

**Family Resistance in Fighting Radicalism among Youth
During the Covid-19 Pandemic in Sompilan, Berbah,
Sleman, Yogyakarta**

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Article Info		
Submitted	: December 16, 2022	DOI: 10.20885/ijis.vol.x.issx.artx
Accepted	: December 30, 2022	*Corresponding author
Published	: January 10, 2023	

Abstract

One element of society that is vulnerable to the influence of radicalism is teenagers or young people known as the "youth" whose ages range from 16-19 years at the high school level in Indonesia. There are several factors that allow for the emergence of radicalism among adolescents, including mental health, economic factors, socio-political conditions and religious commitment from religious understanding. One of the places where this understanding has developed is schools, especially during this pandemic where many activities are carried out online or various information can be easily accessed via the internet. In order to counteract radicalism so that it does not influence the youth, the role of the family is critical. This study aims to investigate the role of family resilience in fighting

and countering radicalism among the youth during the Covid 19 pandemic in Sompilan, Berbah, Selman, Yogyakarta. The study found that the family resilience is built through three key components which form the basis for maintaining resilient attitude, including the family belief system, organizational processes, communication and problem-solving.

Keywords: *radicalism, family resilience, Covid-19 pandemic*

A. INTRODUCTION

Indonesia is a multi-religious and multicultural country proclaimed to be a non-religious state nor a secular state. This is a country where religions are recognized and, at the same time, can participate in influencing political policies. Religion and the state can be said to be inseparable entities with Islam embraced by the majority of the Indonesian population (reaching 88.7%), a very large number of the total population of Indonesia which reaches 240 million.¹

Sociologically, a person or an institution can experience a social transformation from its original form. A person and group that was originally very good and doing polite activities can turn into hard and terrible activities for others. A social transformation is not without its origins; there are always significant causes that individuals and groups are willing to change. As asserted by historian Kuntowijoyo, social transformation is often due to internal factors (such as dissatisfaction with reality, learning from others, and the desire to change fate), as well as external factors such as learning from situations in other countries, social conditions that force them to change and the distrust of state institutions or other institutions that exist simultaneously in society. All these are the driving force for social transformation in a society.²

Discussions on these issues are still being debated academically, and there are still many opinions on the theme of radicalism through religion. Some stated

¹ Zuly Qodir, *Radikalisme Agama di Indonesia* (Yogyakarta: Pustaka Pelajar, 2014), p. 76.

² Mulyaningsih, "Transformasi Nilai Kearifan Lokal Sebagai Modal Sosial Dalam Mengatasi Persoalan Kehidupan Masyarakat Daerah Perbatasan Guna Menghadapi Asia Future Shock Tahun 2020" *Jurnal Sekretariat dan Administrasi Bisnis*, 2020, p. 64.

that radicalism is part of the political strategy of religious people. Others state that religious doctrines and other socio-political arguments indeed support radicalism. One element of society that is very potential and vulnerable to radicalization is the youth whose age range 16-19 years old at the high school level in Indonesia. If there is adequate social capital support, schools are a potential arena to foster radical behavior.³

The youth as the future generations are expected to fill strategic places in Indonesia because the seniors (old citizens) have become increasingly fragile and are often not quick to respond to social problems. However, students and young people are caught up in various acts of violence and become members or sympathizers of organizations banned by the state because they tend to become terrorist organizations.

One of the defense efforts of young people in fortifying themselves in surviving in this digital information era is the family. Families should be where young people get love, education, and abilities. Therefore, families should instill democratic values and human rights. Even today, the development of family fiqh leads to the values of equality, humanity, and justice. It aims to create a contemporary Muslim family that is more responsive and solution-oriented to the problems faced by young people today.

The Covid-19 pandemic has become a very important concern and discussion for the wider community in Indonesia and even the world. Some suggest that Covid-19 had become a pandemic that impacted various social, educational, and economic aspects of people in Indonesia.⁴ This pandemic should not continue and be taken lightly, especially since this impacts many people. Therefore, an active role from various parties is needed. The Covid-19 pandemic has had a very bad impact on every lifeline. One of them requires many activities at home. Teenagers, for example, with this pandemic, are very active with their gadgets, whether for

³ Ibid.

⁴ Burhan Nudin, et al *Ketahanan Keluarga Islami dalam Multi Perspektif* (Yogyakarta: Aswaja Pressindo, 2021), p. 11.

learning or other activities. It is very easy for them to access sites that may contain elements of deviant ideology or even obtain information related to these understandings from various social media.

However, it is true that the problematic radical understanding is currently engulfing Indonesia, especially among young people. This requires a resilient family. In this context, it is interesting to examine the phenomenon of religious radicalism, especially among young people, and how family resilience plays a role in counteracting radicalism among the youth. This article seeks to examine how family resilience counteracts teenagers' radicalism.

Several studies have been conducted to examine the role of family resilience during the Covid-19 pandemic. These include, among others, the study by Veronica Kristiyani and Khusnul Khatimah that concludes that most participants consider that the material for building family resilience amid the Covid-19 pandemic is very important and useful to increase family resilience-knowledge of the Covid-19 pandemic situation. Although a small number of participants thought otherwise, it was very unimportant and not very useful. It is just that participants' knowledge of family resilience, both from the concept and especially in its application to practical matters, still needs to be deepened because there are still participants who have difficulty in applying rules, values, and behavior.⁵

Another study by Muhammad Misbakul Munir examined the economic resilience of Muslim household business actors trying to survive in the face of the magnitude of the impact of Covid-19. The study found various strategies and efforts made by these Muslim business actors to survive. First, strengthening creativity and product marketing strategies using online media. Second, strengthening online or social media communities to exchange products and services to meet basic needs and build solidarity with the same fate to strengthen

⁵ Veronica Kristiyani and Khusnul Khatimah, "*Pengetahuan Tentang Membangun Resiliensi Keluarga Ketika Menghadapi Pandemi Covid-19*" (Jakarta: Jurnal Abdimas, 2020). Vol. 6. No. 4, p. 232-233.

each other. Third, optimizing the synergy of producers, suppliers, and sellers offline and online.⁶

In another related study, Fitri Ramadhani found that the resilience of women who work during a pandemic is determined by several aspects, namely the seven aspects that make up resilience, namely emotion regulation, impulse control, optimism, empathy, causal analysis, self-efficacy, and reaching out. Conditions that cause the phenomenon of female worker resilience in the future pandemic are accepting the current situation, family support, and self-awareness is one of the pillars of self-resistance that can generate a sense of optimism in living life; there are other findings, namely by having a family who always helps and is patient in unfavorable circumstances is grace and having a job during difficult times is something to be grateful for when many are still out of work. Empathizing with co-workers is also a form of individual resilience, which is the awareness that as humans are creatures that need other humans to help each other, they also have partners who can share in hardship and joy.⁷

Examining the issue of family resilience from Islamic perspective, the study by Laylatul Mufarrohah and Karimulloh Karimulloh suggests that, from an Islamic perspective, family resilience influences the quality of life.⁸ Families with high resilience will interpret their difficulties as a test; then, they will find a way out through deliberation to get through their difficult times and believe Allah SWT will not test their servants beyond their capabilities. This will positively impact various dimensions of quality of life, such as physical health, psychological health, social relationships, and the environment in the pandemic era.⁹

⁶ Muhammad Misbakul Munir, Resiliensi Ekonomi Rumah Tangga Muslim Yogyakarta Masa Adaptasi Pandemi Covid-19, *Maro: Jurnal Ekonomi Syariah dan Bisnis*, Vol. 4 No. 1 2021, p. 5-6.

⁷ Fitri Ramadhani, "Resiliensi Pada Pekerja Perempuan Masa Pandemi Di Yogyakarta", *Psyche 165 Journal*, Vol. 14 No 1 2021, p. 25.

⁸ Ibid.

⁹ Laylatul Mufarrohah and Karimulloh Karimulloh, "Resiliensi Keluarga dan Kualitas Hidup di Era Pandemi Menurut Tinjauan Islam", *Psisula: Prosiding Berkala Psikologi*, 2020, p. 375.

B. METHOD

This research is a qualitative research. Qualitative research is often called a naturalistic research method because the research is carried out in natural conditions (natural settings). The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, where the researcher is the key instrument, the sampling of data sources is carried out purposively, the collection technique is triangulation, the data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalizations.¹⁰ The type of research is the descriptive method, by which the research is carried out by accurately describing a problem or phenomenon. This research is more commonly applied by conducting investigative activities, and the location of this research is in Sompilan, Tegaltirto, Berbah, Sleman Yogyakarta. Informants in this study were teenagers in Sompilan, Tegaltirto, Berbah, Sleman Yogyakarta and the people of Sompilan in general.

C. RESULTS AND DISCUSION

1. Overview of Sompilan Village Community

Sompilan community consists of a pluralistic society in terms of religious, cultural, educational background, and household economic conditions. Sompilan Village is predominantly Muslim in terms of religion, and the rest are non-Muslims. The data shows that the Muslim population is 60%, and the non-Muslim population is 40% of 120 households. In carrying out religious and social activities, the Muslim residents of Sompilan are accommodated in several communities or groups of activities which include, among others: Friday night regular recitation community, whose participants consist of mothers, totaling approximately 50 people; the Monday night routine recitation community whose participants consist of fathers totaling

¹⁰ Sugiono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2014), p. 64.

approximately 40 people; the Hadrah As-Syifa Islamic arts group whose participants consisted of mothers, amounting to approximately 25 people; and the Islamic Youth Community of the Mosque whose participants consist of approximately 50 youths.

In addition to the existence of these communities mentioned above, which is the potential and asset of religious activities, there are problems faced by the people of Sompilan including, among others: low awareness of religious education, which has an impact on the low level of religious knowledge in the community; the cases of domestic violence due to the public misunderstanding about the Islamic concept of family; the existence of a religious group or community that has a tendency to extreme/radical religious understanding and is relatively difficult to accept differences in religious practice; and religious teaching materials delivered by lecturers in routine recitation activities have not been systematic.

2. Middle School and Youth as Arena

This section intends to provide a brief elaboration of the youth groups targeted by jihadists who became radicalized. Takes the case of a high school as the arena following Pierre Bourdieu, a famous French sociologist. The latter tackled the problem of habit and capital as an inseparable part of the practice of one's life.¹¹ As Richard Harker asserts, Pierre Bourdieu does not specifically explain to young people and Indonesia but French society as the setting of his writings. However, the author borrows his ideas to read behavior as a life practice usually carried out by young Indonesians at the high school (SMA) level.¹²

Research conducted by the Centre for Religious and Cross-Cultural Studies at Gadjah Mada University and the Yogyakarta Institute for Islamic

¹¹ Nur Ika Fatmawati, "Pierre Bourddieu dan Konsep Dasar Kekerasan Simbolik", *Madani*, vol. 12 no. 1. 2020, p. 39.

¹² Zuly Qodir, *Radikalisme Agama...*, p. 100.

and Social Studies (LKIS) reports that in Yogyakarta, there are several high schools (SMA) that have a strong radical tendency in understanding the religion that has been embraced. The radicalization they profess occurs because of the roles of the mentors, namely the high school alumni, in providing an understanding of Islam to the high school students. They are young people with an average age of 18-19 years, carry out Islamic activities in schools by dominating public spaces such as being the administrators of the OSIS (Intra-School Student Organization) an official organization belonging to high schools and dominating Islamic activities in the Islamic Spiritual Unit (*Rohis*) organization which since 1990 has spread everywhere, almost every state school in Yogyakarta, including excellent schools and even international standard schools. They negotiated their Islamic interests against the structure carried out through agencies nurtured through the school's alumni network.¹³

Various Islamic groups, for example, are conducting public school religious activities managed under the *Pesantren Kilat* program. The program seemed to develop normal attitude in the beginning, but it later become the medium for promoting *Chong Klang* pants for male students, giving rise to the term *pikacong*, namely the *kathak congklang* man (man with pants above the ankles/*congklang*) being ridiculed by students who were not members of the group. Participants were also advised not to shake hands with the opposite sex. After all, it is considered haram because it is not *mahram* to refer to many men or women. The radicalism tendency become more apparent when some suggest that those who do not participate in *Rohis pesantren* program belong to the *kufir* group and are not *kaffah* Muslim.¹⁴

The issue of radical youth survey report by LAKIP (Institute for the Study of Islam and Peace) that strengthens the allegations of radicalization among young people, especially junior and senior high school students in the

¹³ Ibid.

¹⁴ Ibid, p. 101.

Greater Jakarta area (Jakarta, Bogor, Tangerang, and Bekasi) indicating about the radical actions they support and dare to do as part of jihad. They seem to get broad support from young people at the junior and senior high school levels. When they asked about whether they were willing to be involved in acts of violence, 48.9% were willing to support; when asked whether what Noordin M. Top did was justifiable, as many as 14, 2 students stated that they could.¹⁵

Meanwhile, when asked whether Pancasila was still relevant as the basis of the state, 25.8 or 26% answered that it was irrelevant. The survey results above irritated many parties, including the security forces and schools, and of course, the state. The state and security forces finally made a deradicalization program at the junior high and high school level (SMP and SMA) to the flow of radicalization, which is considered dangerous if it continues to develop in the country.¹⁶

As an arena, it is important to pay attention to junior high school and senior high school, as suggested by Pierre Bourdieu above, because habitus will emerge when there is capital and an arena will gradually become a practice. If the capital is radicalized, and getting a conducive arena, what will emerge is that radical practices are getting stronger and more widespread. Arena and capital will greatly influence the formation of people's habits, including the habits of young people as they need a reliable figure.

Attention is also needed to the level of understanding (as social capital) to build radical activities with the school as an arena. When high school and junior high school children were asked how they were introduced to radical organizations, they recognized them by as much as 25.7% of students and 66.4% of teachers. Meanwhile, when asked whether they agree with radical organizations, the teachers answered that 23.6% agree, while students answered that 12.1% agree. When asked if they knew the characters known

¹⁵ Ibid.

¹⁶ Ibid, p. 102.

to be radical, the teachers answered that they knew 59.2%, and the students knew them as much as 26.6%. Moreover, when asked about agreeing with radical figures, the teachers agreed with 23.8%, while students who agreed reached 13.4%.¹⁷

Meanwhile, the results of interviews with the youth in Sopilan regarding their understanding of radicalism show some interesting trends. When they were asked whether the Unitary State of the Republic of Indonesia and Pancasila are heretical, 100% answered no. Furthermore, when they were asked whether Pancasila ideology should be replaced with a caliphate, 100% answered no. However, when they were asked whether the caliphate system should be implemented in Indonesia, from 16 responses, 75% answered yes, and 25% answered no. This means that about 12 youths in Sompilan answered yes, and about four others answered no. As illustrated in the following Figure 6.1.

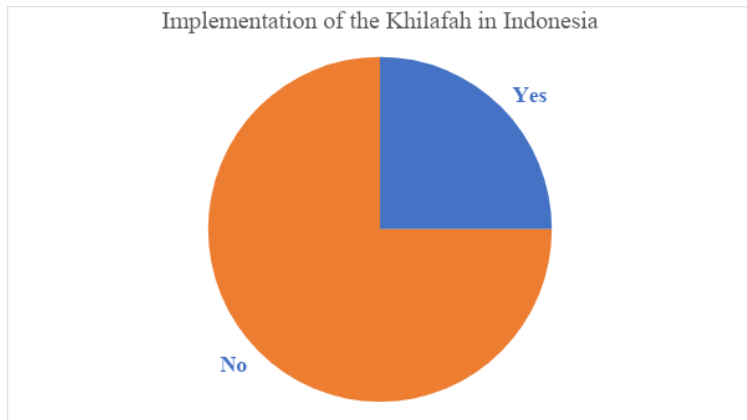


Figure 6.1. Implementation of the Khilafah in Indonesia

From the explanation above, it can be concluded that if social capital continues, develops, and is nurtured, then the tendency to become radical, following Pierre Bourdieu's theory of habitus, will emerge. Therefore, it is necessary to get attention from many parties so that our high school students

¹⁷ Ibid, p. 103.

and teenagers are not introduced to and pestered with religious beliefs that are allegedly radical. Extracurricular activities such as recitation, training, and study clubs are very good for supporting students' creativity of students but providing adequate supervision or assistance so that they remain polite and peaceful in religion is a school and state task that cannot be ruled out. One of them is good family resilience.

3. Family Resilience

Family resilience is the ability of the family as a functional system to survive and rise from adversity so that the family can adapt and overcome difficult situations. The dimensions of quality of life include physical health, mental health, social relations and environmental health.¹⁸ According to Islamic teachings, physical health has a lot to do with maintaining cleanliness, eating and drinking well and lawfully, getting enough sleep, doing sports, and getting treatment when sick. Mental health is an individual's ability to regulate his mental function and adapt to the surrounding environment. Social relations carried out by every human being have been regulated in a complete and detailed manner. In the Qur'an, some verses explain the importance of friendship, respecting and creating calm and peace, and guarding words. In term of environmental health, Allah and His Messenger always remind humanity to preserve the environment.

Every family comprises individuals bound and bound in a family, whether large or small. Good and bad quality of physical, spiritual, intellectual intelligence, and other intelligence of individuals in the family will affect how the family structure and quality are built.¹⁹ This responsibility is part of the obligations of all family members. Responsibilities relate to the tasks that must be carried out. In general, the family is a shared responsibility.

¹⁸ Laylatul Mufarrohah and Karimulloh Karimulloh, "*Resiliensi Keluarga...*", p. 370.

¹⁹ Yusdani and Muntoha, *Keluarga Masalah* (Yogyakarta: Pusat Studi Islam (PSI UII), 2013), p. 1.

In particular, some parts are the responsibility of men as housewives or husbands, and there is a special responsibility for women as mothers and wives; and something to do with children. Even though it is said specifically, these special responsibilities are also tasks that require the role of all family members to partner and help each other.²⁰

Resilience is the ability to get out of pressure or to find solutions independently. Resilience is more about the individual's ability to overcome difficulties and continue or live his life.²¹ Individual resilience includes emotional control, impulse control, optimism, problem analysis, empathy, self-efficacy, and achievement. As for family resilience, it can be understood as to how family members can support each other when there are problems and solutions and rebuild after a transition occurs. Family resilience can also be interpreted as the ability of the family to rise to survive as before.

The strategies adopted by Muslim families to strengthen family resilience include (a) instilling a frugal lifestyle and togetherness in the family; (b) being patience; (c) being good at playing the role/flexibility of parents; (d) maintaining simple living; (e) looking for additional income; (f) being cleverly grateful; (g) taking lessons from the existence of "trials" (pandemic); (h) involving existing strengths and resources; (i) improving communication and interaction patterns; and (j) improving life skills.

Furthermore, the supporting factors in increasing the resilience of Islamic families include: (a) Javanese culture and religion; (b) the mental strength of parents; (3) family dynamics; (4) reciprocal relationships between families and the social environment; (5) love (*mitsaqon qhaliizho*); and (6) the use of weaknesses as the potential to rise. On the other hands, the inhibiting factors in increasing the resilience of Islamic families include (a)

²⁰ Ibid, p. 41.

²¹ Reivich, K., and Shatte, A, *The resilience factor: 7 essential skills for overcoming life's inevitable obstacles*, Broadway books, 2002, p. 29.

family harmonization problems; (2) family demands; (3) losses; (4) partner's ego; (5) finding fault with the partner; and (6) intelligence.

4. Family Resilience during Covid-19

Based on the explanation above, family resilience is highly dependent on economic conditions, physical and mental health, and the spirituality of each family. However, the Covid-19 period has brought up new habits due to different situations and conditions, so adaptation is needed. Families' adaptation can start from the economic sector by generating small to medium-sized businesses through their homes. The hope is that adaptation will continue to develop in a better and more advanced direction than before the pandemic.²²

Parents and children help each other carry out online learning in the education sector. Children are adapting to distance learning, using gadgets, and learning independently. Meanwhile, parents can play a role in the children's teaching and learning process, motivating learning and supervising gadgets. This is not a big problem when parents can work from home, but not all parents can do their work at home, creating new problems.²³

Adopting new habits also impacts the social environment, where children spend much time at home and in their environment. So, the environment must also support learning at home by jointly conducting supervision. Sompilan Village is a child-friendly village, and the environment fully supports learning activities at home. Neighborhood supervision includes monitoring of radical notions because the local community carries out environmental monitoring, so if there are any threats

²² Roma Megawanty and Margaretha Hanita, "Ketahanan Keluarga dalam Adaptasi New Normal Pandemi COVID-19 di Indonesia", *Jurnal Kajian Lemhanas RI*, Vol 9 No. 1, 2021, p. 55.

²³ Armi Liana Eka Safitri, "Adaptasi Keluarga dalam Proses Pembelajaran Online Pada Masa Pandemi COVID-19 di Kota Pekanbaru", *JOM FISIP*, 8 Edisi II Juli-Desember 2021, p. 17.

of radical ideas within the community, they can be prevented as early as possible.

Furthermore, during the Covid-19 period, the use of gadgets automatically increased, so adults needed extra supervision on using gadgets in children and adolescents. The understanding of sites that spread hate and fake news for children and adolescents is minimal, so there needs to be open communication within the family so that they are not easily influenced by radical content.

D. CONCLUSION

The young community in Indonesia, especially school children of junior high and high school, age is psychologically still vulnerable and unstable, so provocations will easily influence them. As stated in the LAKIP research, the roots of radicalism in schools will very likely emerge because schools are a very potential arena. Schools as arenas will find their point of development when there is social capital such as injection from agencies to gain a radical understanding of religion.

There are many causes associated with radicalization among young people. Therefore, building family resilience is very important. The strategies undertaken by Muslim families to strengthen family resilience include instilling a frugal lifestyle and togetherness in the family; being patient; good at playing the role/flexibility of parents; having a simple life; good at being grateful; taking the wisdom of the 'trial' (pandemic); involve existing strengths and resources; improve communication and interaction patterns and increase life skills. In addition, to counteract this notion of radicalism so that it does not take root and influence teenagers, the role of the family is needed to counteract this understanding, known as family resilience. A family's resilience is built through three key components that form the basis for maintaining resilience: the family belief system, organizational processes, communication, and problem-solving.

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