



Vol. 4 No. 2 2023
DOI: <https://doi.org/10.19105/ec.v4i2.9327>

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

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



Levels of Social Psychological and Socio-Cultural Resilience of Women in Cities Bukittinggi through Gender Responsive Family Schools

Alfi Rahmi^{1*}, Mudjiran², Yeni Karneli³, Netrawati⁴

¹Prodi BK UIN Sjech M. Djamil Djambek Bukittinggi

^{2,3,4}Mahasiswa S3 Program Studi Bimbingan Konseling Universitas Negeri Padang

*Corresponding author: email: alfirahmi@uinbukittinggi.ac.id

Abstract

Keywords:

Family Resilience;
Psychological Social
Dimension; Socio-
Cultural Resilience
Dimension

This study aims to reveal the level of social psychological and socio-cultural resilience of women in the city of Bukittinggi. The vulnerability of families experiencing family resilience problems, so the City Government of Bukittinggi established a Family School. Through the Family School, materials and training are provided for women who have families to maintain the resilience of their families. This type of research is descriptive quantitative with a population of married women in the city of Bukittinggi and the research sample was taken using the Taro Yamane formula which represents several districts in the city of Bukittinggi so that there are 86 people who have attended the Family School. Data was collected using a Family Resilience questionnaire that had been formulated by the Ministry of Women and Children's Empowerment (KPPA). The results showed that the Dimensions of Psychological Social Resilience with the following categories were Not Resistant 12 people, Sufficiently Resistant 73 people, and Resistant only 1 person. For the Socio-Cultural Dimension, 27 people are Not Resistant, 53 people are Sufficient, and 6 people are Resistant. In general, the level of family resilience in women who have attended Family Schools is Sufficient Level of Having Family Resilience.

Abstrak

Kata Kunci:

Ketahanan Keluarga; Dimensi
Sosial Psikologis; Dimensi
Sosial Kultural.

Penelitian ini bertujuan untuk mengungkapkan tingkat ketahanan sosial psikologis dan sosial budaya perempuan di Kota Bukittinggi. Rentannya keluarga mengalami masalah ketahanan keluarga, sehingga Pemerintah Kota Bukittinggi mendirikan Sekolah Keluarga. Melalui Sekolah Keluarga diberikan materi dan latihan bagi perempuan yang telah berkeluarga untuk menjaga ketahanan keluarganya. Jenis penelitian ini yaitu deskriptif kuantitatif dengan populasi adalah Perempuan yang sudah menikah di kota Bukittinggi dan sampel penelitian diambil dengan rumus Taro Yamane yang mewakili dari beberapa Kelurahan di Kota Bukittinggi sehingga berjumlah 86 orang yang sudah mengikuti Sekolah Keluarga. Data dikumpulkan dengan menggunakan kuesioner Ketahanan Keluarga yang telah dirumuskan oleh Kementerian Pemberdayaan Perempuan dan Anak (KPPA). Hasil penelitian menunjukkan bahwa Dimensi Ketahanan Sosial Psikologis dengan kategori sebagai berikut Tidak Tahan 12 orang, Cukup Tahan 73 orang dan Tahan hanya 1 orang. Untuk Dimensi Sosial Budaya dengan kategori Tidak Tahan 27 orang, Cukup Tahan 53 orang dan Tahan 6 orang. Secara Umum tingkat

ketahanan keluarga pada perempuan yang sudah mengikuti Sekolah Keluarga berada pada Tingkat Cukup Memiliki Ketahanan Keluarga

Rahmi, A., dkk, 2023. Levels of Social Psychological and Socio-Cultural Resilience of Women in Cities Bukittinggi through Gender Responsive Family Schools. *Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam*, Vol. 4 No. 2, DOI: 10.19105/ec.v4i2.9327

Received: June 12, 2023; Revised: June 26, 2023; Accepted: September 2, 2023.



©Edu Consilium : Jurnal Bimbingan dan Konseling Pendidikan Islam Institut Agama Islam Negeri Madura, Indonesia. Edu Consilium is licensed under a Creative Commons Attribution 4.0 International License.

Introduction

Hughes & Hughes argues that family life is formed to achieve family prosperity and resilience (Altareb, 2008). Family resilience is a measuring tool for achieving family roles and functions and responsibilities in realizing family welfare (Musfiroh et al., 2019). Families that are able to deal with various changes in the living environment will have strong family resilience (Cahyaningtyas A et al., 2016).

Families with a high level of resilience are characterized by strong self-confidence, empathy, family relationships, and psychosocial maturity during the treatment process (Park et al., 2023). This is also stated in Law No. 52 of 2009 concerning Population Development and Family Development which states that family resilience and welfare are described as family conditions that have tenacity and toughness to live in harmony in increasing the welfare of physical and spiritual happiness (Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga, 2009).

Family harmony is seen from role expectations and mutual fulfillment among family members in carrying out their duties and functions and responsibilities so that they can have a positive effect on patterns of interaction in the family (Zahira & Mashur, 2022). Disharmony in the family can lead to divorce (Amalia et al., 2018). Low family welfare can result in the emergence of social problems. Low family resilience leads to higher rates of depression and reduced family functioning among parents (Rosenberg et al., 2014). The emergence of social problems can be caused by several factors, namely structural factors including patterns of relationships between individuals in community life, and cultural factors, namely values that grow and develop in community life (Singgih, 2006). Several forms of family resilience are physical resilience, non-physical resilience, social resilience, and resilience in the field of religion (Amalia et al., 2018). Family resilience also has a basic dimension of legality and integrity, physical resilience, economic resilience, socio-cultural resilience, and socio-psychological resilience (Amalia et al., 2018)

The Bukittinggi City Government is responding to efforts to increase family resilience through the establishment of a family school. Family schools have been established since 2018 through the Office of Women's Empowerment and Child Protection for Population Control and Family Planning (P3APPKB). Family school is a place for families to carry out their functions so as to create family resilience. Family schools aim to realize eight family functions so that family school participants are expected to understand and carry out family functions (Rahmi & Januar, 2019). A Family School formed by the City Government and the Bukittinggi City Empowerment and Family Welfare Mobilization Team (TP-PKK) with the Bukittinggi City Women's Empowerment and Child Protection, Population Control and Family Planning (DP3APPKB) Service, which is intended for all Bukittinggi City Communities, especially parents who serve as an example for children in engaging in social groups (Zahira & Mashur, 2022). Participants from this family school are extended families (newly married and or have children aged 0-18 years). The selection process was carried out by the village administration with representatives from each village of 30 participants.

The purpose of this research is to see the level of family resilience from the socio-psychological and socio-cultural dimensions of women in the city of Bukittinggi who attend family schools. The importance of this research is that family resilience contributes to overall family well-being. Families that are more resistant to pressure and challenges tend to have higher levels of happiness and well-being. When families have high levels of resilience, children have a better chance to grow and develop well emotionally and socially. Families that are resilient tend to have lower stress levels, potentially reducing the risk of mental health problems such as depression and anxiety. Family resilience helps families cope with change and crises, such as job loss, natural disasters or marital problems. Resilient families have the ability to adapt and find solutions in dealing with these challenges. resistant families can contribute to society as a whole. When many families have high levels of resilience, communities also tend to be stronger and more stable.

Method

This type of research is descriptive quantitative with random sampling techniques with quantitative data analysis (Sugiono, 2015). The population of family school participants is women in 4 sub-districts in the city of Bukittinggi, namely Guguk Panjang District, MKS District, ATB District, and Women's Organizations with a total of 591 people (Kaba12.com, 2022). Considering a large number of participants, the research sample was stratified by random sampling using the Taro Yamane formula so that 86 participants were obtained. The type of family resilience research instrument is the socio-psychological and socio-cultural dimensions, namely a questionnaire that has been prepared by KPPA (Badan Pusat Statistik, 2016) with answers Yes (score 1) and No (score 0). Data processing techniques using the score percentage formula. The sum results are then converted into an index from 0-100 which is calculated in the following way:

$$\text{Indeks} = \frac{\text{Obtained score} - \text{minimum score} \times 100}{\text{Maximum score} - \text{minimum score}}$$

Based on the results of the index grouped the criteria for Family Resilience

Tabel 1 Criteria for Family Resilience

No	Criteria	Percentage
1	Can not stand	0 - 50
2	Just Hold	51 - 75
3	Stand	>75

Results

Family Demographic Characteristics

Participants in the Family School, namely married women with the following family structure, are divided into two categories, based on their location of residence and age:

Tabel 2 Demographic Data of Research Subjects

No	Demographic Criteria	Amount
	Ward	
1	Garegeh	27 people
	Aur Kuning	9 people
	Ladang Cakiah	30 people
	Pakan Labuah	20 people

Age	
20-30 tahun	8 people
31-40 tahun	29 people
41-50 tahun	39 people
51-60 tahun	10 people

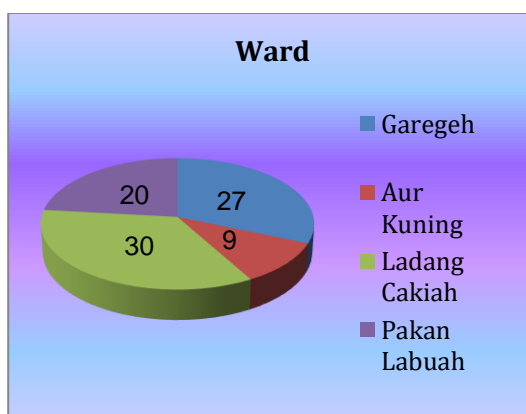


Figure 1 Family School participant data

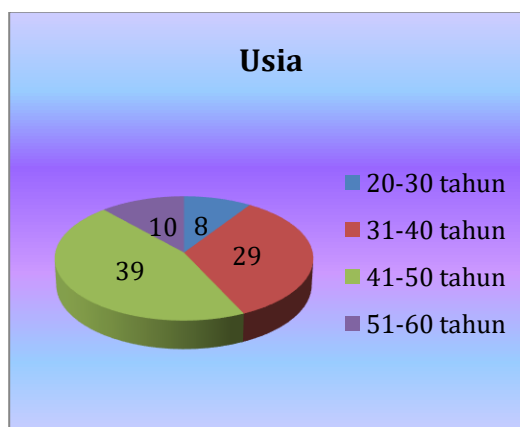


Figure 2 Age participant data

Based on the data above, it is illustrated that in general there are 30 women in the Ladang Cakiah area at most attending Family Schools. In terms of age, the age range of 41-50 39 people participating in Family School activities.

Level of family resilience in women attending family schools in 2022

The results of the descriptive analysis of Family Resilience by presenting the average index calculation for the Social Psychological and Socio-Cultural Components.

Table 3 Social Psychological and Socio-Cultural Resilience Dimension

No	Statement Items	Family Resilience			
		Yes	%	No	%
A Dimensions of Psychological Social Resilience (KSP)					
1	Happen intermediate violence husband	76	88,37	10	11,62

2	And wife Happen violence between person old And child	81	94,18	5	5,8
3	Member family involved _ problem to violation law (eg stealing, brawl, fighting, abuse, drugs, ticketed SIM, breaking traffic, hitting, and more)	4	4,6	82	95,3
B Dimensions of Socio-Cultural Resilience					
1	Family members give attention And nurse persons old/elderly at home	55	63,9	31	36,04
2	Member family participate in social activities such as study, Integrated Healthcare Center, community service, death, And so on	84	97,6	2	2,3
3	Member families carry out religious activities routine	79	91,86	7	8,13

Table 4 Percentage Of Families Based On The Family Resilience Index

No	Resilience Components	Resilience level			Kindergarten average	SD
		Not Resilience 0 - 50	Enough Resilience	High resilience >75		
A	Psychological social resilience (KSP)	12	73	1	18,7	0,50
B	Socio-cultural resilience (KSB)	27	53	6	25,3	0,66
Rata-Rata		19,2	63	3,5		

Based on table 3 data, it is illustrated that Psychological Social Resilience is generally in the fairly resistant category with a score of 73. Socio-Cultural Resilience is also in the moderately resistant category with a score of 53. Psychological resilience includes family harmony, no domestic violence against wife and children, there is constant attention and warmth given by the husband and wife to the child and the husband and wife set aside special time to be with the child then Socio-cultural, legal and religious resilience includes the participation of family members in social activities and activities, no family members violate religious laws, state and societal norms. every member of the family carries out the worship that is believed (Uyun, 2020).

Discussion

Based on the results of the research above, it is illustrated that family resilience with regard to social psychology is generally in the fairly resistant category. There are 73 women who experience psychological social resilience. Good socio-psychological resilience is when the family is able to cope with various non-physical problems such as positive emotional control, positive self-concept (including expectations and satisfaction), the husband's concern for his wife, and satisfaction with family harmony. Therefore, families that have good socio-psychological resilience

have the potential to have very strong family resilience as well (Badan Pusat Statistik, 2016). Family school participants have good family resilience, in which almost all family school participants do not commit acts of violence against women or violent behavior towards children and commit criminal acts.

Psychological social resilience includes resilience in the household including domestic violence, violence with parents, and related to family members who experience social problems. The occurrence of problems regarding psychological social resilience can be assisted by good communication patterns. The results of research conducted by Muhammad Tariq that there is communication through daily conversations between parents and children will build positive relationships so that they can strengthen family functions and of course can build family resilience (Thariq, 2018).

Socio-cultural resilience in general Women experienced socio-cultural resilience in the quite resistant category, totaling 53 people. This socio-cultural resilience includes women's ability to provide attention and care for their parents at home. The involvement of women in social activities participates in building socio-cultural life. There 97.6% of women took part in socio-cultural activities.

Other social activities include involvement in religious activities, where as many as 91.86 said they were involved in various religious activities. This shows that women have very high religious values. Socio-cultural resilience is one dimension that describes the level of family resilience from the point of view of family relationships with the surrounding social environment. Family is an integral part of the community and social environment.

Patterns of family resilience can be increased by building family resilience (Musfiroh et al., 2019). Building family resilience is carried out through two channels, namely building physical resilience and building non-physical resilience. Development of physical resilience, including assistance, provision of capital assistance, askeskin, and Raskin for pre-prosperous families and prosperous families I. Development of non-physical resilience, including: improving the quality of education, quality of personal health, religion, and understanding of family functions as it should (Purwandiyah H., 2013). The city government of Bukittinggi is increasing the development of family resilience through Family Schools. Through the family school, the women of the city of Bukittinggi are guided to gain knowledge so that in the end they will get a family school certificate.. This study reveals family resilience in only two dimensions, so future researchers can also examine other dimensions, to see a comprehensive picture of family resilience.

Conclusion

Family resilience in the socio-psychological and socio-cultural dimensions possessed by women in the city of Bukittinggi through family school activities is generally at a resistance level of 73 people. There are still 12 people who are below the level of family resilience, which means they are still experiencing conditions of domestic violence. This violence comes from partners and also from parents to children. Then there are still several families who experience violations of the law. In the socio-cultural dimension, in general, family school participants have paid attention to their families participating in social and religious activities. The family school is a good place to foster women in the City of Bukittinggi to maintain the resilience of their families.

References

Alfi Rahmi & Januar. (2019). Pengokohan Fungsi Keluarga Sebagai Upaya Preventif Terjadinya Degradasi Moral Pada Remaja. *Journal at Taujih*, 53(9), 1689–1699.

<https://doi.org/10.15548/atj.v5i1.755>

Altareb, B. (2008). *The Practice of Marriage and Family Counseling and Islam*. In Onedera, Jill Duba (Ed.). *The role of religion in marriage and family counseling*. RoutledgeTaylor & Francis Group.

Amalia, R. M., Akbar, M. Y. A., & Syariful, S. (2018). Ketahanan Keluarga dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian. *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA*, 4(2), 129. <https://doi.org/10.36722/sh.v4i2.268>

Badan Pusat Statistik. (2016a). *PEMBANGUNAN KETAHANAN KELUARGA*. kementerian pemberdayaan perempuan dan perlindungan anak.

Badan Pusat Statistik. (2016b). *PEMBANGUNAN KETAHANAN KELUARGA 2016*. kementerian pemberdayaan perempuan dan perlindungan anak.

Cahyaningtyas A, T. A., Triana D, Prastiwi DA, N., & EH, Jamilah, A. N. T. V. (2016). *Pembangunan Ketahanan Keluarga 2016*. CV. Lintas Khatulistiwa; 2016. 39.

Doddy Sumbodo Singgih. (2006). Masalah-masalah Sosial Di Indonesia. *Masyarakat Kebudayaan Dan Politik*, 1–13.

Kaba12.com. (2022). *eserta Sekolah Keluarga Angkatan IV tahun 2022*.

Musfiroh, M., Mulyani, S., Cahyanto, E. B., Nugraheni, A., & Sumiyarsi, I. (2019). Analisis Faktor-Faktor Ketahanan Keluarga Di Kampung Kb Rw 18 Kelurahan Kadipiro Kota Surakarta. *PLACENTUM: Jurnal Ilmiah Kesehatan Dan Aplikasinya*, 7(2), 61. <https://doi.org/10.20961/placentum.v7i2.32224>

Park, M., Kim, S., Lee, H., Shin, Y. J., Lyu, C. J., & Choi, E. K. (2023). Development and effects of an internet-based family resilience-promoting program for parents of children with cancer: A randomized controlled trial. *European Journal of Oncology Nursing*, 64, 102332. <https://doi.org/https://doi.org/10.1016/j.ejon.2023.102332>

UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 52 TAHUN 2009 TENTANG PERKEMBANGAN KEPENDUDUKAN DAN PEMBANGUNAN KELUARGA, (2009).

Purwandiyah H. (2013). Implementasi Program Keluarga Berencana Dalam Pembangunan Keluarga Sejahtera (Studi di Kec. Telen Kabupaten Kutai Timur, Propinsi Kalimantan Timur). *Unmul*, 3(1). ejournals.unmul.ac.id/index.php/JPara%0Adigma/article/download/348/309

Rosenberg, A., Wolfe, J., Syrjala, K., Yi-Frazier, J., Curtis, J. R., & Baker, S. (2014). The Impact of Personal Resilience Resources on Psychosocial Outcomes in Parents of Children with Cancer (SA509-C). *Journal of Pain and Symptom Management*, 47(2), 451–452. <https://doi.org/https://doi.org/10.1016/j.jpainsymman.2013.12.205>

Sugiono. (2015). *Metedologi Penelitian Pendidikan (Pendekatan Kuantitatif,Kualitatif, Dan R&D)*. Alfabeta.

Thariq, M. (2018). Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal. *JURNAL SIMBOLIKA: Research and Learning in Communication Study*, 3(1), 34. <https://doi.org/10.31289/simbollika.v3i1.1204>

Zahira, P., & Mashur, D. (2022). Efektivitas Program Sekolah Keluarga di Kota Bukittinggi. *Journal of Social and Policy Issues*, 2, 72–77. <https://doi.org/10.58835/jspi.v1i2.17>