related to Marital Peace? Explorations in Silver Age Couples. *Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam*, Vol. 6 No. 1, DOI: 10.19105/ec.v6i1.17189

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Received: December, 16<sup>th</sup> 2024; Revised: January, 20<sup>th</sup> 2025; Accepted: January, 20<sup>th</sup> 2025

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## Introduction

The family in accordance with Law No. 52/2009 has a very important role in sustainable development. It is intended that the family has long-term oriented ideals as an effort to prepare future generations more resiliently in accordance with Allah's words in Q.S. An-Nisa verse 9. One way to prepare resilient offspring is to achieve marital peace, accommodate spiritual values, or leave a legacy by modeling couple resilience.

Marital Peace can include happy marriage (Davidson, 2012; Smith & Stephens, 1976; Williams, 2014), satisfaction marriage (Li & Fung, 2011; D. P. Sari, 2021; Zaheri et al., 2016), blessing in marriage (Wilkinson, 2019), and marital harmony (Amobi, 2021; Ghazaly, 2010; Shi, 2009). At the silver age, marriage has a deep meaning as part of a noble marital life journey that should be guarded as well as possible (Pratiwi, 2013). The journey of the silver age in marriage is not without obstacles, but in the context of being able to overcome all the problems faced in a diverse household (Aprilanda, 2023).

Study conducted by Gabriela (2018) found that even without offspring, silver age couples faced with mismatched marital expectations were able to stay in the marital relationship through marital commitment. Herfinanda et al., (2021) suggests that parental resilience in a family has an impact on the resilience of other members, and this is very useful when facing various obstacles and challenges, especially during the covid 19 pandemic. Resilience in the family can be built with various activities together in carrying out physical and spiritual activities in the family. This suggests on family resilience more specifically is crucial (Barokah et al., 2023; Black & Lobo, 2008).

Aziz & Mangestuti (2021) found that spirituality is a variable that strengthens family harmony, and is able to foster feelings of love in married couples by developing spirituality in everyday life. Dey et al., (2021) identified that spirituality has a positive and significant effect on life satisfaction. Specifically, higher levels of spirituality predicted greater family resilience. That is, this finding further emphasizes the importance of spousal well-being through resilience to help deal with the burdens of life.

Shoshana (2017) identifies that the existence of a spouse in a marriage can improve the *person's human capital*. This is in line with the opinion Hart (2001) which suggests that the Prophet Muhammad Saw is recognized as the number one person who has influence in the world has undergone a period of twenty-five years of marriage with his wife, Siti Khadijah. The age of twenty-five years of marriage is a basic study of the sustainability of marriage and in achieving marital peace. If we refer to the age of the Prophet Muhammad when he got married at the age of twenty-five years, then the silver age marriage or the age of twenty-five years of marriage is at the age of fifty years. At that time the person who lived it was in the

middle age range of adulthood, which in age enters into a period characterized by if he has a strong desire then he will succeed, otherwise if the weak desire is dominant then he will settle his life (Jannah et al., 2021).

Problems that arise in the household are not a decision to separate, but are believed to be spices that are present in a marriage and make the bond a stronger bond or can be said to be *mitsaqan ghalidza* (Dahlan, 2021; Musthofa & Subiono, 2020). This condition is also influenced by efforts to build each other up among family members in order to create harmonious conditions, and the emergence of compatibility to live together. The interpretation that marriage is a dimension of spirituality also affects the conditions in the household. This means that marriage has transcendental meaning (Handari & Riyanto, 2023; Nurlatifah & Handari, 2024). This means that marriage is an effort and a path taken in achieving the pleasure of Allah SWT. The purpose of marriage is a goal that is full of spirituality and religiosity accompanied by harmonious conditions and also resilience in facing problems in the household, namely the achievement of peace in the household (the achievement of a *sakinah* family).

The focus related to marital peace is interesting to be researched further amidst the various negative impacts of domestic disharmony such as infidelity, domestic violence, toxic marital relationships, to the high rate of divorce which is considered as a solution to domestic disharmony. (Annur, 2023; Divorce.com staff, 2023; Jayani, 2020). Based on this, the purpose of this study is to explore silver age couples and the relationship between resilience, spirituality, and marital peace.

## Method

This research used a multi-design, namely quantitative research with a correlation design which is then followed by Focus Group Discussion (FGD) research. This multi-method research was conducted to explore the relationship between three variables that were not revealed using only quantitative research. Thus, FGD research is intended to strengthen the data findings generated from quantitative research, which in this study is correlational research. Creswell (2015) identifying a correlational design will provide an opportunity for researchers to be able to predict scores and explain the relationship between variables. In correlational research designs, researchers use correlation statistical tests to describe and measure the level of association (or relationship) between two or more variables or sets of scores. In this design, researchers do not try to control or manipulate variables as in experiments, but researchers use correlation statistics to see the relationship between variables. The Focus Group Discussion (FGD) research was conducted by asking stakeholder groups for their views on the research variables, namely resilience, spirituality, and marital peace.

Research sampling based on Roscoe (1975) by identified that the number of samples that can be used in research is at least 10 times the number of variables studied, so in this study the sample used was 10 times the three variables in the study, namely 31 people. The data were collected with the resilience scale, spirituality scale, marital peace scale, and group interview protocol (community interviewing). The resilience scale was adopted from the *Resilience Scale Short Form in the US (FRS16)* (Chow et al., 2022; Hamzah et al., 2023), while the spirituality scale was developed from two spirituality scales, namely from The Swinton Spirituality Scale (Swinton, 2001), dan the Spirituality Scale by Delaney (2005). The marital peace scale was adopted from Handari & Nurihsan (2024). The whole process of adoption through scientific procedures in the adoption of instruments.

The analysis used for quantitative data consists of three tests, namely (1) instrument quality test, (2) classical assumption test, and (3) hypothesis testing. The qualitative analysis was used with narrative analysis with the help of the Nvivo 12 program.

## Result

Resilience, spirituality, and marital peace were conducted on husbands and/or wives who have been married for at least 25 years in East Kalimantan Province. The locations were in two districts, namely Penajam Paser Utara Regency (PPU), and West Kutai Regency (KUBAR) as the districts with the lowest divorce rates in East Kalimantan. In general, the description of respondents is presented in Table 1.

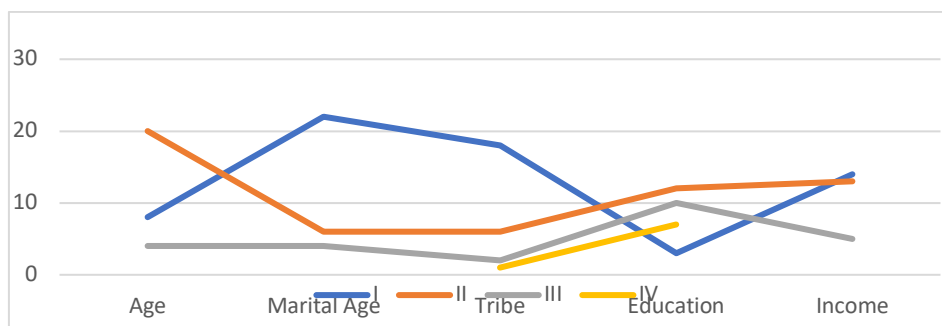
**Table 1 Overview of Research Respondents**

Description		Frequency	%
Age	40-50 Years old	8	25,8
	50-60 Years old	19	61,3
	≥60 Years old	4	12,9
Marital Age	25-30 Years old	21	67,7
	30-35 Years old	6	19,4
	≥35 Years old	4	12,9
Tribe	Java	17	54,8
	Bugis	6	19,4
	Banjar	1	3
	Kutai	2	6
	Dayak	2	6
	Sunda	1	3
	Paser	2	6
Education	Junior High School	3	9,6
	High School	12	38,7
	Bachelor's Degree	9	29
	Magister's Degree	7	22,6
Income	Rp.1-Rp.5.000,000	13	41,9
	Rp. 5.000,000-10,000,000	13	41,9
	≥Rp.10,000,000	5	16

Sources: Research Data, 2024

Based on table 1, it is found that the age of respondents between 40-50 years is eight people or around 25,8%, respondents aged 50-60 years are nineteen people or 61,3%, and aged over 60 years there are four people or 12,9%, with a marital age between 25-30 years of twenty-one people or 67,7%, 30-35 years of six people or 19,4%, and marital age over 35 years of four people or around 12,9%.

The ethnicity of the respondents was dominated by the Javanese tribe as many as eighteen people or around 54,8%, the Bugis tribe as many as 6 people or equivalent to 19,4%, the Banjar and Sunda tribes as many as one person or each equivalent to 3%, and the Kutai, Dayak, and Paser tribes each two people or equivalent to 6% in each each tribe. The last level of education is at the junior high school level as many as three people or 9,6%, SMA equivalent as many as 12 people or 38,7%, Strata I (S1) level as many as 9 people or 29%, and Strata II (S2) level as many as seven people or 22,6%, with an income level between Rp.1-Rp. 5,000,000 as many as 13 people or 41,9%, Rp.5,000,000-Rp.10,000,000 as many as 13 people or 41,9%, and above Rp. 10,000,000 as many as 5 people or 16%. The visualization of the general description of the research respondents is further illustrated in Figure 1



**Figure 1 Overview of Research Respondents**

Sources: Research Data, 2024

Furthermore, the research results were analyzed based on testing three variables, namely the variables of resilience, spirituality, and peace in the household. The initial stage was carried out with hypothesis testing through a relational quantitative approach. Hypothesis testing is carried out after testing the quality of instruments related to the validity test, reliability test. The classical assumption test consists of normality, multicollinearity, and heteroscedasticity tests. Hypothesis testing is carried out both partially, and simultaneous testing.

The second stage was carried out with a qualitative approach using focus group discussions (FGDs) involving husbands and wives to confirm and obtain the meaning of relational quantitative findings. The implementation of FGDs is expected to strengthen or confirm the limitations of quantitative data findings on the relationship between resilience, spirituality, and peace in marriage. The FGDs were conducted after the couples filled in the questionnaires distributed by discussing the group's views on resilience, spirituality, and marital peace.

The further research findings are:

## Correlational Testing Results

### Instrument Quality Testing

This test consists of validity and reliability testing. Testing is carried out on each existing variable. The validity test results are presented in table 2

**Table 2 Instrument Validity Testing on Resilience, Spirituality, and Marital Peace Variables**

Variable	Indicators	$r_{count}$	$r_{table}$	Significance	$\alpha$	Description
Resilience (X1)	X1.1	0,833	0,344	0,000	0,05	Valid
	X1.2	0,519	0,344	0,002	0,05	Valid
	X1.3	0,595	0,344	0,000	0,05	Valid
	X1.4	0,559	0,344	0,001	0,05	Valid
	X1.5	0,881	0,344	0,000	0,05	Valid
	X1.6	0,709	0,344	0,000	0,05	Valid
	X1.7	0,405	0,344	0,024	0,05	Valid
	X1.8	0,761	0,344	0,000	0,05	Valid
	X1.9	0,510	0,344	0,003	0,05	Valid
Spirituality (X2)	X2.1	0,681	0,344	0,000	0,05	Valid
	X2.2	0,768	0,344	0,000	0,05	Valid
	X2.3	0,921	0,344	0,000	0,05	Valid
	X2.4	0,828	0,344	0,000	0,05	Valid
Marital Peace (Y)	Y.1		0,344	0,000	0,05	Valid
	Y.2		0,344	0,000	0,05	Valid
	Y.3		0,344	0,000	0,05	Valid

Sources: Research Data, 2024

Based on table 2, it is found that all statement items both on the resilience variable, spirituality, and peace in the household can be said to be valid with the results of  $r_{count} > r_{table (0,344)}$ . Furthermore, the reliability test results are presented in Table 3.

**Table 3 Reliability Test of Research Instruments**

Variables	Crobach Alpha	Standart	Description
Resilience (X1)	0,806	0,60	Reliable
Spirituality (X2)	0,796	0,60	Reliable
Marital Peace (Y)	0,740	0,60	Reliable

Sources: Research Data, 2024

Based on table 3, it is found that all instruments can be said to be reliable with Cronbach's alpha value  $>$  with the standard  $(0,600)$ .

### Classical Assumption Testing

Classical assumption testing consists of normality test, multicollinearity test, and heteroscedasticity test. Normality testing is done by calculating the Kolmogorov-Smirnov value. Data can be said to be normally distributed if the probability value (sig) of Kolmogorov-Smirnov  $>$  0,05. However, if the Kolmogorov-Smirnov sig value  $<$  0,05 then the distribution is not normal. The multicollinearity test on the regression model uses the Variance inflation factor (VIF) and tolerance with the following criteria: (a). If the VIF value  $>$  10 or tolerance  $<$  0,10, it can be stated that multicollinearity symptoms occur, and (b). If the VIF value  $<$  10 or tolerance  $>$  0,10, it can be stated that there are no symptoms of multicollinearity. The criteria used to test heteroscedasticity is if the sig value  $>$  0,05, then it passes the heteroscedasticity test. However, if the sig value  $<$  0,05, then it does not pass the heteroscedasticity test. Furthermore, the classical tests are described in tables 4, 5 and 6..

**Table 4 Normality Test Results**

N		31
Normal Parameters <sup>ab</sup>	Mean	0,0000000
	Std. Deviation	16,6396546
Most Extreme	Absolute	0,110
	Positive	0,110
	Negative	-0,104
Test Statistic		0,110
Asymp.Sig.(2-tailed)		0,200 <sup>c,d</sup>

- a. Test distribution is Normal
- b. Calculated from data
- c. Lilliefors Significance Correction
- d. This is a lower bound of the true significance

Sources: Research Data, 2024

Based on table 4, the sig value is 0,200  $>$  0,050, which means that the data obtained is said to be normally distributed. The multicollinearity test is described in table 5.



**Table 5 Multicollinearity Test Results**

Coefficients <sup>a</sup>				Conclusion
Model	Collinearity Statistics			
	Tolerance	VIF		
1	X1	0,857	1,166	data does not occur multicollinearity
	X2	0,857	1,166	data does not occur multicollinearity

Dependent Variable : Y

Sources: Research Data, 2024

Based on table 5, it can be said that the data does not occur multicollinearity either seen based on the VIF value, or tolerance. Next is the heteroscedasticity test which is described in table 6.

**Table 6 Heteroscedasticity Test Results**

Model		Unstandardized Coefficients		Standardized Coefficients Beta	T	Sig
		B	Std Error			
1	(Constant)	56,202	28,027		2,005	
	X1	-0,253	0,295	-0,168	-0,860	0,397
	X2	-0,326	0,361	-0,177	-0,903	0,374

Sources: Research Data, 2024

Based on the heteroscedasticity test, the significance value of the resilience variable is 0,397, and the spirituality variable is 0,374. This means that all variables have a significance value > 0,05, which means that there are no symptoms of heteroscedasticity or can be said to pass the heteroscedasticity test.

## Hypothesis Testing

### Test Results of the Coefficient of Determination (R<sup>2</sup>)

Measurement of the level of ability of the model in explaining the variation of the independent variable uses the R<sup>2</sup> value. That is, the R<sup>2</sup> value is used to determine the effect of resilience variables (X1) and spirituality (X2) marital peace (Y). The test results of the coefficient of determination (R<sup>2</sup>) are listed in table 7.

**Table 7 Results of the Coefficient of Determination (R<sup>2</sup>)**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,286 <sup>2</sup>	0,082	0,016	10,23286

Predictors: (Constant), X2, X1

Sources: Research Data, 2024

Table 7 identifies that the Adjusted R Square value is 0,082 or 0,82%, the coefficient of determination shows that resilience, and spirituality are able to explain and influence peace in households by 0,82%, while the remaining 99,18% is explained by other variables.

### F Test Results

The F test is conducted to find out about the effect of independent variables having a joint or simultaneous influence on the dependent variable. That is, the F test is a test conducted to determine the variables of resilience and spirituality have a simultaneous influence on household peace. As for the criteria of this test, if the value of  $F_{count} > F_{table}$  or  $sig < \alpha$  then  $H_0$  is rejected and  $H_a$  is accepted. If the value of  $F_{count} < F_{table}$  or  $sig > \alpha$  then  $H_0$  is accepted and  $H_a$  is rejected. The results of the F test are described in table 8 as follows:

**Table 8 F Test Results**

Model	ANOVA <sup>3</sup>				
	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	261,522	2	130,761	1,249	0,302 <sup>b</sup>
Residual	2931,920	28	104,711		
Total	3193,442	30			

a. Dependent variable: ABS\_RES

b. Predictors: (Constant), X2, X1

Sources: Research Data, 2024

$F_{count} (1.249) < F_{table}(3.34)$ , and  $sig$  is  $0,302 > 0,05$ , then  $H_0$  is accepted, and  $H_a$  is rejected. This means that resilience and spirituality have no effect on marital peace.

### T-test Results

The t-test was conducted to determine the partial effect of each independent variable on the dependent variable. That is, this test is conducted to determine the effect of each variable, namely resilience, and spirituality on peace in the household. As for the prerequisites of the t test, namely:

If the t-count value is positive, then the criteria used are if the value of  $t_{count} > t_{table}$  or  $sig < \alpha$  then  $H_0$  is rejected and  $H_a$  is accepted, and the value of  $t_{count} < t_{table}$  or  $sig > \alpha$  then  $H_0$  is rejected and  $H_a$  is accepted. As for if the tcount value is negative, then the criteria used, namely

if the value of  $-count < -table$  then  $H_0$  is rejected and  $H_a$  is accepted, and the value of  $-count > -tabel$  then  $H_0$  is rejected and  $H_a$  is accepted. The following are the results of the t test presented in table 9.

**Table 9 The results of the t test**

Model		Unstandardized Coefficients		Standardized Coefficients Beta	T	Sig
		B	Std Error			
		1	(Constant)	56,202		
	X1	-0,253	0,295	-0,168	-0,860	0,397
	X2	-0,326	0,361	-0,177	-0,903	0,374

Sources: Research Data, 2024

As based on Table 9, it explains partially each variable revealed, namely:

- 1) the tcount value on the resilience variable is  $-0,860 <$  from  $-table -2,048$  and the sig value is  $0,397 >$  from  $0,05$ , which means that  $H_a$  is rejected and  $H_0$  is accepted. This means that resilience has no influence on marital peace.



- 2) the tcount value on the spirituality variable is  $-0,903 <$  from the t table  $2,039$  and the sig value is  $0,374 >$  from  $0,05$ , which means that  $H_a$  is rejected and  $H_0$  is accepted. This means that spirituality has no influence on marital peace.

### Focus Group Discussion Results

Focus Group Discussions (FGDs) were conducted after the completion of the research questionnaires. This activity was to identify in more depth the relationship between resilience, spirituality, and peace in marriage. In this activity also expresses the opinions of one person with another both individually and positioning as a couple. Focus Group Discussions (FGDs) were conducted in each region, namely in Penajam Paser Utara Regency (PPU), and West Kutai Regency (KUBAR).

Furthermore, the findings of the focus group discussion (FGD) activities are visualized in Figure 2.

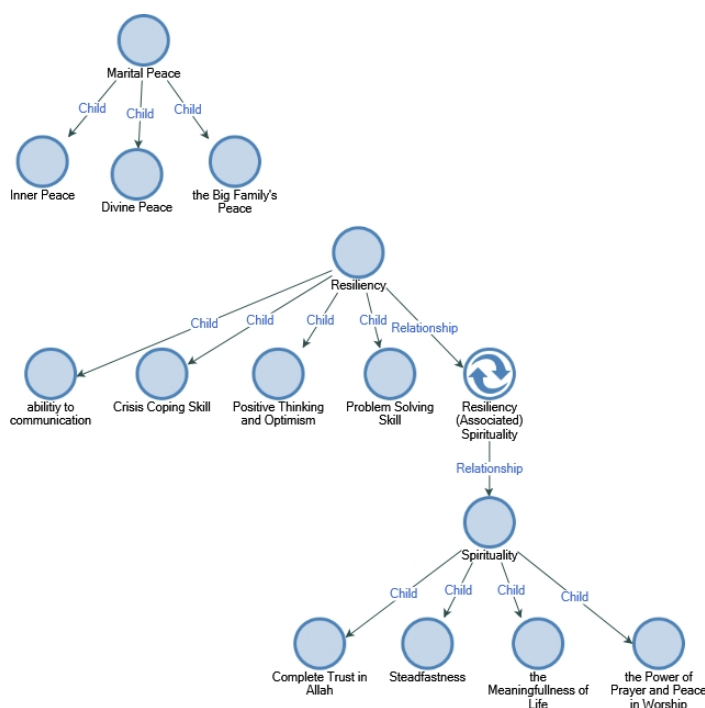


Figure 2 Visualization of Focus Group Discussion (FGD) Results

Sources: Research Data, 2024

### Conditions in Strengthening Resilience

Conditions in strengthening resilience in couples are displayed in several behaviors, such as communication skills, skills in dealing with crisis situations, positive thinking and optimism, and the ability to solve problems.

### Application of Spirituality

Spirituality is characterized by a complete belief in Allah SWT, meaningfulness of life, belief in the power of prayer, and serenity in worship, and the emergence of peace of mind,

### Marital Peace

Marital Peace is characterized by the emergence of peace with oneself, peace with God, and peace with the extended family.

## Discussion

Couple Resilience is an effort that integrates various abilities and skills that are carried out to be able to survive and solve the problems faced. One of them is the ability to make decisions. Decision-making ability is an ability that is continuously trained because every trial faced will experience a variety of things. The problems that occur in the household have various trials, so the decision-making process is not necessarily done in the same way.

This is in line with the opinion by Munawaroh & Mashudi (2018) which suggests that the ability to survive in a marriage is one type of resilience in the social structure, namely the ability to survive and be able to implement in a marriage. In addition, resilience is a continuous process along the developmental continuum (Grygorenko & Naydonova, 2023). The ability to resolve within the household is accompanied by a positive decision-making process within the household. In addition, resilience is also identified in the ability to deal with times of crisis.

Crisis conditions in the household are unconditioned conditions that refer to various problems that arise so that resilience is needed in dealing with them. This ability is represented in behavior that becomes a solution by accepting all existing circumstances and conditions, to the level of finding ways to survive which is possible by adding other motivations such as children and the next life. This is in line with the concept expressed by Walsh (2015) related to the main domain in the first order, namely the belief system as a person's belief system in increasing resilience. That is, the belief system is intended as part of the meaning of "difficulty" with the view that the crisis period is a period experienced as a meaningful challenge to be fully understood, and managed in overcoming and getting out of the crisis situation.

In research conducted by Sari et al., (2019) suggests that the state of crisis experienced by individuals quickly and also intensely can make self-development of the ability to go through a crisis more effectively and resilience makes individuals make decisions in difficult conditions quickly. In line with research Munawaroh et al., (2021) identified the meaning of life difficulties, a positive outlook, and the value of religiosity as a manifestation of the belief system when problems are faced in the family.

The conceptualization of spirituality begins with a complete belief in Allah SWT which is represented in the practice and surrender to God about life and life. Based on the FGD results, the representation of the practice of belief in Allah SWT is in line with the Matan Beliefs and Ideals of Muhammadiyah Life which is the formulation of ideology believed by FGD participants. In this context, belief is meant not only in the condition of believing but in the context of upholding aqidah purely by avoiding all forms of symptoms of shirk, heresy, and khurafat as the main axis of the movement.

Contextually, spirituality concerns the understanding and meaning that there needs to be a belief that is a manifestation of trust, pleasure, and attachment as connectivity to Allah SWT. This strengthens the opinion conveyed by Swinton (2001) which identifies that spirituality has several aspects, one of which is the existence of a connection between self, others, and God as a powerful source. Indeed, spirituality as connectivity to God indicates feelings of longing, support and affection with the grace of the day, gratitude, and wholeness with God's existence.

Spirituality becomes more transpersonal insofar as it reaches beyond the self and others into the realm of transcendent experience that moves at a mundane level. In more detail, Jakob (2020) revealed that the condition of spirituality will help the self-care process by focusing on a belief in the individual. The concept of peace still has normative expectations so that peace becomes a goal rather than a process. The perspective of peace being a goal has implications for the concept of time in marriage that is continuously aimed for and built. In the end, peace provides a view of expectations that are growing in accordance with more and more desires.

Contextually, this finding provides a variation on the research of Handari & Nurihsan (2024) yang mengemukakan bahwa adanya kedamaian di dalam rumah tangga berimplikasi dengan The existence of the realization of the values of ash-shakinah, especially in the fulfillment of the needs of a prosperous life in the world and the hereafter. This can be interpreted that the fulfillment of the needs for the welfare of the world in the context of household peace refers to the fulfillment of material needs or the context of economic fulfillment in the household (Lestari et al., 2019; Mazid, 2023), non-material fulfillment such as the need for social media which is currently a demand (Nia & Loisa, 2019), or in the context of non-physical fulfillment such as the context for self-expression such as fulfilling the need to decorate (Mu'arofah, 2023).

## Conclusion

Resilience, and spirituality in the household have no relationship with marital peace. However, resilience in the household has a relationship with the level of spirituality. The context of marital peace does not yet refer to a process that is linked to the vision in the household, but still focuses on the achievement of the final goal. This indicates that there are other factors that need to be further explored in relation to the achievement of marital peace that is oriented as an ongoing process.

## Acknowledgments

This research is a research grant organized by LITAPDIMAS UINSI Samarinda in 2024.

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