

Family Resilience and Social Transformation in West Nusa Tenggara: Exploring Adaptive Capacities in Changing Communities

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Family resilience is a fundamental element in maintaining social stability, improving community welfare, and supporting sustainable development. In the context of West Nusa Tenggara (NTB), family resilience has unique characteristics shaped by the interaction of religious values, local culture, and socio-economic conditions. This study aims to analyze the dynamics of family resilience in NTB, identify the challenges faced by families, and formulate strategies for strengthening family resilience based on local contexts. This study employed a qualitative descriptive approach through literature review and secondary data analysis from the National Population and Family Planning Agency (BKKBN) and Statistics Indonesia (BPS). The findings indicate that families in NTB possess strong social and spiritual capital reflected in religious commitment, family values, and community solidarity. However, family resilience remains challenged by economic vulnerability, educational disparities, and limited access to reproductive health information. Therefore, strengthening family resilience in NTB requires an integrated strategy through family economic empowerment, improvement of educational and digital literacy, and revitalization of religious values and local cultural practices that support family functions. This study contributes to understanding family resilience from a regional perspective by emphasizing the importance of socio-cultural and structural factors in building strong and adaptive families.

Keywords: *Family resilience, West Nusa Tenggara, local culture, economy, education, family empowerment.*

INTRODUCTION

The family is the smallest social unit that has a fundamental role in shaping the personality, values, and welfare of individuals and society. In a family, a group of people come together in a marriage bond and then give birth to a generation in a blood relationship. Based on Government Regulation No. 21 of 1994, the family has 8 functions, namely religious functions, love functions, socio-cultural functions, protection functions,

educational functions, economic functions, reproductive functions and environmental development functions (Nasution & Nasution, 2017).

Keluarga has an important role in community development, where the family is the first place where a person gets affection and education. The family becomes a solid fortress from negative influences from outside. Therefore, family development is very important and is one of the strategic issues of national development. Family resilience is a measure of whether the family has carried out its functions and roles in realizing the welfare of its members (Hidayati, 2020). A family is required to be able to dynamically develop the potential resources it has so that it is able to overcome the problems it faces. A measure of whether the family has carried out its functions and roles in realizing the welfare of its members (Ulfiah, 2021).

Family resilience is a condition of family sufficiency and continuity in meeting basic needs, such as food, clothing, board, health services, education, clean water and involvement and participation in the community. Family resilience will create national resilience (Mulawarman, 2022). The family as the smallest social system is the foundation of the strong nation and state, because the family has an influence on the larger system that exists in society. Family resilience includes 5 dimensions, both material and non-material. The five dimensions are the legality of family structure, physical resilience, economic resilience, psychological social resilience, and socio-cultural resilience (Nursyifa, 2020).

The picture of family resilience is closely related to concepts in Islam such as, *sakinah, mawaddah wa rahmah*. A *sakinah* family is a family that can face all turmoil and problems in the family; So that the family becomes happy, filled with calm and tranquility. The responsibility of realizing a *sakinah* family is the responsibility of both parties. The main responsibilities of husband and wife are explained in articles 30-33 of the Marriage Law No. 1 of 1974, including: both spouses (husband and wife) jointly bear the obligation in realizing the social order, husband and wife have equal rights and position. Both must love each other, respect, provide inner birth assistance and also be loyal to each other (Martha Istyawan et al., 2023). Article 34 clearly states that the husband must protect his wife and provide for her needs in the household.

NTB Province is known as a province with strong local religious and cultural values, but on the other hand, the region still faces fundamental problems such as poverty,

unemployment, early marriage, stunting, and rising divorce rates. This condition shows that there is a gap between the expected ideal values of the family and the social reality faced by society. In addition, the phenomenon of high rates of child marriage and divorce in NTB is not only a moral or cultural problem, but also reflects the weak function of the family in carrying out social and educational roles. The problem has the potential to create a cycle of intergenerational social vulnerability, where children who grow up in disharmonious or unstable families are likely to face the same risks in the future. Thus, the study of family resilience in NTB becomes relevant as an effort to find the root of the problem and formulate a family empowerment strategy that is contextual with local conditions.

Thus, this article has *novelty* because it not only presents a conceptual analysis of family resilience, but also relates it directly to social dynamics and public policies in West Nusa Tenggara. This study offers a new perspective in understanding how digital transformation, changes in economic structures, and local cultural factors affect family stability at the grassroots level. More than just an academic contribution, this article presents an evaluative and reflective approach that can be used as a basis for the formulation of regional policies and family empowerment programs that are more contextual and oriented towards social sustainability. Highlighting the empirical conditions and challenges typical of NTB, this study provides relevant practical recommendations for local governments, social institutions, and communities in building family resilience as a key pillar of human development and sustainable well-being in the region.

This study employs a qualitative research design with a case study approach to examine the dynamics of family resilience amid ongoing social transformation in West Nusa Tenggara. The qualitative approach is considered appropriate because it enables an in-depth exploration of how families interpret, respond to, and adapt to social, economic, cultural, and technological changes occurring within their communities (Anderson, 2010). Data will be collected through semi-structured interviews, and participant observation involving family members, community leaders, religious figures, and local stakeholders from selected urban and rural areas. Purposive sampling will be used to identify participants who possess relevant experiences and knowledge regarding family adaptation processes in changing social environments (W. J. Creswell & Creswell, 2018).

Data analysis will follow a thematic analysis framework. Interview transcripts, field notes, and observational records will be systematically coded to identify recurring themes related to family resilience, adaptive capacities, coping strategies, social support networks, and community-level responses to social transformation. The analysis will be guided by family resilience theory and social adaptation perspectives to understand the interaction between internal family resources and external socio-cultural factors (Aspers & Corte, 2019; J. W. Creswell, 2003). To ensure the trustworthiness of the findings, data triangulation will be conducted across multiple sources and methods, while member checking and peer debriefing will be employed to enhance the credibility and validity of the interpretations. Through this approach, the study aims to generate a comprehensive understanding of the mechanisms that enable families in West Nusa Tenggara to maintain stability and well-being amid rapid social change.

DISCUSSION

Family Resilience framework

The conceptual framework in the analysis of family resilience in NTB can be built by referring to the three main pillars in *the Family Resilience Framework*, namely: *First*, the belief system and spirituality are very prominent dimensions in the religious society of NTB, especially with the dominance of Islamic traditions in Lombok and Sumbawa. Spirituality serves as a source of meaning and psychological resilience that helps families face difficulties patiently, sincerely, and hopefully. (Simon et al., 2005).

Second, the organizational pattern and structure of the family; reflecting how the family organizes functions, roles, and resources in the face of life's stresses. Lombok society traditionally still maintains a patriarchal pattern of family organization, where men are positioned as the head of the family and the main decision-makers, while women play a role in the domestic sphere. This pattern has two sides; On the one hand, it provides stability and clarity of the responsibility structure, but on the other hand it can limit women's participation in family strategic decisions. (Shevell & Denov, 2021).

Third, the family communication process; it is the connecting factor between the spiritual dimension and the family organization. Open, empathetic, and religious-based communication can encourage peaceful conflict resolution and improve emotional cohesion

between family members (Ramadhana et al., 2022). In addition to internal factors, there are also external factors that also determine the level of family resilience, such as economic conditions, access to education, and community social support. Family resilience in NTB is often tested by economic challenges, relatively low levels of education, and cultural practices that have the potential to strengthen gender inequality (Duncan et al., 2021).

The roots of the family resilience theory can be traced from the *family stress theory* (*Family Stress Theory*) proposed by Reuben Hill (1949) through the *ABC-X* model. This model explains that the family's response to a crisis is determined by three main components: stressors (*A*), resources the family has (*B*) the family's perception of the situation (*C*). The combination of these three factors determines the level of crisis experienced (*X*). If the family has enough resources and a positive meaning to the events at hand, then the crisis that arises can be minimized (Patterson, 2002).

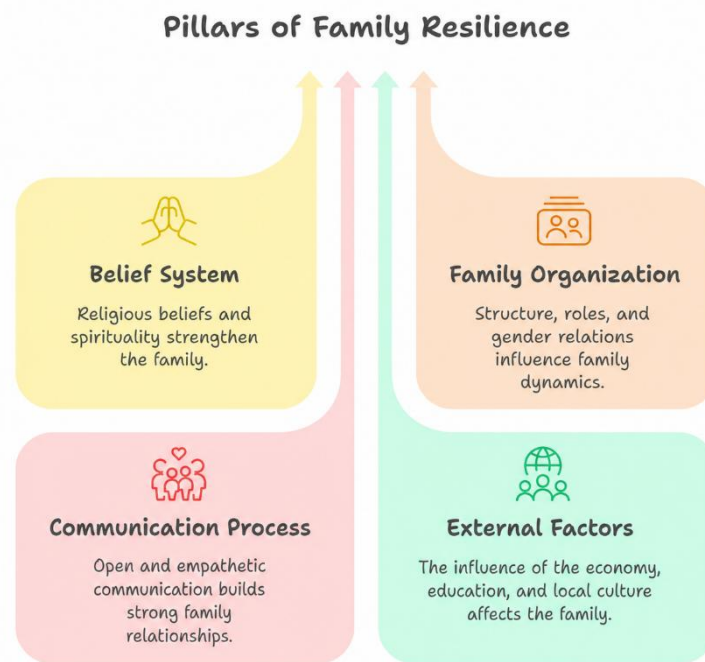


Figure 1. *Pillars of Family Resilience*

Family Stress Theory

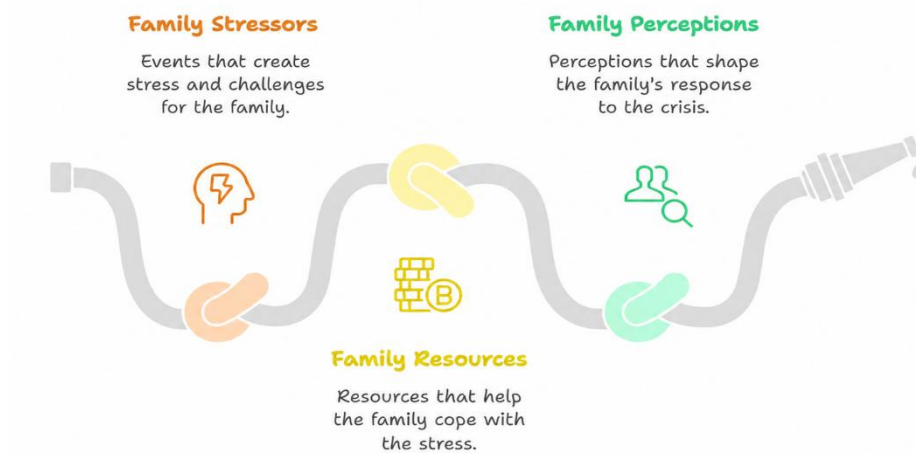


Figure 2. *Family Stress Theory*

The model was later further developed by Patterson into the *Double ABC-X Model* which emphasizes the family's long-term adaptation process to sustained stress. This approach expands the understanding of how families not only react to the initial stressor, but also rearrange their interaction structures and patterns to function effectively after the crisis has passed (Patterson, 2002).

Walsh then integrated these findings and developed the *Family Resilience Framework* which has become the main reference in the study of family resilience to date. In this framework, family resilience is seen as a dynamic process that can be built through three main domains, namely belief systems, family organizational patterns, and communication processes. The domain of belief systems includes the family's ability to interpret suffering positively, maintain spiritual values, and build collective hope. The domain of family organization patterns includes flexibility in the division of roles, cohesion between members, and social network involvement (Henry et al., 2015). Meanwhile, the domain of communication processes emphasizes the importance of open communication, honest expression of emotions, and the ability to solve problems collaboratively (Duncan et al., 2021).

Establishment of Family Resilience Programs by the State

BP4 has changed its acronym three times as a reflection of the dynamics and complexity of family problems in Indonesia. In 1960, BP4 used the acronym Marriage,

Dispute, and Divorce Advisory Board. Then, in 1977, its name was changed to the Development, Marriage Counseling, and Domestic Disputes Agency. The third change occurred with the acronym Marriage Advisory, Development, and Preservation Agency, which signified the adjustment of duties and work areas to be broader and more comprehensive (Nasution & Nasution, 2017). The results of the XIV National Conference of BP4 confirm that BP4 is an autonomous body or organization whose work area is in partnership with the Ministry of Religion (Apriliani & Nurwati, 2020). BP4 has the main task of supporting and improving the quality of marriage, especially through the development of the *sakinah* family movement, so that its role is not only limited to the mediation of disputes, but also to the fostering and preservation of harmonious family values (Musfiroh et al., 2019).

In January 1960 at the meeting of the BP4 Management Level I throughout Java, it was agreed that the local BP4 organizations would be united into the national BP4. Then the results of the VII Conference of the Department of Religion on January 25-30, 1961 in Cipayung, Jakarta, announced the establishment of the Central BP4 (which is national). In the new Articles of Association, it is stipulated that this organization is domiciled in Jakarta and aims to: (1) increase the value of marriage, (2) prevent arbitrary divorce, and (3) realize a happy and prosperous household arrangement according to Islamic guidance. On October 17, 1961, according to the proposal of the Central BP4 Management No.1/BP4/61, the Decree of the Minister of Religion No. 85 of 1961 was issued which established BP4 as the only body that seeks in the field of marriage counseling and divorce reduction regarding marriage, *talaq* and referral. On July 8, 1961, following the Decree of the Minister of Religious Affairs as a result of deliberations between the Head of the Religious Affairs Office and the Management of BP4 West Java and P-5 Greater Jakarta, the composition of the first Central BP4 Management with Chairman H. Siwodarmonoe was inaugurated by the Minister of Religious Affairs K.H. Wahib Wahab on October 20, 1961.

The Meaning of Family Resilience

Family resilience is the ability of a family to manage resources and maintain emotional, social, and economic well-being in the face of life crises (Yang et al., 2023). BKKBN (2019) emphasized that family resilience includes the wholeness, welfare, and independence of the family in carrying out its social functions. The concept of *family resilience*

develops from the paradigm of family psychology and systems theory that emphasizes the ability of families to survive, adjust, and recover from the stresses of life without losing their basic function as the smallest social unit (Saltzman et al., 2011). According to Walsh, family resilience is understood as the ability of the family system to face difficulties, overcome challenges, and bounce back from crisis conditions through collective strength and positive adaptive mechanisms (Black & Lobo, 2008). This view places the family not as a passive entity affected by environmental pressures, but as a dynamic system capable of constructively managing change (Henry et al., 2015).

In the Indonesian context, this approach has gained strong relevance because the social structure of Indonesian society is still centered on the values of family, mutual cooperation, and religiosity. BKKBN (2023) adapts this concept in the framework of national policy by dividing family resilience into three main dimensions, namely physical resilience (economic, health, and housing), social-psychological resilience (emotional relationships, communication, and nurturing), and spiritual resilience (religious and moral values) (Conz et al., 2020). These three dimensions are in line with the principles in the Walsh framework that place spirituality, communication, and solidarity at the core of the family's resilience (Black & Lobo, 2008).

In the context of West Nusa Tenggara (NTB), especially the people of Lombok and Sumbawa, the application of family resilience theory needs to consider strong local cultural factors, such as a communal-based social system, the dominant Islamic religiosity value, and patriarchal structures that are still influential in family relationship patterns. Patriarchal culture can be an ambivalent factor; on the one hand it strengthens family structures of authority and responsibility, but on the other hand it has the potential to limit women's participation in decision-making and access to external resources (Rocchi et al., 2017; Sunarti et al., 2022). Therefore, in strengthening family resilience in NTB, Walsh's theory can be applied by emphasizing gender role balance, improving egalitarian communication, and strengthening spiritual values that foster mutual respect between family members. Thus, family resilience theory not only explains how families cope with crises, but also provides a framework for building social policies and interventions based on local and religious values. Its implementation in NTB emphasizes the importance of combining the spiritual aspects of

Islam, local cultural wisdom, and the principle of gender equality as the foundation of strong and sustainable family resilience (Taufiq, 2018).

Socio-Cultural Conditions of the People of NTB and the Problem of Family Resilience

The people of NTB consist of two main ethnic groups, namely Sasak (Lombok) and Samawa-Mbojo (Sumbawa). Both groups have a high communal culture and religiosity that is reflected in daily social life. However, the development of tourism brought changes to traditional structures and values within the family. For example, individualistic values are beginning to emerge among the younger generation, and even digital interaction often replaces face-to-face communication within the family.

In the context of Lombok, there are several studies that conclude that the strong patriarchal culture is one of the factors that affect family dynamics and family resilience. Men are often considered to occupy dominant positions in the public and private spheres, while women have relatively limited space and tend to experience domestication. For example, the *tradition of "merariq"*; namely the process of "kidnapping" Sasak women before marriage is considered the cause of the high rate of young marriages aka *Merariq Kodeq*. (Jannah, 2019) In this tradition, the relationship of power between men and women is considered very hegemonic, so that in the process of running a household is often broken in the middle of the road (Suhastini, 2021; Umam et al., 2024). An ethnographic study in Penapeli Village, Bima Regency, NTB (Mbojo tribe) also explained that the gender-biased cultural communication system (part of patriarchal culture) has placed women in marginal positions both in the family and society. This study also states that poverty rates, male unemployment rates, and male dominance of social cultural systems also strengthen patriarchal conditions that are detrimental to women (Suhastini, 2021; Syatar et al., 2018; Umam et al., 2024).

A number of data shows that 43.1% of women in NTB experience domestic violence both emotionally and physically. This illustrates that patriarchy is not just a social structure but also has a direct impact on the well-being and security of the family. Impacts that can be linked to family resilience; Because patriarchy directs women to subordinate positions, some family functions such as parenting, child education, and emotional well-being can be disrupted. For example, if women who are supposed to play an active role in economic or

educational decision-making are constrained by patriarchal norms, then the family's capacity to deal with economic or social pressures can be weakened.

Multidimensional Problems and Challenges of Family Resilience in West Nusa Tenggara.

Economic Pressure and Social Inequality

Economic pressure is a classic as well as structural challenge faced by families in West Nusa Tenggara. The rising cost of living, job uncertainty, and income inequality pose significant pressure on family resilience stability. Data from the Central Statistics Agency (BPS, 2024) shows that NTB is still among the five provinces with relatively high poverty rates in Indonesia, with most of the population relying on informal sectors such as agriculture and fisheries. This economic instability often has an impact on increasing domestic conflicts, a decline in the quality of childcare, and vulnerability to domestic violence (KDRT) (BPS Nasional, 2024).

Based on the NTB BKKBN report (2023), family resilience in this province is influenced by economic and educational factors. The poverty rate in NTB in 2024 is recorded at around 12.5% (BPS NTB, 2024), above the national average. This has a direct impact on the family's economic function. In addition, the rate of young marriage in several districts, such as East Lombok and West Sumbawa, is still high, which can weaken the psychological and social resilience of young families (BPS NTB, 2024).

Every year, thousands of men in West Nusa Tenggara Province (NTB) choose to leave their families to work as migrant workers outside the region or abroad. This decision is generally driven by economic demands and limited employment in NTB. Therefore, many children grow up without the presence of a father figure. The distance that separates husband, wife, and children often creates tension and weakens the bond of love in the household, making it vulnerable to fractures. This condition is reflected in the increasing divorce rate in NTB. Data from the Central Statistics Agency (BPS) of NTB Province shows that throughout 2024 there will be 6,946 divorce cases.

In the first two months of 2025, Central Lombok Regency has recorded 204 divorce cases. Most of them are lawsuit divorce cases filed by the wife. This phenomenon shows the weakening of family resilience in West Nusa Tenggara Province (NTB). This trend of

increasing divorce cannot be underestimated. This is because of the surge in *inline* divorce cases with the high number of men who migrate as migrant workers. This of course has the potential to have a significant social impact, especially for children who grow up without the presence of a father or mother figure in their developmental phase.

Data from the Indonesian Migrant Worker Protection Service Center (BP3MI) NTB shows that in the first six months of 2025, as many as 9,884 male migrant workers and 313 female migrant workers have been dispatched to various destination countries, including Malaysia, Saudi Arabia, Brunei Darussalam, Singapore, and Taiwan. This figure reflects the high mobility of the workforce from NTB, which on the one hand supports the family economy, but on the other hand has the potential to disrupt the stability of family resilience (Jalaludin, 2021).

In East Lombok Regency, the divorce rate shows a fairly volatile trend in the last three years. Data from the Selong Religious Court notes that until mid-2025 there have been around 1,200 divorce cases. This figure represents an increase compared to the total cases in 2024 which reached 1,120 cases, although slightly lower than 2023 which recorded 1,363 divorce cases. This trend shows that divorce is still a serious social problem in East Lombok, as well as indicating a major challenge in maintaining family resilience in the area.

The main factors that encourage divorce in East Lombok include economic problems. Difficult economic conditions, as well as household financial pressures, often trigger prolonged conflicts between husband and wife. In addition, constant disputes and quarrels are also common causes that worsen domestic relationships. Another contributing factor is leaving one of the parties, where one of the spouses leaves without clear responsibilities or communication, often related to overseas labor out-of-region or abroad. Overall, the data shows that divorce in East Lombok is not only caused by individual or emotional problems, but also by socio-economic pressures.

Psychologically, children without fatherless care are prone to face various problems. Including decreased confidence, emotional fragility, and easily falling into risky behavior. The Ministry of Population and Family Development (Kemendukbangga/BKKBN) emphasized that the involvement of fathers provides great benefits for children, including in providing a sense of security and deep emotional connection as a source of moral values and role models.

From the perspective of Family Resilience Theory, economic pressure functions as a primary stressor that can disrupt family stability and well-being. Within Hill's ABC-X Model, economic hardship represents the "A" factor (stressor event), which may trigger a family crisis when combined with insufficient resources and ineffective coping mechanisms. In the context of West Nusa Tenggara (NTB), many families face challenges related to unstable employment, fluctuating household incomes, limited access to productive assets, and vulnerability to external shocks such as inflation, environmental change, and economic downturns. These pressures can affect not only the material well-being of family members but also family relationships, parenting practices, and psychological health (Patterson, 2002; Shevell & Denov, 2021).

The impact of economic stress, however, is not determined solely by the severity of financial hardship. According to Patterson's extension of the family resilience framework, the availability of family resources plays a crucial role in mediating the effects of stress. Families with limited financial capital, weak social networks, and low levels of spiritual or psychological support are generally more vulnerable to experiencing crisis situations. Conversely, families that possess strong social ties, active participation in community organizations, supportive kinship networks, and religious values often demonstrate greater adaptive capacity (Beech et al., 2020; Duncan et al., 2021). These resources provide emotional support, practical assistance, and a sense of meaning that help family members manage adversity and maintain family functioning despite challenging economic circumstances.

Therefore, community-based family economic empowerment constitutes a strategic pathway for strengthening family resilience in NTB. Empowerment initiatives that enhance household income, improve financial literacy, expand access to microfinance, and encourage collective economic activities can increase families' adaptive resources and reduce their vulnerability to economic shocks. Moreover, programs that integrate economic development with community solidarity, local cultural values, and religious institutions can reinforce both material and non-material dimensions of resilience. By strengthening families' capacities to mobilize resources, manage risks, and collaborate with community networks, such initiatives contribute to the development of more resilient households and sustainable social transformation in the region.

Digital Disruption and Transformation of Family Internal Interaction Patterns

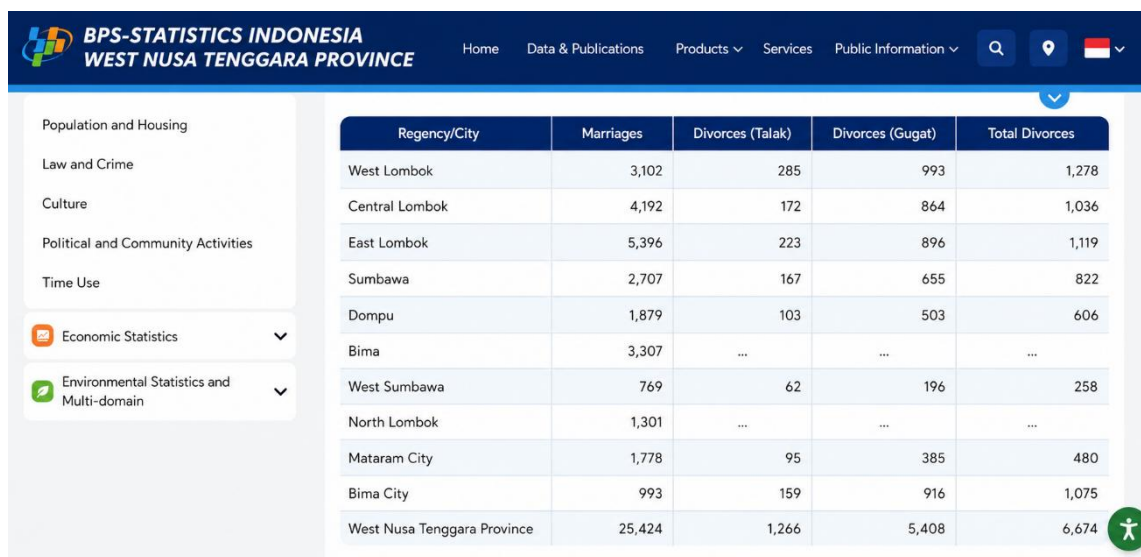
The digital revolution has brought significant changes to the structure and dynamics of the modern family. The development of information technology, social media, and online communication has changed the way family members interact with each other. On the one hand, digital technology makes communication across distances easier, allowing family members to stay connected despite being geographically separated. But on the other hand, excessive use of gadgets causes the phenomenon of *digital disengagement* — that is, emotional disconnection even though they are physically together.

Some studies show that the average family member, especially children and teens, spends more than six hours per day in front of a screen. This condition has the potential to reduce the intensity of face-to-face communication, reduce emotional warmth, and shift parenting patterns to be more individualistic. In addition, exposure to unfiltered digital content also affects moral values, consumptive behavior, and perceptions of family and gender relationships. In the context of NTB, where religious and customary values are still upheld, digital disruption can be a serious challenge because it can weaken the internalization of Islamic values and local culture in family life (Richardson & Lindgren, 2017; Zaluchu, 2024).

In the context of family resilience, digital disruption is one of the causes that lead to divorce of married couples. For example, in 2023, Pangandaran Regency in West Java recorded a divorce rate of more than 1,500 married couples (couples) filing for divorce (Masykuroh, 2019; Yuliani et al., 2022). The majority of divorce cases are caused by the use of social media and misunderstandings in communicating through digital platforms. Many couples interact with the opposite sex through social media, even to the point of disguising their identity, which is initially considered a joke but leads to serious conflicts and eventually divorce. The phenomenon is also recorded in Ciamis Regency, in 2024, the Ciamis Religious Court will handle 4,167 divorce cases, with economic factors dominating as many as 3,167 cases. However, new factors such as social media, online gambling (judol), and online lending (pinjol) are beginning to emerge as significant causes of divorce (BPS Nasional, 2024).

In West Nusa Tenggara (NTB) there are several cases of divorce triggered by the use of social media. One of them occurred in Labulia Village, Jonggat District, Central Lombok Regency, where a husband divorced his wife through a WhatsApp message without going

through legal procedures. This case is of concern because it shows how social media can be used as a tool for divorce without going through a court process in accordance with Islamic law. In addition, in 2024, East Lombok Regency recorded 1,363 divorce cases, with around 90% of them filed by women and mostly financed by third parties. Lawyer in East Lombok, Samsul Rizal, revealed that many divorce cases are triggered by the presence of a third party, which often starts from interaction through social media (Lombok Post, 2025). This suggests that social media can be a means for third parties to enter into a domestic relationship, which ultimately triggers divorce.



The screenshot shows the BPS-Statistics Indonesia West Nusa Tenggara Province website. The main content is a table with the following data:

Regency/City	Marriages	Divorces (Talak)	Divorces (Gugat)	Total Divorces
West Lombok	3,102	285	993	1,278
Central Lombok	4,192	172	864	1,036
East Lombok	5,396	223	896	1,119
Sumbawa	2,707	167	655	822
Dompu	1,879	103	503	606
Bima	3,307
West Sumbawa	769	62	196	258
North Lombok	1,301
Mataram City	1,778	95	385	480
Bima City	993	159	916	1,075
West Nusa Tenggara Province	25,424	1,266	5,408	6,674

Figure 3. *BPS-Statistics Indonesia West Nusa Tenggara Province*

This trend shows that in the digital era, interaction through social media can affect household harmony. Unopen communication and unwise use of social media can lead to suspicion, disputes, and even emotional infidelity, ultimately leading to divorce. Therefore, it is important for married couples to maintain healthy communication and be wise in using technology to prevent negative impacts on their relationship.

Mental Health Issues and Psychosocial Stress

Rapid social change also has an impact on increasing mental health problems in the family environment. Modern families are now faced with complex psychological pressures such as work stress, financial anxiety, role conflicts, and social loneliness due to digital isolation. Data from the Ministry of Health (2023) shows that around 9.8% of Indonesia's

population experiences anxiety disorders, and this figure tends to increase post-COVID-19 pandemic (Gayatri & Irawaty, 2022; Kanewischer et al., 2022).

In the family, mental health disorders are not only experienced by individuals but can also disrupt the functioning of the family system as a whole. Stress experienced by parents, for example, can reduce the quality of parenting, increase the risk of verbal and emotional violence, and reduce family cohesion. Mental health is also closely related to spiritual and religious values. Families with strong belief systems tend to be more able to interpret suffering positively and find meaning in adversity. Thus, family resilience interventions should focus not only on economic and social aspects, but also on strengthening spirituality, emotional communication, and psychological support (Shevell & Denov, 2021).

NTB Government's Policy in the Family Resilience Program: Criticisms and Problems

Family resilience in West Nusa Tenggara Province (NTB) faces complex challenges stemming from social, economic, and technological changes. The development of social media and the high number of migrant workers have caused many families to experience emotional distress and communication disruptions, which has an impact on the increasing divorce rate. Therefore, the policy direction of the NTB government should be focused on developing economically resilient, social, and digital families. Therefore, government policies need to be oriented towards strengthening three main dimensions: (1) family economic resilience through the empowerment of UMKM and household economies, (2) social and emotional resilience through improving the quality of communication and family counseling services, and (3) digital resilience, namely the ability of families to utilize technology in a healthy and responsible manner.

Based on observations, there are a number of government programs related to support for family resilience. For example, BKKBN and the NTB local government have launched various programs to strengthen community-based family resilience such as *Youth Family Development (BKR)*, *Toddler Family Development (BKB)*, and *Youth Information and Counseling Center (PIK-R)*. The NTB government has also made efforts to realize family resilience through various policies covering the health, economic, social, and legal sectors. Programs such as *Bangga Kencana*, Family Posyandu, village-based economic empowerment, and the

formation of Legal Aware Families are an important part of a resilient and prosperous family development strategy. This policy not only aims to strengthen the physical aspects of the family through improving economic welfare and health, but also instills moral values, gender equality, and legal awareness in society.

However, the implementation of the policy still faces various challenges. Some of them are the low level of community participation, limited human resources and budget, and suboptimal coordination between government agencies. In addition, cultural and social factors such as early marriage, traditional gender roles, and weak digital literacy also hinder the effectiveness of the program. As a result, many government initiatives have not fully reached families in rural and island areas. Nevertheless, the family resilience policy in NTB still provides an important foundation for the creation of a more stable and resilient society. Evaluative and innovative steps are needed so that this policy can be more adaptive to the changing times, including in facing the challenges of the digital era and evolving social dynamics. In the future, the government is expected to strengthen synergy between institutions, improve family literacy, expand access to social services, and empower the community in a participatory manner. Thus, family resilience in NTB can grow sustainably and become the main foundation for more inclusive and equitable regional development.

Policy Strategies and Recommendations for NTB Province

Family resilience is not formed instantly, but through a continuous process of learning, adjustment, and strengthening of values. In the context of increasingly complex social change, efforts to strengthen family resilience must be carried out in a multidimensional manner, covering spiritual, economic, social, educational, and public policy aspects. The following strategies are a form of comprehensive and adaptive intervention to today's family dynamics, especially in the West Nusa Tenggara (NTB) region which has a religious and communal character.

First, Strengthening Spiritual and Moral Values. Spiritual and moral values are the main foundation in building family resilience. Families that adhere to religious values tend to have a solid belief system and are able to interpret life's challenges positively. Within the framework of family resilience theory (Walsh, 2016), the spiritual dimension serves as a source of meaning, hope, and moral strength in dealing with life's pressures. In the majority

of NTB society, family spirituality is reflected in worship practices, religious traditions, and mutual cooperation culture rooted in Islamic values. Through strengthening religious values such as *tawakkal*, *patience*, *gratitude*, and *deliberation*, families can develop psychological and moral resilience to face various forms of crisis. In addition, family-based moral education plays an important role in internalizing social ethics and responsibilities between members, so that it is able to function as an internal social control in dealing with the negative effects of modernization and digital disruption.

Second. Improving Family Economic Literacy. Economic independence is an important prerequisite for family resilience. When families have adequate economic capabilities and good financial management skills, they will be better able to cope with financial stress and maintain life stability. Economic literacy not only includes the ability to manage finances, but also the ability to be entrepreneurial, manage assets, and adapt to changes in the digital economy. In NTB, many families depend on the informal sector and micro enterprises. Therefore, increasing economic literacy needs to be focused on community-based family economic empowerment, such as small business training, Islamic financial management, and the use of digital technology for local product marketing. Women's involvement in family economic activities also needs to be strengthened, in line with the principle of gender equality that does not conflict with Islamic values. Thus, the family is not only an economic beneficiary, but also an active actor in strengthening the social welfare of the community

Third. Strengthening effective communication between family members. Open and empathetic communication is a key element in maintaining family harmony and emotional stability. According to Walsh, effective communication allows families to solve problems collectively, manage emotions healthily, and strengthen mutual trust between members. In Indonesian society which tends to be hierarchical, communication patterns in the family are often still top-down, where parents are the center of authority and children have limited space to express opinions. In the context of NTB, strengthening family communication needs to be directed to a participatory dialogue based on Islamic values, such as *deliberation* and *ukhuwah*. Parents need to be role models in communicating with affection (*rahmah*), actively listening, and avoiding communication that is authoritarian (Fathoni, 2021). The use of digital media in family communication also needs to be directed wisely so that technology

becomes a means of strengthening relationships, not a cause of emotional alienation. Healthy communication will increase emotional intimacy, reduce potential conflicts, and strengthen social cohesion at the family level.

Fourth, strengthening continuing education. Education plays a strategic role as a strategic means in building family capacity to face the changing times. Continuing education—whether formal, informal, or informal—not only enhances knowledge, but also forms adaptive attitudes and critical thinking skills in the face of social and technological disruption. In the context of family resilience, education is an instrument to foster gender awareness, digital literacy, and contextual understanding of religious values (Mulawarman, 2022). In NTB, the role of religious educational institutions such as madrasas, pesantren, and taklim assemblies is very significant in strengthening the moral and spiritual values of the family. Therefore, synergy between educational institutions, communities, and local governments needs to be improved to provide family learning programs, such as Islamic parenting education, digital literacy classes, and productive economic skills training (Apriliani & Nurwati, 2020). Education that is oriented towards strengthening character and religious values will help families prepare young people who are resilient, moral, and adaptive to global change.

Fifth, strengthening pro-family public policies. Family resilience is also strongly influenced by structural support in the form of pro-family public policies. The government has an important role in creating a social environment conducive to family welfare through policies that favor family rights. These policies can be in the form of family empowerment programs, family leave facilities for workers, the provision of family counseling services, to access affordable and quality children's education.

CONCLUSION

Based on the description above, this article concludes that family resilience in West Nusa Tenggara (NTB) faces significant challenges along with social changes, especially due to the digital technology revolution. Several divorce cases in Central Lombok and East Lombok Regencies were triggered by interaction with third parties through social media. These findings suggest that family resilience is influenced by mental health, communication quality, and emotional attachment between family members. Nevertheless, economic factors

still occupy the main position as the cause of divorce in NTB. This is related to the high number of husbands who work as migrant workers abroad, so that long-distance relationships are vulnerable to fractures in domestic ties. This condition emphasizes the importance of strategies to strengthen family resilience as a whole, including emotional support, communication management, and attention to the psychological and social aspects of the family, to maintain harmony and stability in the midst of social dynamics and modern technology.

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