

**FAMILY RESILIENCE FOR PARENTS WITH DISABLED CHILDREN
AT KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG
(Based on The Ministry Regulation Number 6 of 2013 About The
Implementation of Family Development)**

UNDERGRADUATE THESIS

**By:
Nibrosul Millah
SIN 18210108**



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM

MALANG

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2022

STATEMENT OF THE AUTENTICITY

In the name of Allah SWT,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

FAMILY RESILIENCE FOR PARENTS WITH DISABLED CHILDREN AT KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG

**(Based on The Ministry Regulation Number 6 of 2013 About The
Implementation of Family Development)**

Is truly writer's original work which can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang, 07th of June 2022
Writer,



Nibrosul Millah
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APPROVAL SHEET

After reading and correcting thesis of Nibrosul Millah, Student ID 18210108,
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FAMILY RESILIENCE FOR PARENTS WITH DISABLED CHILDREN

AT KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG

(Based on The Ministry Regulation Number 6 of 2013 About The

Implementation of Family Development)

The supervisor stated that this thesis has met the scientific requirements to be
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PENGESAHAN SKRIPSI

Dewan Penguji Skripsi saudara/i Nibrosul Millah, NIM 182101081, mahasiswa Program Studi Hukum Keluarga Islam Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang dengan Judul:

FAMILY RESILIENCE FOR PARENTS WITH DISABLED CHILDREN AT KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG (Based on The Ministry Regulation Number 6 of 2013 About The Implementation of Family Development)

Telah dinyatakan lulus dengan nilai: A

Malang, 16 Juni 2022

Scan Untuk Verifikasi



MOTTO

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ... الآية

“Allah does not charge a soul except [with that within] its capacity” ...

(al-Baqarah[2]: 286)¹

¹ Sahih Internasional, https://quranenc.com/id/browse/english_saheeh/2#286

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All praises be to Allah SWT, the God of the universe, the One possessing the highest power, who has given His blessing to all of creatures in the universe, especially toward me for completing this thesis writing entitled “Family Resilience for Parents with Disabled Children at Kartika Mutiara Foundation in Pakisaji (Based on The Ministry Regulation Number 6 of 2013 About The Implementation of Family Development)”. Shalawat and salam are presented to prophet Muhammad SAW, the messenger and the one delivering good news to human’s life.

This thesis will never be successful unless other parties support and contribute. Therefore, I would like to express my heartfelt gratitude to the following individuals for their contributions to the completion of this thesis to:

1. Prof. Dr. M. Zainuddin, MA., as the Rector of Maulana Malik Ibrahim State Islamic University Malang.
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7. My parents, Siti Aisyah and Muhammad Munich Ramlan, who have prayed for me, strengthened me, motivated me, provided physical and financial support, have placed their trust in me, and show me extraordinary love.
8. Sergeant Tri Djoko Purwanto, S.S., the Village Leadership NCO (*Babinsa*) of Pakisaji as the Advisor of the Kartika Mutiara Foundation, who allowed me to conduct the research and helped me in data collection.
9. All informants who helped researcher in collecting the data required for this field study.
10. All of my friends in International Class Program (ICP) of Islamic Family Law 2018, who have supported each other through ups and downs over the last few years.
11. My beloved friends at Supoj Dormitory, Kak Del, Mamels, Cipatin, and Macidong who always willing to provide their recommendations, and helpful advice to the researcher. Thank you for being reliable people and always willing to share or help me.

12. The members of *Fii Sabilillah*, Aidut, Jer Cuzn, Tutus (Diy), Bellhahehe, Farda, and Divia, who have been of great physical and mental assistance and support throughout the completion of this thesis.
13. Last but not least, those who cannot be named one by one but who have provided support, motivation, and prayers for me and this research.

Finally, I realize that this thesis needs the construction and criticism to make it better. This thesis is hopefully can be beneficial and provide insight for readers, especially the students of Islamic Family Law, as well as to me.

Malang, 10th of May 2022
Writer,

A handwritten signature in black ink, appearing to read 'Nibrosul Millah', with a horizontal line extending to the right and a small flourish at the end.

Nibrosul Millah
SIN 18210108

TRANSLITERATION GUIDANCE

A. General

Transliteration is the transfer of Arabic script into Indonesian (Latin) writing, not Arabic translation into Indonesian. Included in this category are Arabic names from Arabs, while Arabic names from nations other than Arabic are written as spelling of the national language, or as written in the reference book. Writing the title of book in the footnote and bibliography, still use the provisions of this transliteration.

B. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N

ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	‘
ص	Sh	ي	Y
ض	DI		

Hamzah (ء) which is often symbolized by alif, if it is located at the beginning of a word, then in its transliteration follows the vowel, it is not symbolized, but if it is located in the middle or end of a word, it is symbolized by the comma above (‘), turning around with a comma (‘) to substitute for the “ع” symbol.

C. Vocal, long-pronounce and diphthong

Every Arabic writing in the form of Latin fathah vowels is written with “a”, kasrah with “i”, dlommah with “u”, while long readings are each written in the following way;

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

While long readings are each written in the following way;

Long-vocal (a) = Â e.g. â قال become Qâla

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Specifically for reading ya' nisbat, it should not be replaced with “i” but it should still be written by “iy” in order to describe the ya' nisbat at the end. Likewise for the diphthong, wawu and ya' after fathah is written with “aw” and “ay”. Look the following example:

Diphthong (aw) = و e.g. قول become Qawlun

Diphthong (ay) = ي e.g. خير become Khayrun

D. Ta' marbuthah (ة)

Ta' marbûthah translited as “t” in the middle of word, but if Ta' marbûthah in the end of word, it translited as “h” e.g. الرسالة المدرسة become *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of mudhaf and mudla ilaih, it transliterated as t and connected to the next word, e.g. الله ي رحمة become *fi rahmatillâh*.

E. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “al” (ال) written with lowercase form, expect if it located it the position and “al” in lafadh al-Jalâlah which located in the middle of two or being or become *idhafah*, it remove from writing.

- a. Al-Imâm al-Bukhâriy said...
- b. Al-Bukhâriy in muqaddimah of his book said...
- c. *Masyâ Allah kâna wa mâ lam yasya ' lam yakun..*
- d. *Billâh 'azza wa jalla..*

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ABSTRAK

Millah, Nibrosul. 18210108, 2022. “**Ketahanan Keluarga Pasangan dengan Anak Disabilitas di Yayasan Kartika Mutiara Pakisaji Malang (Berdasarkan Peraturan Menteri Nomor 6 Tahun 2013 Tentang Pelaksanaan Pembangunan Keluarga)**”. Skripsi. Jurusan Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Erik Sabti Rahmawati, MA., M.Ag.

Kata Kunci: Ketahanan Keluarga, Anak Disabilitas.

Pembentukan keluarga secara umum bertujuan untuk mencapai kesejahteraan dan ketahanan keluarga. Dalam peraturannya, Kementerian Pemberdayaan Perempuan dan Perlindungan Anak menyebutkan lima dimensi konsep ketahanan keluarga, yakni landasan legalitas dan keutuhan keluarga, ketahanan fisik, ketahanan ekonomi, ketahanan sosial-psikologi, dan ketahanan sosial budaya. Dalam hal ketahanan keluarga, sebagian orang tua beranggapan bahwa anak penyandang disabilitas tidak berguna dan tidak memiliki masa depan, sehingga kehadiran anak disabilitas berpotensi mempengaruhi ketahanan keluarga. Dengan demikian, penelitian ini bertujuan untuk mendeskripsikan kehidupan pasangan dengan anak disabilitas di Yayasan Kartika Mutiara serta menganalisis ketahanan keluarga pasangan dengan anak disabilitas di Yayasan Kartika Mutiara perspektif Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak Nomor 6 Tahun 2013 Tentang Pelaksanaan Pembangunan Keluarga.

Penelitian ini adalah penelitian empiris yang dianalisis menggunakan pendekatan deskriptif kualitatif. Data primer dikumpulkan berdasarkan wawancara langsung dengan pasangan dengan anak disabilitas di Yayasan Kartika Mutiara. Sedangkan data sekunder diperoleh dari Undang-Undang, Peraturan Pemerintah, buku-buku, dan jurnal penelitian yang memiliki relevansi dengan ketahanan keluarga pasangan dengan anak disabilitas. Kemudian data tersebut diedit, diklasifikasikan, diverifikasi, dianalisis, dan kemudian ditarik kesimpulan.

Hasil penelitian ini menunjukkan kehidupan pasangan dengan anak disabilitas di Yayasan Kartika Mutiara, para pasangan dengan anak disabilitas berusaha menjalankan kewajiban mereka sebagai orang tua dengan baik, yakni dengan berusaha memenuhi hak-hak anak. Kemudian dilanjutkan dengan analisis yuridis ketahanan keluarga pasangan dengan anak disabilitas di Yayasan Kartika Mutiara. Meskipun dalam prakteknya, pasangan dengan anak disabilitas tidak dapat sepenuhnya memenuhi ciri-ciri ketahanan keluarga yang terdapat dalam Peraturan Menteri Pemberdayaan Perempuan dan Perlindungan Anak Nomor 6 Tahun 2013, namun keluarga tersebut masih memiliki keuletan dan ketangguhan serta mengandung kemampuan fisik, psikis, mental, dan spiritual guna hidup mandiri dan mengembangkan diri dan keluarganya untuk hidup harmonis dan meningkatkan kesejahteraan lahir dan batin.

ABSTRACT

Millah, Nibrosul. 18210108, 2022. “**Family Resilience for Parents with Disabled Children at Kartika Mutiara Foundation in Pakisaji Malang (Based on The Ministry Regulation Number 6 of 2013 About The Implementation of Family Development)**”. Undergraduate Thesis. Department of Islamic Family Law. Sharia Faculty. State Islamic University Maulana Malik Ibrahim Malang. Supervisor: Erik Sabti Rahmawati, MA., M.Ag.

Keyword: Family Resilience, Disabled Children.

In general, family formation aims to achieve family well-being and resilience. The Ministry of Women Empowerment and Child Protection mentions five dimensions of family resilience in its regulations: the foundation of legality and family integrity, physical resilience, economic resilience, socio-psychological resilience, and socio-cultural resilience. In terms of family resilience, some parents think that disabled children are useless and have no future, so the presence of disabled children has the potential to affect family resilience. Thus, the purpose of this study is to describe the family life of parents with disabled children at the Kartika Mutiara Foundation and to Analyzing the family resilience of parents with disabled children at Kartika Mutiara Foundation in the Ministry Regulation Number 6 of 2013 about the Implementation of Family Development.

This is an empirical study that was analyzed with a qualitative descriptive approach. Primary data was collected based on direct interviews with parents with children with disabilities at the Kartika Mutiara Foundation. While secondary data are collected from laws, government regulations, books, and research journals relevant to the resilience of families with disabled children. The data is then edited, classified, verified, and analyzed before conclusions.

The results of this study show that the lives of parents with disabled children at the Kartika Mutiara Foundation, parents with disabled children try to fulfill their obligations as parents well, such as by attempting to fulfill the rights of children. Then carry out with a juridical analysis of the family's resilience of parents with children with disabilities at the Kartika Mutiara Foundation. Even though, in practice, parents with disabled children cannot fulfill the characteristics of family resilience stated in the Ministry of Women Empowerment and Child Protection Regulation No. 6 of 2013, the family maintains tenacity and resilience, as well as physical, psychological, mental, and spiritual abilities to live independently and develop themselves and their families to live in harmony and improve physical and spiritual well-being.

الملخص البحث

الملة، نبراس. ١٨٢١٠١٠٨ . ٢٠٢٢ . ”قوة الأسرة للأزواج على الأطفال العاجز في مؤسسة كارتিকা موتيبارا في باكيساجي مالانج (تحليل على القانون الوزيري رقم ٦ سنة ٢٠١٣ عن تنفيذ تنمية الأسرة)“. البحث الجامعي. قسم الأحوال الشخصية. كلية الشريعة. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: أريك ستي رحمواتي الماجستير.

الكلمات الرئيسية: قوة الأسرة، طفل العاجز.

يهدف تكوين الأسرة بشكل عام إلى تحقيق رفاهية الأسرة وقدرتها على الصمود. تذكر القانون الوزيري لتمكين المرأة وحماية الطفل في لوائحها خمسة أبعاد لمفهوم قوة الأسرة، وهي أساس الشرعية وسلامة الأسرة، وقوة الجسدية، وقوة الاقتصادية، وقوة الاجتماعية والنفسية، وقوة الاجتماعية والثقافية. فيما يتعلق بقوة الأسرة، يعتقد بعض الآباء أن الأطفال العاجز لا فائدة لهم وليس لديهم مستقبل، وبالتالي فإن وجود الأطفال العاجز لديه القدرة على التأثير على القوة الأسرة. ولذلك، يهدف هذا البحث الجامعي إلى وصف حياة الأزواج بالأطفال العاجز في مؤسسة كارتিকা موتيبارا وتحليل القوة الأسرة للأزواج على الأطفال العاجز في مؤسسة كارتিকা موتيبارا تحليل على القانون الوزيري لتمكين المرأة وحماية الطفل رقم ٦ سنة ٢٠١٣ عن تنفيذ تنمية الأسرة.

هذا البحث هو بحث تجريبي يتم تحليله باستخدام منهج وصفي نوعي. تم جمع البيانات الأولية بناءً على مقابلات مباشرة مع الأزواج بالأطفال العاجز في مؤسسة كارتিকা موتيبارا. بينما يتم الحصول على البيانات الثانوية من القوانين واللوائح الحكومية والكتب والمجلات البحثية ذات الصلة بقوة الأسرة للأزواج على الأطفال العاجز. ثم يتم تحرير البيانات وتصنيفها والتحقق منها وتحليلها ثم استخلاص النتائج.

تظهر نتائج هذه الدراسة أن حياة الأزواج بالأطفال العاجز في مؤسسة كارتিকা موتيبارا، يحاول الأزواج بالأطفال العاجز الوفاء بالتزاماتهم كأباء بشكل جيد، مثل من محاولة الوفاء بحقوق الأطفال. ثم قم بإجراء تحليل قانون لقوة الأسرة للأزواج على الأطفال العاجز في مؤسسة كارتিকা موتيبارا. على الرغم من أنه في الممارسة العملية، لا يستطيع الأزواج بالأطفال على التطبيق الكامل بخصائص القوة الأسرة تحليل على القانون الوزيري لتمكين المرأة وحماية الطفل رقم ٦ سنة ٢٠١٣ ، تحافظ الأسرة على المثابرة والمرونة، فضلاً عن القدرات الجسدية والنفسية والعقلية والروحية للعيش بشكل مستقل وتطوير أنفسهم وعائلاتهم للعيش في وئام وتحسين الرفاه الجسدي والروحي.

CHAPTER I

INTRODUCTION

A. Research Background

The family is the smallest unit of society, consisting of the family's head and several people who are gathered and live in interdependence.² According to Islam, the family is more than just a place for people to gather because of marriage or descent relations; the family serves a larger purpose. To preserve the existence of a *sakinah* family life, one opportunity is to deepen and intensify the development and experience of religious values in each family member in family and community life. Marriage is called a *mitsaqan-ghalidza* (a very heavy agreement) by Allah, and it holds such a high place in Islam that it is a means of completing half of the religions. In Islam, the goals of marriage are to carry out Allah's commands and follow the Sunnah of the Prophet, to fulfill biological needs, to produce new generations, to obtain peace, love, and affection, and so on.³

The primary goals of family development are to promote family well-being and resilience. Family resilience and welfare are mentioned in Legislation (UU) Number 52 of 2009 about Population Development and Family Development Chapter 1 Article 1 Paragraph 11 and also in The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of

² Nurdin, "Konsep Pembinaan dan Pertahanan Keluarga dalam Perspektif Islam," *Psikoislamedia Jurnal Psikologi*, vol. 4, no. 1(2019): 3 [file:///C:/Users/hp/Downloads/6345-14496-1-SM%20\(1\).pdf](file:///C:/Users/hp/Downloads/6345-14496-1-SM%20(1).pdf)

³ Rizqi Maulida Amalia, Muhammad Yudi Ali A., and Syariful, "Ketahanan Keluarga dan Kontribusinya bagi Penanggulangan Faktor Terjadinya Perceraian," *Jurnal Al-Azhar Indonesia Seri Humaniora*, vol. 4 no. 2(2017): 129 <http://dx.doi.org/10.36722/sh.v4i2.268>

2013 Article 1 Paragraph 3 about The Implementation of Family Development, both of which state that family resilience and welfare are “family conditions that have tenacity and resilience, as well as material physical abilities to live independently and develop themselves and their families to live in harmony in order to improve the well-being of inner and outer happiness”.⁴ The Ministry of Women Empowerment and Child Protection mentions the concept of family resilience in its regulations, which includes five dimensions: the foundation of legality and family integrity, physical resilience, economic resilience, socio-psychological resilience, and socio-cultural resilience. It is divided into 15 (fifteen) variables and 24 (twenty-four) indicators across the five dimensions. A peaceful inner state is influenced by an awareness of the purpose of life as well as the purpose of marriage, both of which are oriented toward Allah's pleasure. So, whatever situation arises in family life, it will be returned to Allah's will.

Because the formation of a family is closely related to heredity, the care and education of children has become the responsibility of the parents. Children are Allah's greatest gift to parents, to be educated and cared for as well as possible. However, not every human being is born perfect. Some people are born with physical limitations and are referred to as disabled people.

The term “Persons with Disabilities” became popular following the enactment of Law Number 8 of 2016 Concerning Persons with Disabilities on April 15, 2016. Persons with Disabilities are defined as “everyone who has physical, intellectual, mental, and/or sensory limitations for a long period of time

⁴ Article 1 Paragraph 11 Legislation of Republic Indonesia Number 52 of 2009 About Population and Family Development

and who, in interacting with the environment, may encounter obstacles and difficulties to participate effectively with other citizens based on equal rights,” according to Article 1 paragraph 1 of the Law on Persons with Disabilities.⁵ The term Persons with Disabilities replaces the term Defect Person, which was used in Law No. 4 of 1997 About Defect Person. In other words, people with disabilities are no longer viewed as having limitations, but rather as having different abilities than others.

In the preamble of the Legislation (UU) of the Republic of Indonesia Number 23 of 2002 about Child Protection, it is stated “Indeed, children are a mandate and gift from God Almighty, who has inherent in the dignity and standards as a human beings completely”. Furthermore, it was explained that “children are buds, potentials, and young generations who continue the ideals of the nation's struggle, have a strategic role, and have special features and characteristics that ensure the continuity of the nation's and state's existence in the future”.⁶ Besides that, it is stated in Article 28B of the Republic of Indonesia's 1945 Constitution (UUD) that every child has the right to survive, grow, and develop, as well as protection from violence and discrimination.⁷

In fact, based on interviews with several informants in Kartika Mutiara Foundation the researcher discovered that in several cases in Pakisaji District, not all parents sincerely accept children with disabilities. Furthermore, many parents

⁵ Alia Harumdani Widjaja, Winda Wijayanti, dan Rizkisyabana Yulistyaputri, “The Protection of the Rights of Persons with Disabilities to Work and to Earn a Humane Livelihood,” *Jurnal Konstitusi*, no. 1(2020): 198 <https://doi.org/10.31078/jk1719>

⁶ Legislation of Republic Indonesia Number 23 of 2002 About Child Protection

⁷ Article 28B Paragraph 2 The Second Amendment of The 1945 Constitution of The Republic Indonesia

of disabled children in Pakisaji District believe that having a disabled child is a disgrace to the family.

Based on the explanation above, the researcher obtained preliminary findings and provide an overview of the efforts of parents with disabled children at the Kartika Mutiara Foundation Pakisaji in strengthening the resilience of their families, where parents with disabled children at the foundation, particularly those from underprevilaged families. The presence of disabled children in the family has the potential to impact family resilience.

The Kartika Mutiara Foundation was formed by members of the Indonesian Armed Forces-Land Forces (*TNI-AD*) of Military Sub-District Command (*Koramil*) Pakisaji to protect children with disabilities who are gathered from underprivileged families with disabled children in Pakisaji District and provided with free learning facilities as well as a place for children with disabilities to socialize with other disabled friends. Furthermore, the Kartika Mutiara Foundation plays an important role in preserving the family resilience of parents with disabled children, as well as educating parents with disabled children that every child, including children with disabilities, is a gift from God as well as a life test to be properly educated. Children with disabilities can also be used to strengthen family resilience; this foundation also plays a role in informing parents that good parenting will improve their child's development, because every child has potential that can be developed.

B. Statement of Problems

From the explanation of the background above, the researcher can describe several problems formulations that will be raised in this undergraduate thesis to be explored optimally and systematically, among others are:

1. How is the family life of parents with disabled children at Kartika Mutiara Foundation in Pakisaji?
2. How is the family resilience of parents with disabled children at Kartika Mutiara Foundation in Pakisaji in The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development?

C. Objectives of Research

Based on the problem formulation that has been described previously, the researcher found several objectives, including:

1. Describe the family life of parents with disabled children at Kartika Mutiara Foundation in Pakisaji
2. Analyzing the family resilience of parents with disabled children at Kartika Mutiara Foundation in Pakisaji in the Regulation of The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development

D. Benefits of Research

By following the research objectives mentioned earlier, the results of this study are expected to provide benefits in two aspects, including:

1. Theoretical Aspects

- a. Become an evaluation material for researcher from the theory that has been obtained about the family resilience of parents with disabled children, so that they can add insight to researcher and expand the scientific treasures of family resilience.
- b. The researcher hopes that this research can be a reference material in applying the theories that have been studied in the classroom and comparing the suitability with the reality that already exists in society. In addition, it is hoped that this research can be used as information material, add insight, and become research material on various problems regarding family resilience to future researchers.

2. Practical Aspects

- a. The researcher hopes that this research can be used as a reference for parents with disabled children at the Kartika Mutiara Foundation in Pakisaji Malang about measuring family resilience.
- b. Provide knowledge and insight for residents about family resilience to parents with disabled children to be used as examples of raising families, and so that people are more prepared than before building a household, starting from their physical, psychological, economic, and social readiness.
- c. For the government, it is hoped that this research can be used as material for consideration in establishing various regulations. As for the National Population and Family Planning Agency (BKKBN) by

holding socialization events or training to build an eternal, harmonious and happy family for families in Indonesia, especially for families with disabled children.

E. Operational Definitions

To avoid misunderstandings in the interpretation of the title and to make it easier for readers to understand this research, it is important to define the terms that are the focus of this research, these words include:

Family resilience is family conditions that have tenacity and resilience and contain material physical abilities to live independently and develop themselves and their families to live in harmony in improving the well-being of inner and outer happiness.⁸

Disability or defect as stated in Legislation (UU) no. 19 of 2011 is “those who have long-term physical, mental, intellectual or sensory limitations and when faced with various barriers, this may prevent their full and effective participation in society on an equal basis with others”.⁹

F. Structure of Discussions

To obtain a systematic discussion, researcher need to arrange systematics so that researcher can show the research results that are better and easier to understand. The systematics are as follows:

⁸ Article 1, Paragraph 3 The Ministry of Women Empowerment and Child Protection Regulation of Republic Indonesia Number 06 of 2013 About Implementation of Family Development

⁹ Article 1 Legislation of Republic Indonesia Number 19 of 2011 About Legalization of Convention on The Rights of Persons with Disabilities.

CHAPTER I, contains the introduction. This chapter describes some related to the background of the research, the formulation of the problem, the objectives and benefits of the research, then the operational definition, and finally the systematics of writing.

CHAPTER II, contains a theoretical foundation. This chapter describes a literature review that is expected to support efforts to analyze in order to answer the formulated problems. This sub-discussion includes previous research and also a discussion of the family life of parents with disabled children at Kartika Mutiara Foundation in Pakisaji, and a discussion of family resilience in The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development. The sub-discussion of family resilience includes the definition of family, the concept of family resilience in The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development, definition of the child, and also the rights and protection of children with disabilities.

CHAPTER III, contains a discussion of research methods on family resilience to parents with disabled children at the Kartika Mutiara Foundation, Pakisaji Malang. This chapter explains in detail starting from the type of research and the approach used, research location, data sources, to the technique of data sources collection.

CHAPTER IV, contains the object of research, in this case, includes a description of the general description of the Kartika Mutiara Foundation in

Pakisaji Malang, family life of parents with disabled children at Kartika Mutiara Foundation in Pakisaji, and analyzing family resilience in The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development.

CHAPTER V, closing. Contains conclusions regarding the description of the results of research on family resilience of parents with disabled children at the Kartika Mutiara Foundation in a brief, concise, and clear. There are suggestions for the results of the research as a whole. In addition, it also contains a closing remark at the end of the word and a bibliography as an academic responsibility that becomes a research reference.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Previous research is useful for explaining the similarities and differences between the research to be carried out and existing research. From the results obtained, the researcher found several studies that discussed family resilience.

First, undergraduate thesis by Eva Syarifah, a student of the Faculty of Social Science Education, Indonesia University of Education Bandung 2018 entitled “*Tinjauan Sosiologis Terhadap Ketahanan Keluarga (Family Resilience) Pasangan Pernikahan Dini (Studi Kasus Pasangan Pernikahan Dini Desa Dangieng Kecamatan Cilawu Kabupaten Garut)*”.¹⁰ This type of research is a case study using a qualitative method with a phenomenological approach. This study examines the ability of families of early married parents in facing a crisis for the realization of a whole and happy family. This study shows that several factors behind the Dangieng community carrying out early marriage are due to the imitation factor, they follow their siblings or parents whom both married at an early age, then economic factors, and low education factors. The problem that often occurs in Dangieng Village is the number of divorce cases that occur due to a lack of mental readiness and lack of consideration for the consequences of

¹⁰ Eva Syarifah, “*Tinjauan Sosiologis Terhadap Ketahanan Keluarga (Family Resilience) Pasangan Pernikahan Dini (Studi Kasus Pasangan Pernikahan Dini Desa Dangieng Kecamatan Cilawu Kabupaten Garut)*”(Undergraduate thesis, Indonesia University of Education Bandung, 2018), <http://repository.upi.edu/47909/>

marriage so that parents are less independent both financially and in thought maturity and the interference of parents in their children's household problems.

Second, undergraduate thesis by Sri Deva Mahdalena, a student of the Faculty of Da'wah and Communication at Ar-Raniry State Islamic University Banda Aceh 2019 entitled “*Metode Pasangan Suami Istri yang Belum Memiliki Keturunan dalam Upaya Mempertahankan Keutuhan Rumah Tangga (Studi di Gampong Coet Matang Trienggandeng Pidie Jaya)*”.¹¹ This type of research is field research using qualitative descriptive methods, and data collection techniques using observation, interviews, and documentation studies. The focus of this research is on parents who have not had children for 5 (five) years or more. This study shows that not all parents who do not have children end up in polygamy, infidelity, and divorce, but rather remain harmonious and get along in running the household. Some of the factors that cause unity in the household in Gampong Coet Matang Tringgadeng Pidie Jaya are parents who are not selfish, understand each other, and a family environment that always gives good advice.

Third, thesis by Sri Herniati, a Postgraduate student of the Islamic Family Law Study Program at State of Islamic Institute Parepare, Parepare City 2021, entitled “*Dampak Covid-19 Terhadap Ketahanan Keluarga Buruh Angkut Pelabuhan Nusantara Di Kota Parepare (Perspektif Hukum Perkawinan*

¹¹ Sri Deva Mahdalena, “Metode Pasangan Suami Istri yang Belum Memiliki Keturunan dalam Upaya Mempertahankan Keutuhan Rumah Tangga (Studi di Gampong Coet Matang Trienggandeng Pidie Jaya)”(Undergraduate thesis, Ar-Raniry State Islamic University Banda Aceh, 2019), <https://repository.ar-raniry.ac.id/id/eprint/14676/>

Islam)".¹² The type of research used in this thesis is field research using qualitative methods and using phenomenological approach. Data collection techniques in the thesis is by observation, interviews and documentation. The study explained that the Covid-19 pandemic had an impact on the economy of the transportation workers which has become difficult and lacking when the harbor was closed. In addition, the Covid-19 pandemic has also caused disputes and conflicts due to the non-fulfillment of the necessities of life, which greatly affect the resilience and harmony of a family.

Fourth, undergraduate thesis by Mohamad Tajang MS, a student of the Faculty of Sharia and Law at Sunan Kalijaga State Islamic University Yogyakarta 2019 entitled "*Tinjauan Hukum Islam Terhadap Pola Ketahanan Keluarga dalam Pemenuhan Hak Pendidikan Anak (Studi Kasus di Padukuhan Ambarukmo Desa Caturtunggal Kecamatan Depok Kabupaten Sleman Yogyakarta)*".¹³ The type of research used in this thesis is field research. The data analysis method used is descriptive-analytical, and the data collection techniques used are observation, interview, and documentation. The research shows that parents have two paths in educating, nurturing, guiding, and providing education to their children. First, the Al-Quran Learning Center (TPA). And the second path is education at school institutions. Schools are considered to have facilities that can meet all children's needs for science and other supports compared to other educational institutions.

¹² Sri Herniati, "Dampak Covid-19 Terhadap Ketahanan Keluarga Buruh Angkut Pelabuhan Nusantara Di Kota Parepare (Perspektif Hukum Perkawinan Islam)"(Thesis of State of Islamic Institute Parepare, 2021), <http://repository.iainpare.ac.id/2706/1/18.0221.016.pdf>

¹³ Mohamad Tajang MS, "Tinjauan Hukum Islam Terhadap Pola Ketahanan Keluarga Dalam Pemenuhan Hak Pendidikan Anak (Studi Kasus di Padukuhan Ambarukmo Desa Caturtunggal Kecamatan Depok Kabupaten Sleman Yogyakarta)"(Undergraduate thesis Sunan Kalijaga State Islamic University Yogyakarta, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37460/>

Table 2. 1

Previous Research

No	Researchers	Research Title	Similarities	Differences
1.	Eva Syarifah (Undergraduate thesis, Indonesia University of Education Bandung, 2018)	<i>Tinjauan Sosiologis Terhadap Ketahanan Keluarga (Family Resilience) Pasangan Pernikahan Dini (Studi Kasus pada Pasangan Pernikahan Dini Desa Dangieng Kecamatan Cilawu Kabupaten Garut)</i>	Discussed family resilience. Both use the type of case study or field research using qualitative methods.	The previous research used a sociological review, while this research used a juridical analysis in the form of The Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013. The object of the previous research was early marriage couples, while the object that the researcher used was parents with disabled children.
2.	Sri Deva Mahdalena (Undergraduate thesis, Ar-Raniry State Islamic University Banda Aceh, 2019)	<i>Metode Pasangan Suami Istri yang Belum Memiliki Keturunan dalam Upaya Mempertahankan Keutuhan Rumah Tangga (Studi di Gampong Coet Matang Trienggandeng Pidie Jaya)</i>	Discussed family resilience. Both use the type of field research, using qualitative descriptive methods, and using observation, interviews, and documentation studies in data collection	The previous research examined how spouses deal with disharmony due to not being blessed with heredity. Meanwhile, what the researcher will do is analyze the juridical resilience of the

			techniques.	<p>family in parents with disabled children in the form of The Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013.</p> <p>The object of the previous research was parents who did not have children, while the object that the researcher used was parents with disabled children.</p>
3.	Sri Herniati (Postgraduate thesis Islamic Family Law Study Program at State of Islamic Institute Parepare, Parepare City, 2021)	<i>Dampak Covid-19 Terhadap Ketahanan Keluarga Buruh Angkut Pelabuhan Nusantara Di Kota Parepare (Perspektif Hukum Perkawinan Islam)</i>	<p>Discussed family resilience.</p> <p>Both use the type of field research with qualitative methods and collect data by observation, interview and documentation.</p>	<p>The previous research used an analysis of the perspective of Islamic Marriage Law, while the researcher used a juridical analysis in the form of The Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013.</p> <p>The object that the previous research used was</p>

				the family of a transportation worker in a harbor, while the object that the researcher used was the family of parents with disabled children.
4.	Mohamad Tajang MS (Undergraduate thesis Sunan Kalijaga State Islamic University Yogyakarta, 2019)	<i>Tinjauan Hukum Islam Terhadap Pola Ketahanan Keluarga dalam Pemenuhan Hak Pendidikan Anak (Studi Kasus di Padukuhan Ambarukmo Desa Caturtunggal Kecamatan Depok Kabupaten Sleman Yogyakarta)</i>	Discussed family resilience. Both use the type of field research using descriptive-analytical data analysis methods. And using observation, interviews, and documentation studies in data collection techniques.	Previous studies used Islamic law in reviewing their research, while researcher used juridical analysis in the form of The Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013. The object of previous research discussed family resilience in fulfilling children's education rights, while researcher examined family resilience in parents with disabled children.

Based on previous research, it can be seen that there are several differences in various aspects of what the researcher will do. So it can be concluded that the title raised by the researcher has never been studied before.

B. Theoretical Framework

1. Family Resilience Concept

Family is a concept with many different interpretations. In the context of sociology, the family is considered as a social institution that becomes a social system that exists in every culture.¹⁴ The meaning of family is also defined in the Americana encyclopedia which the researcher quotes from the international journal of child and gender studies as follows: “The term of a family usually refers to a group of a person related by birth or marriage (ordinarily parent and their children) who reside in the same household. In common usage, the term has been extended to include ancestor (as in “family tree”)”.¹⁵

Family experts and Legislation (UU) Number 10 of 1992 Article 1 Paragraph 10 defines the family as “the smallest socio-economic unit in society that serves as the foundation for all institutions, consisting of two or more people who have a network of interpersonal interactions, blood

¹⁴ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2016), 5.

¹⁵ Miftahul Jannah, “Konsep Keluarga Idaman dan Islami,” *Gender Equality: International Journal of Child and Gender Studies*, vol. 4, no. 2(2018): 90 <https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/4538/2982>

relations, and adoption”¹⁶ In addition, as intended in Government Regulation (PP) No. 21 of 1994, explain that a family has eight functions which include the function of meeting physical and non-physical needs, among them: religious function, socio-cultural function, love function, protection function, reproduction function, socialization and education function, economic function, and environmental development function. In the measurement of the level of family resilience, the family concept used will be maximized to refer to the applicable laws and regulations.¹⁷

While the definition of family resilience is a tool to measure family achievements in carrying out their roles, functions, and responsibilities in realizing the welfare of family members. Families with a good understanding of family resilience will survive and have the potential to have strong family resilience with family structures and roles that change with information development and communication technology. The family's ability to fulfill basic needs and to carry out productive activities is a measure of family resilience.¹⁸

Family resilience and welfare according to Legislation (UU) Number 52 of 2009 about Population Development and Family Development Chapter 1 Article 1 Paragraph 11 explains that family resilience and welfare are

¹⁶ Miftahul Jannah, “Konsep Keluarga Idaman dan Islami,” 91. <https://jurnal.ar-raniry.ac.id/index.php/equality/article/view/4538/2982>

¹⁷ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 5.

¹⁸ Mujahidatul Musfroh, Sri Mulyani, Erindra Budi C, et.al., “Analisis Faktor-Faktor Ketahanan Keluarga di Kampung KB RW 18 Kelurahan Kadipiro Kota Surakarta,” *Placentrum Jurnal Ilmiah Kesehatan dan Aplikasinya*, Vol. 7 No. 2(2019): 62 <https://jurnal.uns.ac.id/placentrum/article/viewFile/32224/22519>

"family conditions that have tenacity and resilience and contain material physical abilities to live independently and develop themselves and their families to live in harmony in improving the well-being of inner and outer happiness".¹⁹ Furthermore, it is also confirmed in the Government Regulation (PP) of the Republic of Indonesia Number 21 of 1994 concerning the Implementation of Prosperous Family Development which defines family resilience as "a dynamic condition of a family that has tenacity and toughness and contains physical-material and mental-spiritual mental abilities to live independently and develop themselves and their families for living in harmony in increasing physical well-being and inner happiness."²⁰

From another point of view included in the book of Family Resilience Development 2016, family resilience is defined as the ability of families to prevent or protect themselves from various problems or life threats, both those that come from within the family itself and from outside the family such as the environment, community, society, as well as country.

The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 Article 3 states that the implementation of family development is guided by the concept of Resilience and Welfare which includes: (1) The legal basis for family integrity, (2)

¹⁹ Article 1 Paragraph 11 Legislation of Republic Indonesia Number 52 of 2009 About Population and Family Development

²⁰ Article 1 Paragraph 6 Government Regulation of Republic Indonesia Number 21 of 1994 About The Implementation of Prosperous Family Development

Physical resilience, (3) Economic resilience, (4) Social resilience psychology, and (5) Socio-cultural resilience.²¹

Therefore, the five things mentioned above are referred to as measures of family resilience. KPPPA has formulated 24 (twenty-four) characteristics that represent the level of family resilience which are grouped into 5 (five) dimensions and divided into 15 (fifteen) variables, including:²² *First*, Dimensions of the Foundation for Legality and Family Integrity with three variables are legal basis, family integrity, and gender partnership. *Second*, Dimension of Physical Resilience with three variables are sufficient food and nutrition, family health, and availability of a fixed place/location to sleep. *Third*, Dimension of Economic Resilience with four variables are family residence, family income, child education financing, and family financial guarantee. *Fourth*, Dimension of Socio-Psychological Resilience with two variables are family harmony and obedience with the law. *Fifth*, Dimension of Socio-Cultural Resilience with three variables are social care, social closeness, and religious obedience.

In this study, the researcher chose to use several variables that were more relevant to the problems that the researcher found. Among several variables that researcher use to analyze are:

a. Foundation of legality and family integrity

1) Legal basis (2 indicators)

²¹ Article 3 The Ministry of Women Empowerment and Child Protection Regulation of Republic Indonesia Number 06 of 2013 About Implementation of Family Development

²² Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 9.

- 2) Gender partnership (4 indicators)
- b. Physical resilience
 - 1) Family health (1 indicator)
 - 2) Availability of a fixed place/location to sleep (1 indicator)
- c. Economic resilience
 - 1) Family income (2 indicators)
 - 2) Child education financing (2 indicators)
- d. Socio-psychological resilience
 - 1) Family harmony (2 indicators)
- e. Socio-cultural resilience
 - 1) Social closeness (1 indicator)
 - 2) Religious obedience (1 indicator)

First, the Foundation of Legality and Family Integrity. A family has a high resilience if it is built on a strong pillar in the form of a legal marriage according to the applicable positive law.²³

The first variable, Legal Basis. This variable is measured based on two indicators, namely the legality of marriage and the legality of birth. Unlawful marriages according to applicable law can cause the rights of wives and children to not be fulfilled so that they can become obstacles in achieving family welfare and resilience. In addition, having a birth certificate is one of the proofs that the right to have an identity as a child has been fulfilled. Legal evidence regarding the status and events of a person's birth is stated in the

²³ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 15.

presence of a birth certificate issued by the Office of Population and Civil Registration.

The second variable, Gender Partnership. This variable is measured based on four indicators, family togetherness, husband and wife partnership, financial management transparency, and family decision-making. Gender Partnership is equal and fair cooperation between husband and wife and children, both boys and girls in carrying out all family functions through the division of work and roles.²⁴

Gender Partnerships in the family are also applied in the management of family finances. Although the wife is in control of the family finances, she must always communicate with her husband regarding the use of the money she manages so that it can strengthen the resilience of the family. In addition to financial management transparency, family decision-making is also an indicator of family resilience. Even though the husband acts as the head of the family, in carrying out his duties he must wisely accommodate the suggestions and opinions of his partner to strengthen the resilience of the family.²⁵

The Second, Physical Resilience. With the physical ability of family members which is reflected by the presence of a healthy body and free from various diseases and weaknesses, the family will have a high level of family resilience.

²⁴ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 16.

²⁵ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 17.

The first variable, Family Health. This variable is measured based on one indicator, namely freedom from chronic disease or disability. Healthy people have more potential to be able to build strong family resilience. On the other hand, the presence of chronic disease or functional difficulties suffered by a person can be an obstacle to carrying out roles and functions in the family so that it can weaken the resilience of the family.²⁶

The second variable, The Availability of a Fixed Place/Location for sleeping. This variable is measured based on one indicator, namely the availability of a fixed location for sleeping. Heads of families and spouses who have separate bedrooms with children and other family members have the potential to have better sleep quality. Good quality sleep will be able to increase their physical endurance so that they can carry out their respective roles and functions in family life.

Third, Economic Resilience. The level of family economic welfare is described by the family's ability to meet various family needs to carry out their lives comfortably and sustainably. And the continuity of family life will be guaranteed when the family always has a sufficient amount of income.²⁷

The first variable, Family Income. This variable is measured based on two indicators, namely the income per capita of the family and the adequacy of family income. Family income in terms of family resilience is prioritized on the adequacy of family income. This means that families who have a

²⁶ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 18.

²⁷ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 19.

perception that their income is sufficient or more than sufficient to meet the needs of daily life are expected to have better economic resilience.

The second variable, Children's Education Financing. This variable is measured based on two indicators, namely the ability to finance children's education and the continuity of children's education. Families that are able to finance their children's education until they can complete 12 years of education are considered more economically resilient, so they have the potential to have strong family resilience.²⁸

Fourth, Psychological Social Resilience. A family can be called as having good psychological social resilience if the family is able to cope with various non-physical problems such as positive emotional control, husband's concern for his wife, and satisfaction with family harmony.²⁹

The first variable, Family Harmony. Family harmony is closely related to family psychological resilience, so family harmony is one of the important variables in preparing psychological social resilience in the family.

The attitude of anti-violence against women is one indicator of family harmony. Violence against women is any act that causes physical, sexual, or psychological harm or suffering to women, including threats of certain acts such as arbitrary deprivation of liberty.³⁰

²⁸ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 19

²⁹ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 20.

³⁰ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 102.

Families that treat women in violent ways will reduce the level of family harmony which has an impact on poor family resilience, so that anti-violence attitudes against women must be instilled in every individual from an early age so that women are no longer victims of violence due to cultural practices in society.³¹

Anti-violent behavior towards children is the second indicator of family harmony. As the first environment faced by children, parenting in the family is very influential in the growth and development of the child's personality. Three parenting patterns apply in society according to Fahrizal Effendi quoted by researcher from the 2016 Family Resilience Development book, as follows: (1) Permissive Parenting, parenting that applies freedom, where every child has the right to determine what he will do and parents provide facilities according to what the child wants. (2) Democratic Parenting, parenting that applies democratic values in the family. Children are respected for their rights by parents and parents apply rules that must be obeyed by children as long as they do not burden the child. and (3) Authoritarian Parenting, parenting that upholds the power of parents in educating their children, where parents apply strict rules with sanctions and children must obey. In this parenting pattern, a child is not allowed to get his rights.³²

³¹ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 103.

³² Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 106.

Each parenting style applied by the parents has its strengths and weaknesses depending on the culture, tradition, and the existing community environment. However, often parents in educating children apply punishments that cause the children to suffer physically and psychologically. Whereas every child should have the right to live, grow, develop, participate and receive protection from violence and discrimination.³³

The variable above is appropriate with the concept which states that family harmony has an important role in maintaining the balance of human life because the family is the smallest unit in the social system in society which has an important role as a place for children to socialize and build relationships with their environment at an early age.

Fifth, Socio-Cultural Resilience. Socio-cultural resilience is one of the dimensions that describe the level of family resilience from the point of view of family relationships in the surrounding social environment.³⁴

The first variable, Social Closeness. As social beings, everyone must have a desire to establish social relationships with other people. Family social resilience can be reflected in the condition of the family that has social relations between families in a closely developed society. Social relations that are routinely carried out in a community will have an impact on the establishment of social closeness between community members.³⁵

³³ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 111.

³⁴ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 21.

³⁵ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 120.

Measurement of social closeness will be proxied by individual awareness to participate in social activities in the environment around the individual's residence. This participation can be seen from the willingness of individuals to attend, be involved, and participate directly in social activities (such as social gatherings, sports, arts, etc.).³⁶

The second variable. Religious Obedience. One of the characteristics of strong family resilience is the obedience of family members to worship according to their beliefs. Religious obedience can be seen from the routine of worship, whether carried out personally (directly between the individual and his God) or collectively (communal). Religious obedience can be in the form of individual awareness to participate in religious activities in the environment around their residence based on the individual's willingness to attend, be involved, and participate directly in religious activities in their neighborhood.³⁷

Mental and spiritual conditions and the application of religious values are the basis for achieving a quality family that can lead to the formation of a prosperous family. Households who are obedient to worship are considered to have better religious obedience so that they have the potential to have stronger family resilience.

³⁶ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 120.

³⁷ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 123.

2. Rights and Protections of Children with Disabilities

According to the language, children are the second heredity as an outcome of the relationship between a man and a woman. In the preamble of the Legislation (UU) of the Republic of Indonesia Number 23 of 2002 about Child Protection, it is stated “Indeed, children are a mandate and gift from God Almighty, who has inherent in the dignity and standards as a human beings completely”. And more explained, “that children are buds, potentials, and young generations who continue the ideals of the nation's struggle, have a strategic role, and have special features and characteristics that ensure the continuity of the existence of the nation and state in the future”.³⁸ Therefore, in the future every child is can take on these responsibilities, they need to get the widest possible opportunity to grow and develop optimally, both physically, mentally, socially, and with noble character.³⁹

Children also have a strategic role in the Indonesian constitution which is expressly stated in Article 28B of the 1945 Constitution of the Republic of Indonesia (UUD) that every child has the right to survive, grow, and develop as well as protection from violence and discrimination. And these regulations need to be followed up by making government policies to protect children.

Every child, including children with disabilities, has equal rights. According to the National Commission for Child Protection (2009) cited by

³⁸ Legislation of Republic Indonesia Number 23 of 2002 About Child Protection

³⁹ M. Nasir Djamil, *Anak Bukan Untuk Dihukum*, (Jakarta: Sinar Grafika, 2013), 08.

Gabriela Chrisnita Vani et al. In their journal, there are four basic rights that must be obtained by children, among others:⁴⁰

- a. The right to a more decent life. For example, the right to parental love, exclusive breastfeeding, birth certificates, and so on.
- b. The right to grow and develop. For example, decent education, rest, eating nutritious food, studying, playing, and others.
- c. The rights of protection. For example, being protected from domestic violence, sexual harassment, crime, work that is appropriate for adults, and so on.
- d. The right to participate. Every child has the right to express an opinion, has the right to have an opinion in a family discussion, has the right to complain, to choose education according to interests and talents, and so on.

The term disability is known to the public as someone who has a different ability. That term is mostly defined as individuals who have lost their body structures such as legs/hands, visual impairment, hearing disorders, cerebral palsy, and so on. According to the Big Indonesian Dictionary, as quoted by researcher from the journal written by Anisza Eva Saputri, et al., it defines people with disabilities as people who have (suffered) something or inability.⁴¹

⁴⁰ Gabriela Chrisnita Vani, Santoso Tri Raharjo, dan Eva Nuriyah Hidayat, "Pengasuhan (Good Parenting) bagi Anak dengan Disabilitas," *Prosiding KS: Riset & PKM*, vol. 2, no. 1(2015): 100-101 <https://jurnal.unpad.ac.id/prosiding/article/view/13263/6103>

⁴¹ Anisza Eva Saputri, Santoso Tri Raharjo, dan Nurlina Cipta Apsari, "Dukungan Sosial Keluarga Bagi Orang Dengan Disabilitas Sensorik," *Prosiding Penelitian & Pengabdian Kepada Masyarakat*, vol. 6, no. 1(2019): 65, <https://doi.org/10.24198/jppm.v6i1.22783>

The term “Persons with Disabilities” became known when the enactment of Legislation (UU) Number 8 of 2016 about Persons with Disabilities on April 15, 2016 (hereinafter referred to as the Legislation (UU) on Persons with Disabilities) replaces the term Defect Person used in Legislation Number 4 of 1997 about Defect Person. The definition of disability is defined in Article 1 paragraph 1 of the Legislation (UU) on Persons with Disabilities as: "everyone who has physical, intellectual, mental, and/or sensory limitations for a long period who in interacting with the environment may encounter obstacles and difficulties to participate effectively with other citizens based on equal rights."⁴² The term “persons with disabilities” has a broader meaning and contains inclusive values that are consistent with the spirit of Indonesian legal reform and the substance of the Convention on the Rights of Persons with Disabilities (CRPD) which has been agreed to be ratified by the government of Indonesia and it was enacted as Legislation (UU) of Indonesia in 2011.⁴³

Furthermore, Law No. 8 of 2016 Concerning Persons with Disabilities regulates the rights of persons with disabilities, specifically in Article 5 paragraph (3), in accordance with the specifics of their conditions and needs. Children with disabilities have the right to special protection from discrimination, neglect, abuse, exploitation, sexual violence, and crime, as

⁴² Alia Harumdani Widjaja, Winda Wijayanti, dan Rizkisyabana Yulistyaputri, “The Protection of the Rights of Persons with Disabilities to Work and to Earn a Humane Livelihood,” 198, <https://doi.org/10.31078/jk1719>

⁴³ Akhmad Sholeh, “Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia,” *Palastren*, vol. 8, no. 2(2015): 301, <http://dx.doi.org/10.21043/palastren.v8i2.968>

well as the right to receive family care or a substitute family for optimal growth and development, the right to protect their interests in decision making, to treat children humanely in accordance with their dignity and rights, to have special needs fulfilled, to be treated equally with other children in order to achieve social integration and individual development, and the right to receive social assistance.⁴⁴

Apart from being regulated by law, Islam also regulates the rights of children with disabilities. Islam views children with disabilities as human beings who have the right to grow and develop in the midst of families, communities and nations. They have the same right as other children to an education.⁴⁵ In the test that Allah gives to every parent, the goal is for parents to always remember Allah by keeping the trust that Allah has given to get His mercy. According to the Quran:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Your wealth and your children are but a trial, and Allah has with Him a great reward.” (at-Taghabun [64]: 15)⁴⁶

Humans, as social beings, are always in need of other people's company, especially children with disabilities and their families. Different abilities, on the other hand, will usually result in abnormalities in adaptation to the environment. In general, the public will perceive them as unemployed,

⁴⁴ Article 5 Paragraph 3 Legislation of Republic Indonesia Number 8 of 2016 About Person with Disability

⁴⁵ Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus*, (Yogyakarta: Psikosain, 2016), 1.

⁴⁶ Sahih Internasional, https://quranenc.com/id/browse/english_saheeh/64#15

and this perception has the potential to have a significant impact on the development of their social function. In this case, social support is essential for families with disabled children to overcome psychological stress during difficult and stressful times. For example, by expressing empathy and concern, we can provide emotional support. Then provide esteem support such as encouragement, support, or approval of the individual's ideas or feelings. Then, can also provide instrumental support, which is the provision of something in the form of tangible aid or instrumental aid. And also by providing informational support, which is support given in the form of information, direct advice, or feedback about the individual's condition, as well as advice on what he should do.⁴⁷

According to the classification, persons with disabilities are classified into three types, there are physical, non-physical, and multiple disorders. Physical disorders are classified as visual impairment, physical disability, hearing disorders, or speech impaired. Non-physical disability classified as mental retardation, autism, and hyperactivity. And the category of multi-disability, who suffer from more than one type of disability.⁴⁸

⁴⁷ Anisza Eva Saputri, Santoso Tri Raharjo, dan Nurlina Cipta Apsari, "Dukungan Sosial Keluarga Bagi Orang Dengan Disabilitas Sensorik," 67-68, <https://doi.org/10.24198/jppm.v6i1.22783>

⁴⁸ Akhmad Sholeh, "Islam dan Penyandang Disabilitas: Telaah Hak Aksesibilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia," 303, <http://dx.doi.org/10.21043/palastren.v8i2.968>

CHAPTER III

METHOD OF RESEARCH

The research method is a systematic way to answer the problem being studied, the characteristics of the scientific method are as follows: the method must be critical and analytical, the method is logical, objective, conceptual and theoretical.⁴⁹

A. Types of Research

In this thesis, the researcher uses a type of field research which is also called a case study which studies the background of the current situation and position intensively, as well as the environmental interactions of certain social units. This case research is an in-depth study of the family life of parents with disabled children, whose research result provide a board overview of the resilience of family with disabled children.

B. Research Approach

This study uses a qualitative approach, which is research that produces descriptive data in the form of written or spoken words from people and observable behavior with the aim of this research being able to systematically, factually, and accurately describe the facts and characteristics of the population. The researcher uses the descriptive analysis method to analyze the data that has been collected and processed through data processing techniques. The descriptive

⁴⁹ Jonathan Sarwono, *Metode Penelitian Kualitatif dan Kuantitatif*, (Yogyakarta: Graha Ilmu, 2006), 15.

analysis method is one of the methods of data analysis by describing real facts according to the object of study.⁵⁰ In addition, this research uses deductive reasoning patterns to analyze data that has been collected and processed by researcher. A deductive reasoning pattern is a method of data analysis by describes the data obtained in general to draw specific conclusions.

C. Research Location

The research location is the place or area that will be used as the research subject. In this study, the researcher took the place of research at the Kartika Mutiara Foundation, which is located at the office hall of Military Sub-District Command (*Koramil*) of Pakisaji, RT 10 RW 02 No. 31 Malang Regency. Where this Foundation protects children with disabilities to get the right to education.

D. Data Sources

The source of data in a study is the subject of data that can be obtained. The data sources of this research consist of two types of data sources, among them:

1. Primary Data

Primary data sources are data obtained directly from research subjects or the first source by using measurement tools or direct data collection tools on the subject as a source of information sought.⁵¹

⁵⁰ Sugiyono, *Metode Penulisan Kuantitatif dan Kualitatif dan R&D*, (Bandung: Alfabeta, 2008), 225.

⁵¹ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1999), 91.

In this case, the primary data source that the researcher uses is direct data obtained from interviews and documentation of researcher with several parents who have children with disabilities at the Kartika Mutiara Foundation in Pakisaji Malang, the chairman and also the adviser of the Kartika Mutiara Foundation in Pakisaji Malang as information providers regarding several questions.

Table 3. 1

List of Informants

No.	Name	Academic Background	Age at Marriage	Marriage Age	Profession	Type of Child Disability
1.	Mr. TDP	Bachelor Degree	-	-	Village Leadership NCO (<i>Babinsa</i>)/ Adviser at Kartika Mutiara Foundation	-
2.	Mrs. KS	Elementary School	20 th	10 th (1995-2005)	Micro-Enterprise (UMKM)	Physical Disability
3.	Mrs. NN	SHS	20 th	29 th (1993-2022)	Private Employee	Mental Retardation and Cerebral Palsy
4.	Mrs. IW	Elementary School	22 nd	10 th (1989-1999)	Micro-Enterprise (UMKM)	Mental Retardation
5.	Mrs. IS	JHS	18 th	38 th (1984-2022)	Housewife	Two children with

						Autism
7.	Mr. NG	JHS	28 th	21 st (2001- 2022)	Micro- Enterprise (UMKM)	Mental Retardation (Hydroseph alus)

2. Secondary Data

Secondary data sources are data that is not obtained directly by researcher but obtained from other parties, for example in the form of reports, books, research journals, articles, and scientific magazines related to research problems. In this study, the sources of secondary data are several Legislations (UU), Government Regulation (PP), including The Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013, books including the Family Resilience Development book of 2016 published by the Ministry of Women Empowerment and Child Protection, research journals, and various documents that will complement the results of the interviews obtained and relevant to the topic the researcher discusses.

E. The Technique of Data Sources Collection

The data collection method is a systematic and standard procedure to obtain the required data. To obtain accurate data, researcher used several data collection methods, including the following:

1. Interview Method

Data collection techniques are carried out by direct or indirect interviews between two or more people. The interview is one method of

collecting data using communication through contacts or personal relationships between data collectors (interviewers) and data sources (resources).

In this study, interviews were conducted with competent parties related to the research. That is about the resilience of the families of parents who have children with disabilities. These include parents who have disabled children at the Kartika Mutiara Foundation in Pakisaji Malang the chairman and also the adviser of the Kartika Mutiara Foundation.

2. Observation

Observation is a data collection technique that is carried out by looking at the daily activities of the people being observed or used as a source of research data. In this study, researcher observe directly how is the daily lives of families of parents with disabled children.

3. Documentation

Documentation is a record of events that have occurred, the documentation can be in the form of writing or pictures. As a complement to the observation and interview methods in this study, researcher provide sources from documents, books, scientific journals, newspapers, magazines, websites, and others. In practice, the researcher also collects some supporting information such as the profile of the Kartika Mutiara Foundation in Pakisaji Malang, recordings, and also some picture evidence during the interview.

F. Data Processing Method

The data processing method describes the processing procedure and data analysis by following the approach taken. The method that the researcher uses is a qualitative method, so that the data processing method is carried out by describing the data using regular, coherent, logical, non-overlapping, and effective sentences, so that it can be easier to understand and interpret the data. Among them go through several stages: editing, classifying, verifying, analyzing, and concluding.

1. Editing

Editing is investigating the data obtained, especially from the completeness of answers, readability of writing, clarity of meaning, suitability, and relevance to other data. In this study, researcher carry out the editing process of the results of interviews with parents who have disabled children at the Kartika Mutiara Foundation, the chairman, the adviser and included several references that researcher use to complete this research.

2. Classifying

Classifying is the process of grouping all data either from the results of interviews with research subjects or direct observations and recordings in the field. All of the data obtained is read and studied in-depth and then classified as needed, so that the data that has been obtained is easy to read and understand, as well as provide objective information needed by researcher. Then the data is sorted into which parts have similarities based on data obtained during interviews and data obtained through references.

3. Verifying

Verifying is the process of checking data and information obtained from the field to get an acknowledgment of the validity of the data, so that it can be used in research. Then, the next process is to reconfirm by submitting the data obtained to the research subjects. It is used to ensure that the data obtained is completely valid and there is no manipulation.

4. Analysis

The next data processing method is the analysis process to obtain conclusions, the analysis here regulates the systematics of interview and observation materials, then interprets them and produces new thoughts, opinions, and theories. In this study, the researcher used descriptive analytical techniques, the researcher attempted to describe and provide an overview of the facts encountered related to the resilience of parents with disabled children.

5. Concluding

The next step is the conclusion, which is the last step in the data processing that explains the whole or the essence of an idea or research. This conclusion will become data related to the object of research that will be carried out by the researcher. This is known as concluding, which is a conclusion on data processing consisting of the four previous processes: editing, classifying, verifying, concluding.

CHAPTER IV

**A JURIDICAL ANALYSIS OF FAMILY RESILIENCE FOR PARENTS
WITH DISABLED CHILDREN AT KARTIKA MUTIARA FOUNDATION
IN PAKISAJI MALANG**

A. Description of Research Location

1. History of the Kartika Mutiara Foundation

The establishment of this foundation was motivated by the anxiety of Sergeant TDP, the Village Leadership NCO (*Babinsa*) of Pakisaji, when visiting the houses of residents in Pakisaji District in 2017. Sergeant TDP met many children with disabilities, the majority of whom had not received the attention of the government or the surrounding environment. Many of them are unable to obtain an education due to economic factors as well as parental concern for their children's future. Furthermore, many of them isolate themselves from society due to shame or trauma, as they are frequently mocked and ignored by society.⁵²

Sergeant TDP was moved by this anxiety and took the initiative to collect data on persons with disabilities along with other Village Leadership NCO in the Pakisaji Koramil area. The results of the survey had identified 179 people living in Pakisaji who were disabled. Data in this regard will be forwarded to the Commander of Military sub-District Command (*Danramil*) Pakisaji as soon as possible in order to assist people with disabilities.

⁵² Mr. TDP, interview, (Pakisaji, 07 Desember 2021)

The report from the Village Leadership NCO (*Babinsa*) of Pakisaji to the Commander of Military sub-District Command (*Danramil*) of Pakisaji was followed up on by approaching people with disabilities and parents with disabled children then giving them directions, so that they did not isolate themselves from the community. Furthermore, they collaborate to raise funds that are distributed in the form of money, basic necessities, wheelchairs, hearing aids, and other items to assist people with disabilities.⁵³

Following numerous social service activities, the Sergeant TDP took the initiative to establish a disability foundation to provide free educational facilities, skill trainings, and a place for them to learn to socialize with other residents. So, on 27 January 2018, this foundation was officially established under the name Kartika Mutiara, based on the agreement of representatives of disabled people and several parents with disabled children, as well as with the permission of the Commander of Military sub-District Command (*Danramil*) of Pakisaji, head of sub-district Pakisaji, and head of the district police of Pakisaji.

The name Katika Mutiara was a suggestion from Sergeant TJP, which combines the words Kartika, which means star in the TNI-AD motto "Kartika Eka Paksi," and Mutiara, which is defined as valuable items originating from the seabed and stored in a shell. It is hoped that by giving the name Kartika Mutiara, children with disabilities in this foundation who have been

⁵³ Mr. TDP, interview, (Pakisaji, 07 Desember 2021)

considered one eye (mocked and ignored) by society will be able to develop their potential and become useful children for the community..⁵⁴

2. Profile of Kartika Mutiara Foundation

Kartika Mutiara is a social and humanitarian foundation initiated by Indonesian National Army (*TNI*) at Military Sub-District Command (*Koramil*) of Pakisaji in 2017 and officially inaugurated on January 27, 2018. The foundation is located at RT 10 RW 02 No. 31 Malang Regency, in the office hall of the Military Sub-District Command (*Koramil*) of Pakisaji. This foundation aim to uniting children with disabilities from underprevillege families by providing them with the right to an education and providing a forum for them to socialize with other disabled friends.

Since its inception in 2018, the Kartika Mutiara Foundation has served 179 students with disabilities, with the number of students fluctuating until 2022. Currently, the Kartika Mutiara Foundation has approximately 73 students with various limitations and levels, ranging from mental retardation, speech impaired, physical disability, hearing disorders, visual impairment, multy-disability, cerebral palsy, down syndrome, and autism.

Table 4.1

Classification of Disabilities at the Kartika Mutiara Foundation

No.	Type of Disability	Male	Female	Total
1.	Mental Retardation	16	17	33
2.	Speech Impaired	3	4	7

⁵⁴ Mr. TDP, interview, (Pakisaji, 07 Desember 2021)

3.	Physical Disability	4	2	6
4.	Hearing Disorders	1	2	3
5.	Visual Impairment	0	1	1
6.	Multi-disability	1	1	2
7.	Cerebral Palsy	5	9	14
8.	Down Syndrome	1	2	3
9.	Autism	1	3	4
Total:		32	41	73

In terms of organizational structure, Sergeant TDP, as a pioneer, serves as the foundation's adviser. Furthermore, this foundation includes parents with disabled children who are deemed capable of managing the foundation, from the chairman to division members. The Kartika Mutiara Foundation does not have a special teacher because it lacks a central fund to pay for such services. As a result, the teaching staff of this Foundation are parents of children with disabilities who have experience caring for their own children with special needs, as well as education volunteers in Pakisaji District and students who participate in Social Action Internship for Advanced University Students (KKN) activities.

Table 4.2

Management Structure of the Kartika Mutiara Foundation

No.	Name	Academic Background	Profession	Position at the Foundation
1.	Tri Djoko Purwanto, S.S	Bachelor Degree	TNI-AD	Village Leadership

				NCO (<i>Babinsa</i>) & Adviser
2.	Herman Daeng Wella	SHS	TNI-AD	Village Leadership NCO (<i>Babinsa</i>) & Adviser
3.	Nayun Nuriasih	SHS	Private Employee	Chairman- Teacher
4.	Khosiah	Elementary School	Micro-Enterprise (UMKM)	Vice Chairman- Teacher
5.	Supiati	JHS	Micro-Enterprise (UMKM)	Secretary- Teacher
6.	Hosiah	Elementary School	Tailor	Treasurer- Teacher
7.	Endang	SHS	Private Employee	Social Division- Teacher
8.	Nyamining	Bachelor Degree	Private Employee	Education Division- Teacher
9.	Insiroh N	JHS	Private Employee	Equipment Division- Teacher
10.	Agustining	SHS	Micro-Enterprise (UMKM)	Business Division- Teacher

Teaching and learning activities are held three times a week at the Kartika Mutiara Foundation, on Saturdays, Tuesdays, and Thursdays from 2.00 PM to 05.00 PM. Learning to read, write, count, color, and train children's creativity by carving soap or making splashed batik are all routine activities. Furthermore, students, particularly those with mild mental

disabilities, are taught how to cultivate catfish and goats obtained through Social Agency.

In an organization or foundation, the vision and mission have a very important role, because they serve as a reference for each program to ensure proper implementation. Similarly, the Kartika Mutiara Foundation, which protect children with disabilities, has a vision, mission, and goals. Among them are:

a. Vision

Together, we can raise the dignity, worth, and degree of people with disabilities so that they are equal with other Indonesian citizens.

b. Mission

- 1) Creating a person who trusts and fears God Almighty
- 2) Creating brotherhood by uniting the goals, ideas, and ideas of fellow members
- 3) Providing education and skills
- 4) Developing a self-sufficient personality
- 5) Provide a sense of security, comfort, and peace in order to create a sense of happiness
- 6) Improving one's standard of living and well-being in order to achieve the goal of future success and happiness.

c. Primary Goal

- 1) Get closer to God Almighty because of less than perfect physical conditions

- 2) Obtain happiness
- 3) Keep communication and friendship going
- 4) Members assist one another
- 5) Create self-reliance
- 6) Obtain equality of opportunity and equality in society and government.

B. Family Life of Parents with Disabled Children at the Kartika Mutiara Foundation

Kartika Mutiara Foundation currently has 73 members with various physical and non-physical disabilities. among them mental retardation, speech empaiired, physical disability, hearing disorders, visual impairment, multi-disability, cerebral palsy, down syndrome, and autism. Because of their limitations, they are unable to carry out activities that most people do.

According to Mr. TDP as Village Leadership NCO (*Babinsa*) at Military Sub-District Command (*Koramil*) of Pakisaji, as well as the Kartika Mutiara Foundation's adviser, they come from underprivileged families who are vulnerable to shocks such as malnutrition and economic problems. Children with disabilities are frequently ridiculed by surrounding environment. Their limited communication skills also make it difficult for them to blend in with other people. As a result of their lack of confidence, families with disabled children prefer to confine them to their homes.

“Anak dengan berbagai jenis disabilitas itu kami himpun disini, agar mereka bisa bersosialisasi dengan teman-teman sesama disabilitas. Kalau di rumah ibunya gak tega membiarkan anaknya bermain dengan teman-temannya karena takut diejek. Mereka kebanyakan gak diterima di masyarakat, karena kan mereka

berbeda dengan orang normal, dan mereka juga sulit diajak komunikasi.”⁵⁵

“We provide shelter for children with various types of disabilities so that they can socialize with other disabled children. At home, the mother cannot bear the thought of her child playing with her friends for fear of being mocked. They are generally not accepted in society because they differ from ordinary people, and they are also difficult to communicate with.”

Furthermore, Mr. TDP explained that the presence of disabled children in the midst of poor economic conditions and a toxic environment has the effect of undermining the resilience of their families. On average, children with disabilities do not have access to educational opportunities. Aside from economic factors, the education of parents is also low. As a result, they believe that education is unimportant, particularly for children with disabilities. Some of them even refuse to provide educational opportunities for their children because they believe that because of their disabled children, they will have no future. As a result, the presence of the Kartika Mutiara Foundation plays a role in educating parents to be able to maintain the resilience of their families by always being patient and not giving up in educating and caring for children, in addition to providing free educational facilities for children with disabilities.

“Di Yayasan ini kami beri mereka fasilitas pendidikan dan kami ajarkan berbagai keterampilan. Rata-rata mereka gak bisa sekolah, selain karena gak ada biaya juga karena ada orang tua yang berpendapat bahwa ‘anak disabilitas itu gak punya masa depan. Anak yang normal saja belum terjamin masa depannya, apalagi yang disabilitas.’ Padahal sebenarnya setiap anak itu punya kemampuan yang berbeda-beda, tinggal kita mau membantu mereka mengembangkan bakatnya atau tidak.”⁵⁶

“We provide educational facilities and teach a variety of skills through this Foundation. They are unable to attend school on average, not only due to a lack of funds, but also because some

⁵⁵ Mr. TDP, interview, (Pakisaji, 07 Desember 2021)

⁵⁶ Mr. TDP, interview, (Pakisaji, 07 Desember 2021)

parents believe that children with disabilities have no future.' Even normal children have no guarantee of a future, let alone those with disabilities.' When, in fact, every child has different abilities, it's just a matter of whether we want to help them develop their talents or not.”

1. Aspects of Legality

The determination of the basic dimensions of legality is based on the idea that a strong pillar in the form of a legal marriage according to positive law in force in this country will provide the family with a high level of resilience.⁵⁷ Increased household awareness of population administration will make it easier for the government to register families receiving social donations.

All informants from parents with disabled children stated that they had legal marriages granted by the Office of Religious Affairs (*KUA*). The marriage is performed legally, that is, it meets the pillars and conditions, and it is performed in front of a Marriage Registrar, the legality of which can be proven by the possession of a husband and wife's marriage book. However, in terms of birth legality, several children have only received birth certificates in the last two years, and there are even family members of parents with disabled children who do not yet have birth certificates. Mrs. IW said it:⁵⁸

“Dulu saya nikahnya di KUA, buku nikah juga masih saya simpan meskipun suami sudah pergi meninggalkan saya. Dari ketiga anak saya, anak pertama dan kedua saya punya Akta Kelahiran. Anak ketiga yang disabilitas ini gak punya, karena punya Kartu Keluarga ganda. Punya Kartu Keluarga ganda itu karena saat anak ketiga saya masih dalam kandungan, suami saya meninggal, sampai saat ini kami belum resmi cerai dan ditempat tinggal suami yang sekarang

⁵⁷ Badan Pusat Statistika Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 15.

⁵⁸ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

dia membuat Kartu Keluarga sendiri. Jadi saya punya Kartu Keluarga, suami saya juga punya.”

“I used to get married at the Office of Religious Affairs (KUA), and even though my husband left me, I still have the marriage book. My first and second children have birth certificates. This third disabled child does not have one because he has a double Family Card (KK). Having a double Family Card (KK) is because my husband ran away while my third child was still in the womb; we haven't officially divorced yet, and where the husband now lives, he makes his own Family Card (KK). So I have a Family Card (KK), and my husband does as well.”

Regulations relating to the legality of marriage, such as requiring the public to register their marriages, are in place to demonstrate the truth of the marriage that has occurred; as proof of the legality of the marriage, a book of marriage will be given to each couple.⁵⁹

Furthermore, Mrs. IW stated that she had intended to divorce her husband in order to fix her family card so that her third child could obtain a birth certificate. However, this did not occur because Mrs. IW felt guilty about her children after learning that their parents had divorced. Aside from that, Mrs. IW remains hopeful that her husband will be reunited with his family one day.

In contrast, Mrs. IW's family's child does not have a Birth Certificate due to the case of dual Family Cards, Mrs. KS's two children have just received birth certificates, two years after the first disabled child became a member of the Kartika Mutiara Foundation. Mrs. KS's family has proof of a marriage

⁵⁹ Amrina Rosyada, Uswatun Khasanah, and Dahrul Muftadin, “Kajian Al-Maslahah Al-Mursalah Terhadap Pemenuhan Legalitas Perkawinan dan Kelahiran dalam Membangun Ketahanan Keluarga,” *al-Hukkam Journal of Islamic Family Law*, vol. 1, no. 2(2021): 117, <https://doi.org/10.28918al-hukkam.v1i2.4822>

book, which proves the legality of the marriage. according to KS's mother during the interview:⁶⁰

“Anak saya kan dua, anak pertama saya tunadaksa. Keduanya baru punya akta kelahiran dua tahun yang lalu dari Yayasan Kartika Mutiara. Saat itu Yayasan Kartika Mutiara menerima kunjungan dari Dinas Kependudukan dan Catatan Sipil yang membantu menguruskan Akta Kelahiran anak-anak disabilitas yang belum memiliki Akta Kelahiran. Dulu mau saya urus sendiri tapi masih males.”

“I have two children, one of whom has physical disability. They only received Kartika Mutiara Foundation birth certificates two years ago. At the time, the Kartika Mutiara Foundation was visited by the Department of Population and Civil Registration, which assisted in the arrangement of birth certificates for children with disabilities who did not have them. I used to want to look after myself, but I'm still a slacker.”

Furthermore, Mrs. NN also had to deal with the case of legality of birth.

Except for Mrs. NN, every member of Mrs. NN's family has a birth certificate.

During the interview, Mrs. NN explained:⁶¹

“Kalau buku nikah ada, kalau Akta Kelahiran semua anak saya punya, suami saya juga punya, tapi saya sendiri tidak punya karena sama orang tua gak diuruskan. Tapi saya punya KK dan KTP. Jadi saya belum ada inisiatif untuk mengurus Akta Kelahiran karena saya rasa itu tidak terlalu penting.”

“I have a marriage book, birth certificates for all of my children, and my husband has one as well, but I don't have one because my parents didn't keep track of it. However, I have a Family Card and an Identity Card. So I haven't taken the initiative to take care of the Birth Certificate because I don't believe it's particularly important.”

Each individual is required to register his birth in order to know and make it easier to find a bright spot on the status of a child, and proof of having a person's birth registered is having a birth certificate for each individual.⁶²

⁶⁰ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

⁶¹ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

2. Aspect of Gender Partnership

The gender partnership aspect is equal cooperation in carrying out family functions between husband, wife, and children, both boys and girls, normal children and disabled children. This can be measured through family togetherness, husband and wife partnership, financial management transparency, and family decision making.⁶³ The presence of disabled children in the informants' families caused the couples to pay more attention to the time they had to fulfill their daily needs as well as the time to care for the children. Especially taking care of children with disabilities who need special attention.

Mrs. IS, like the family's togetherness, spends special time with her children and is open to discussing family finances and dividing household tasks with them. Mrs. IS' husband works to support the family while Mrs. IS cares for the children at home. Mrs. IS is also required to devote more time to her two disabled children.

“Suami saya yang kerja, saya dirumah mengurus anak-anak. Kalau suami sudah pulang bekerja juga sering bercanda sama anak-anak. Saya yang mengurus pengeluaran dan pemasukan dari gaji suami dengan sepengetahuan suami. Saya tidak bekerja karena anak saya banyak, ada sebelas anak dan yang dua disabilitas. Jadi kalau saya ikut-ikutan kerja takutnya anak-anak saya, terutama anak disabilitas saya tidak terurus dengan baik.”⁶⁴

“My husband works, and I stay at home with the kids. When my husband gets home from work, he frequently cracks jokes with the kids. I manage my husband's expenses and income from his salary in a transparent manner. I don't work because I have a large family with eleven children, two of whom are disabled. So, if I participate

⁶² Amrina Rosyada, Uswatun Khasanah, and Dahrul Muftadin, “Kajian Al-Maslahah Al-Mursalah Terhadap Pemenuhan Legalitas Perkawinan dan Kelahiran dalam Membangun Ketahanan Keluarga,” 117, <https://doi.org/10.28918al-hukkam.v1i2.4822>

⁶³ Herien Puspitawati, *Fungsi Keluarga, Pembagian Peran, dan Kemitraan Gender dalam Keluarga*, (Bogor: PT. IPB Press, 2012), 5.

⁶⁴ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

in the work, I'm concerned that my children will not be properly cared for, especially my disabled children.”

Mrs. IS also explained that the number of children she has is a joint decision made by Mrs. IS and her husband. They decided not to participate in the Family Planning (KB) program even though she already has many children and two of them are disabled, they instead accept as many children as Allah would grant Mrs. IS's family.

*“Suami saya ndak pernah minta anak berapa-berapanya, setelah kelahiran kedua anak saya yang mengalami disabilitas pun saya tidak melakukan KB, diberi anak berapapun juga saya menerima asal mau merawat bersama-sama. Kalo kata orang-orang dulu anak itu kan rejeki. Rejekinya anak juga sudah diatur sama Allah.”*⁶⁵

“My husband never asked how many children he was given, Even though I have given birth to two children with disabilities, I still don't do Family Planning programs (KB), whatever number of children I was given, I accepted as long as I could care for them all together. The child's fortune has also been arranged by Allah.”

On the other hand, Mr. NG's wife spends more time with the children because his workplace is close to home, whereas Mr. NG works as a farm laborer from morning to evening. Nonetheless, Mr. NG can take his time taking his children to the mosque and teaching his children at night.

*“Saya kerjanya dari pagi sampai sore, jadi saya baru bisa kumpul bareng sama anak-anak itu pas maghrib, saya ajakin mereka shalat jamaah di masjid termasuk anak saya yang disabilitas. Walaupun ia menyandang tunagrahita tetapi ia juga harus diajarkan untuk melakukan kewajibannya sebagai seorang muslim. Sedangkan istri saya kan kerjanya bikin donat dan dijual didepan gang sini, jadi sudah sama anak-anak setiap waktu.”*⁶⁶

“I work from morning to evening, so I can only spend time with the child at sunset, I invite my children to go with me to pray at the mosque, including my disabled child. Even with his mental retardation, he must be taught to fulfill his Muslim obligations.

⁶⁵ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

⁶⁶ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

Then, my wife's job is to make and sell donuts in front of the alley, so the children are always the same.”

Furthermore, Mr. NG stated that the wife has complete control over financial management, including both the wife's own income and the husband's income. The wife is also very open about how she manages her finances.

“Gaji dari hasil pekerjaan saya itu saya berikan semua ke istri, biar istri yang ngatur pengeluarannya. Istri dapat untung berapa dari hasil jualannya juga bilang ke saya. Butuh biaya-biaya apapun juga dikomunikasikan sama saya dulu, seperti waktu anak kedua masih kecil kan sering keluar masuk rumah sakit dan istri yang mengurus biayanya, mau beliin anak apa-apa juga dikomunikasikan dulu sama saya. Jadi saya gak pernah bertengkar dengan istri karena masalah pengeluaran.”⁶⁷

“I give my wife my entire salary from my job and let her manage the expenses. She also told me how much profit she made from the sale. It takes any costs to be communicated to me first, such as when his second child was small, he frequently went in and out of the hospital and his wife took care of the costs, and if he wanted to buy any children, he also communicated with me first. As a result, I never argue with my wife about money.”

In contrast to Mrs. KS's family, she handles all household activities and manages her family's finances on her own because she divorced her husband. Mrs. KS works as a herbal drink distributor and oversees the Kartika Mutiara Foundation. Mrs. KS, despite her busy schedule of making herbal drinks and managing the foundation, is still able to set aside some time after work to spend with her children. When Mrs. KS has to go to work, the second normal child joins the first physically disabled child.

“Saya sudah ditinggal suami sejak anak kedua saya berusia dua tahun. jadi saat ini saya yang menjadi tulang punggung keluarga dengan menjadi penjual minuman herbal. Saya sudah bekerja semenjak hubungan saya dan suami baik-baik saja karena suami tidak memiliki pekerjaan tetap. Sejak kami dikaruniai anak pertama tunadaksa, suami saya tidak pernah meluangkan waktunya dan

⁶⁷ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

memberikan kasih sayang yang utuh kepada anak saya yang pertama, mungkin karena malu ya. Sikap tersebut berlanjut kepada anak saya yang kedua yang terlahir normal. Jadi anak-anak tidak pernah akrab sama ayahnya, akrabnya sama saya. Sebelum saya jualan saya sudah memandikan anak pertama dan menyiapkan makanan untuk keluarga. Waktu saya bekerja, saya berharap kalau suami dapat menjaga anak-anak dirumah, namun ternyata anak-anak ditinggal suami nongkrong bersama teman-temannya. Sehingga waktu saya tinggal bekerja, anak kedua yang membantu mengurus kakaknya dirumah.”⁶⁸

“My husband has been unfaithful to me since my second child was two years old. As a result, I am now the family's backbone by selling herbal drinks. I've been working since my husband and I are fine because he doesn't have a regular job. Since we were blessed with our first child who was a physicaly disabled, my husband never took the time and gave my first child his full attention, possibly because he was embarrassed. This attitude was carried over to my second child, who was born normally. As a result, the children have never met their father, but they are familiar with me. I had bathed my first child and prepared food for the family before I went to work. When I was working, I hoped that my husband would be able to care for the children at home, but he apparently left the children with his friends. So, while I was at work, the second child assisted in caring for her sister at home.”

The gender problem occurs from an imbalance in gender relations and is detrimental to one party, interfering with family life due to the gender gap. With the Indonesian nation still experiencing low HDI (Human Development Index) quality, stunted economic growth, low quality of education and health, high social problems, and poor quality of community welfare, the impact of the gender gap at the family level will extend to the macro level..⁶⁹

3. Aspect of Family Health

Health is a person's basic capital for living independently, developing themselves and their families, and living harmoniously in improving physical,

⁶⁸ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

⁶⁹ Herien Puspitawati. *Gender dan Keluarga: Konsep dan Realita Indonesia Edisi Revisi*, (Bogor: PT. Penerbit IPB Press, 2019), 40.

spiritual, and emotional well-being and happiness. Physical health can be defined as a physical state free of chronic diseases and disability disorders.

Each informant is parents who has family members with disabilities varies from mild to severe. Where disability is closely related to physical and mental health, making it difficult for people with disabilities to participate fully and effectively with other society based on equal rights.⁷⁰ Furthermore, some of the reactions of parents to learning that their child was born with a disability, such as shock, depression, anger, and embarrassment with the existing conditions, had the potential to affect family resilience.

As happened to Mrs. NN's family, two of her three children are disabled. Mrs. NN felt normal after giving birth to her second child because she was physically normal, and her mental retardation was discovered only after she entered first grade. Mrs. NN, on the other hand, was given another trial to raise a child with cerebral palsy after the birth of her third child. Mrs. NN was shocked and saddened at the start of her child's birth, but she was eventually able to accept and adapt to the child's condition.

“Anak saya tiga, yang pertama normal, yang kedua tunagrahita ringan, dan yang ketiga menderita cerebral palsy berat. Mereka menyandang disabilitas sejak lahir. Kata dokter karena saya menderita toksoplasmosis akibat memelihara kucing. Pas kelahiran anak kedua itu saya biasa saja mbak, kan memang fisiknya normal. Tapi saat saya sekolahkan di SD kok semakin kelihatan kalau sebenarnya dia memiliki keterbatasan intelektual. Jadi saya gak kaget, saya bisa menerimanya dengan baik. Tapi kok ternyata anak ketiga saya juga terlahir disabilitas cerebral palsy kategori berat. Saya jelas kaget dan nangis, saya pernah berpikir kenapa saya di berikan cobaan seberat ini. Tapi karena dukungan dari suami dan

⁷⁰ Anisza Eva Saputri, Santoso Tri Raharjo, dan Nurlina Citra Apsari, “Dukungan Sosial Keluarga Bagi Orang Dengan Disabilitas Sensorik,” 63. <https://doi.org/10.24198/jppm.v6i1.22783>

anak yang pertama alhamdulillah akhirnya saya bisa menerima dan menyayangi semua anak saya dengan sepenuh hati.”⁷¹

“My first child was born normal, my second was mildly mentally retarded, and my third had severe cerebral palsy. They have been disabled since birth. According to the doctor, the disorder was caused by toxoplasmosis, which I contracted while raising a cat. When my second child was born, I felt normal, and my child appeared to be physically normal as well. However, as my daughter continued through elementary school, it became clear that she had a mental retardation. So I'm not surprised, and I'm comfortable with her presence. But how come my third child was born with a severe form of cerebral palsy as well? Of course, I was shocked and cried, and I had no idea why I had been subjected to such a harrowing ordeal. But, thanks to the love and support of my husband and first child, I am finally able to accept and love all of my children wholeheartedly.”

More Mrs. NN confirmed that her second child was frequently mocked by her friends and neighbors, and she herself has been labeled as a person who receives *karma* for past mistakes. Mrs. NN has also tried various alternative treatments to help treat her third child, who has cerebral palsy, but all to no avail. Mrs. NN's third child showed no signs of health development at all.

“Saya sudah mengupayakan berbagai pengobatan untuk anak saya yang cerebral palsy, tapi semua sia-sia. Seluruh badannya tetap lumpuh, tidak mampu melakukan apapun. Kalau anak saya yang kedua kan tunagrahita, jadi masih bisa dilatih agar lebih mandiri. Anak kedua saya yang tunagrahita itu kalau keluar rumah selalu dibully teman-temannya karena tidak semua kegiatan yang dilakukan anak-anak normal seusianya dia bisa lakukan juga, dia kan kurang tanggap dalam berfikir. Saya sendiri juga sering dikatain orang-orang bahwa anak-anak disabilitas yang saya miliki itu karena karma di masa lalu.”⁷²

“I've tried everything for my daughter, who has cerebral palsy, but it's all been in vain. Her entire body remained paralyzed, unable to move. My second child, who has mental retardation, can still be taught to be more self-sufficient. She is constantly bullied by her friends when they play outside the house because not all activities performed by normal children her age can also be performed by her,

⁷¹ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

⁷² Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

and she is not responsive in thinking. People also frequently tell me that my children are born with disabilities as a result of past karma.”

Mrs. IS, who has eleven children, had a similar experience, and two of them have been diagnosed with autism since birth. It is certain that Mrs. IS was shocked at the birth of her child with a disability, Mrs. IS and his family can still accept his two autistic children well. Mrs. IS is also frequently labeled by neighbors as having disabled children as a result of an Allah-given curse. Not infrequently, the children of IS mothers who have autism are mocked by their friends.

“Saya punya sebelas anak, yang menderita autis itu anak yang keenam dan ke-sepuluh. Sampai-sampai ada orang yang mengatakan kalau saya memiliki dua anak disabilitas itu karena mendapatkan kutukan dari Allah atas dosa-dosa saya. Awal kelahiran anak-anak saya yang disabilitas saya nangis mbak, siapa yang gak kaget tiba-tiba di berikan cobaan seperti itu. Gak ada orang tua yang ingin punya anak disabilitas, tapi mau gimana lagi, semua kan hanya titipan dari Allah. Saya berusaha menerima dan merawatnya dengan baik. Ayah dan semua saudaranya juga menerima kehadiran anak saya yang autis dengan baik.”⁷³

“In a family of eleven, my autism children are the sixth and tenth. So some people believe that I have two disabled children as a result of God's punishment for my sins. I cried at the start of the births of my disabled children because who wouldn't be surprised to be given a child with such a condition? No parent wants to have a disabled child, but what can I do? Everything is a gift from God. I make an effort to accept and care for them. My husband and all of the children's siblings are also very accepting of the presence of my autism children.”

Furthermore, in terms of the presence of disabled family members, Mr. NG's family has a second child who has hydrocephalus, a condition characterized by an abnormally overly large baby's head caused by fluid

⁷³ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

buildup in the ventricular system of the brain.⁷⁴ Mr. NG's son also has slow thinking skills and is unable to focus on a single task. Mr. NG's son are frequently mocked by their friends due to his different conditions. As Mr. NG explained to the researcher:⁷⁵

“Anak kedua saya itu di diagnosa dokter menderita hidrosefalus, sejak bayi kepalanya lebih besar dibanding ukuran normal. Saya kaget saat itu, nangis gak berhenti-berhenti, merasa miris melihat keadaan anak saya yang seperti itu. Kata dokter itu gara-gara virus burung karena saya di rumah melihara burung, dan dokter menyarankan untuk operasi, tapi saya dan istri tidak setuju karena mahal dan resikonya terlalu besar. Akhirnya saya urus sendiri dan alhamdulillah sekarang sudah ada kemajuan, meskipun tidak sembuh tapi pertumbuhan badannya bisa sedikit mengimbangi pertumbuhan kepalanya. Kami sekeluarga menyanyanginya dengan sepenuh hati, kakaknya juga bisa menerima dengan baik. Tapi ya gitu mbak, kalau sama teman-temannya juga selalu dibully karena kepalanya lebih besar dari teman-teman lainnya tetapi dia diam saja.”

“The doctor diagnosed my second child with hydrocephalus because the baby's head was larger than normal. I was shocked, cried, and felt sad seeing my child's condition at the time. According to the doctor's statement, the disorder was caused by a bird virus because I was raising birds at home, and the doctor recommended surgery, but my wife and I denied. Surgery is prohibitively expensive, and the risks are too great. Finally, I took care of myself, and I am grateful because there has been progress; it is not completely healed, but the growth of his body can offset the growth of his head. We love him with all of our hearts as a family, and his brother can accept it as well. However, because his head is larger than normal, he is constantly bullied by his friends when they play together. However, when my son is bullied, he keeps quiet.”

According to the researcher's observations, Mr. NG's son was very active at the Kartika Mutiara Foundation, and even with his slow thinking

⁷⁴ Apriyanto, Rhonaz Putra Agung, and Fadillah Sari, “Hidrosefalus Pada Anak,” *JMJ*, vol. 1, no. 1(2013): 62 <https://media.neliti.com/media/publications/71161-ID-hidrosefalus-pada-anak.pdf>

⁷⁵ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

skills, he can color neatly and play the tambourine (*rebana*). Mr. NG explained in the interview:⁷⁶

“Kalau anak saya yang hidrosefalus ini diajari seperti anak sekolah formal gitu gak mampu, kalau dipaksa untuk berfikir keras dia akan demam. Tapi kalau diajari banjarian gitu nyantol, dia sukanya alat-alat musik, dia juga suka mewarnai. Alhamdulillah mbak, walaupun gak bisa belajar pelajaran-pelajaran umum tapi dia kreatif. Saya juga selalu menyemangatnya agar terus mengembangkan bakatnya.”

“My child, who has hydrocephalus, cannot afford to attend public school, and when he is forced to think hard, he develops a fever. However, if he is taught to play the tambourine “*rebana*”, he is easy to understand; he enjoys musical instruments and coloring. I am grateful that, but besides his inability to learn general subjects, he has a high level of creativity. I also always motivate him to keep improving his skill.”

From the various obstacles described above, The presence of disabled children can cause stressful situations for parents such as anxiety about the child's future, experiences of social stigma, limitations in social and career, awkward relationships with others, financial constraints, welfare and poor emotional, and lack of adequate service. This becomes a lifelong challenge that can have an impact on family resilience. Family resilience can be triggered by events such as a disease diagnosis, which creates its own obstacles and challenges in a family..⁷⁷ However, with communication barriers and challenges can be built through a communicative process that increases a person's ability to create a new normal that utilizes the power of stories, relationships, creativity in the family.

⁷⁶ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

⁷⁷ Olivia Alvira Aurellia and Maulana Rezi Ramadhana, “Komunikasi Orang Tua Yang Memiliki Anak Retardasi Mental dalam Membangun Ketahanan Keluarga di SLB Handayani Sukabumi,” *Jurnal Kesejahteraan Keluarga dan Pendidikan*, vol. 9, no. 1(2022): 3. <http://doi.org/10.21009/JKKP.092.01>

4. Aspect of The Availability of a Fixed Location for sleeping

Adequate sleep is needed as a form of protection from the organism to avoid negative effects on the body caused by a lack of sleep.⁷⁸ The availability of sleeping rooms certainly has a significant impact on the quality of good sleep. Families with separate bedrooms for children have a better chance of getting better sleep quality.

Every informant has their own bed, which is separate from their parents and siblings. However, not all children want to sleep in their rooms; some children prefer to sleep with their parents or siblings, such as Mrs. KS and Mr. NG's family; and there are families who prefer to sleep together outside the room despite having their own bedroom, such as Mrs. IS's family.

“Di rumah itu ada tiga kamar tidur mbak. Anak saya meskipun perempuan dua-duanya sudah memiliki tempat tidur sendiri , tapi mereka lebih senang tidur bersama, jadi kamar yang satu itu tidak terpakai. Jam tidur mereka juga sangat teratur, mereka tidak pernah tidur lebih dari jam 10 malam. Kalau tidur siang mereka jarang, karena anak saya yang tunadaksa kan setiap tiga kali dalam seminggu belajar di Yayasan Kartika Mutiara, sedangkan anak kedua saya kerja.”⁷⁹

“There are three bedrooms in the house. My two daughters already had their own beds, but they preferred to sleep together, so one room remained empty. My children's bedtimes are also very consistent; they never sleep past 10 p.m. They rarely take a nap, however, because my disabled child studies at the Kartika Mutiara Foundation three times a week, and my second child works.”

⁷⁸ Nindya Sekar Mayuri, et al., “Strategi Tidur Sehat Sebagai Upaya Pencegahan Terhadap Hipertensi Dini,” *Jurnal Inkofar*, vol. 1, no. 2(2017): 76. <file:///C:/Users/hp/Downloads/43-110-1-PB.pdf>

⁷⁹ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

Bed comfort and adequate sleep duration are important factors in meeting each individual's physical needs.⁸⁰ Especially for children with disabilities who need special attention in fulfilling their physiological needs, if physiological needs are not met properly, it has the potential to interfere with the daily activities of children with disabilities that affect the growth and development of children with disabilities in the future.

Mr. NG's second child, who suffers from hydrocephalus, chooses to sleep with his mother because he can't sleep alone, which is similar to what happened to Mrs. KS's family. In the interview, Mr. NG stated to the researcher:⁸¹

“Sudah saya buat kamar sendiri-sendiri mbak. Kakaknya sudah tidur sendiri, tapi adiknya ini gak bisa tidur kalau gak sama ibunya. Jadi ya saya yang ngalah untuk tidur sendirian. Saya mesti tidur duluan dibanding anak-anak karena kecapekan habis kerja dari pagi sampai sore, saya tidur itu sekitar jam setengah sepuluh biar besoknya saya gak lemes waktu kerja, sedangkan anak-anak saya biasanya jam 11 baru tidur.”

“I have made each bedroom. His older brother had slept alone, but his younger brother couldn't sleep unless he was in the presence of his mother. Because I'm tired from working from morning to evening, I always go to bed earlier than the kids, I go to bed around half past ten o'clock so I don't get tired at work the next day, whereas my boys usually go to bed at 11 p.m.”

Meanwhile, Mrs. IS's family chose to sleep outside the room with their eight children despite having their own bedroom because they felt sleeping

⁸⁰ Urip Meilina Kurniawati and Maemonah, “Analisis Hierarki Kebutuhan Maslow dalam Pembelajaran Daring Anak Usia Dasar: Analisis Jurnal Sinta 2 Sampai 6,” *Aladuna: Jurnal Pendidikan Dasar Islam*, vol. 8, no. 1(2021): 57. <https://doi.org/10.24252/auladuna.v8i1a5.20>

⁸¹ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

outside the room was more comfortable than sleeping in the room, as Mrs. IS explained during the interview:⁸²

“Dari sebelas anak saya, yang tinggal bersama saya delapan anak. Jadi di Rumah ada sepuluh anggota termasuk saya dan suami. Di rumah ada lima kamar tidur, tapi anak-anak saya lebih sering tidur diluar kamar, kata anak-anak kalau tidur didalam kamar itu sumpek dan gerah, sedangkan kalau tidur diluar kamar kan bisa sambil nonton tv dan berbincang-bincang dengan saudara-saudaranya sebelum tidur.”

“Only eight of my eleven children live with me. So there are ten people in my house, including my husband and me. There are five bedrooms in the house, but my children frequently sleep outside the room because sleeping in the room is stuffy and hot, whereas sleeping outside the room allows us to watch TV and talk with brothers and sisters before going to sleep.”

Unlike IW's family, they use bedroom facilities based on their function.

Mrs. IW's three children already has a separate bedroom with their mother and siblings.

“Kamar di rumah ada tiga mbak, anak ketiga saya yang tunagrahita dulu tidurnya sama anak saya yang pertama, tapi sekarang sudah tidur sendiri karena anak pertama saya sudah menikah dan sudah pisah rumah dengan kami, anak kedua dan saya juga punya kamar sendiri-sendiri. Masalah jam tidur juga alhamdulillah gak pernah rewel, kalau sudah jam sepuluh gitu biasanya sudah saya suruh tidur semua.”⁸³

“There are three bedrooms in the house. My third child with mental retardation used to sleep with my normal first child, but now my third child prefers to sleep alone because my first child is married and has moved. My second child and I also have our own room as well. Children's sleep hours are also suitable; usually, all family members begin sleeping at ten o'clock at night.”

5. Aspects of Family Income

Family welfare is also impacted by socioeconomic conditions as measured by income. Each individual's or family's income is received from the

⁸² Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

⁸³ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

results of his or her work.⁸⁴ And in meeting their needs, families with children with disabilities certainly have different needs from meeting the needs of other normal families.

At the Kartika Mutiara Pakisaji Foundation, the spouses family with disabled children's economic needs are met in a variety of ways, ranging from food and beverage sellers, farm workers, to private drivers. Mrs. NN's family, for example, has children who are already working to meet their needs. Mrs. NN is a housewife, while her husband has resigned due to age, and his current job is to help take his children to school and care for the Kartika Mutiara Foundation's catfish pond. During the interview, Mrs. NN told the researcher:⁸⁵

“Dulu pendapatan utama keluarga itu berasal dari penghasilan suami sebagai sopir truk, tapi saat ini suami saya sudah berhenti bekerja karena usianya yang semakin menua, kan kalau sopir truk itu antar provinsi mbak, jadi sudah tidak kuat untuk melakukan perjalanan jauh-jauh. Sekarang dia bantu-bantu ngurus kolam lele milik Yayasan Kartika Mutiara dan nganterin anak sekolah. Tapi alhamdulillah dua tahun sebelum suami saya berhenti bekerja, anak saya yang pertama diterima kerja jadi karyawan indihome, jadi sampai saat ini anak pertama saya yang mencukupi kebutuhan keluarga. Dia anak satu-satunya yang normal, anak kedua dan ketiga saya menyandang disabilitas.”

“Our family's main source of income used to be my husband's income as a truck driver, but now he has stopped working because he is getting old, and the truck driver is between provinces, sis, so he is no longer strong enough to travel far. He now helps to maintain the Kartika Mutiara Foundation's catfish pond and transports the children to and from school. But I am grateful because, two years before my husband's pensions, my first child was accepted as an indihome employee, and my first child has been able to provide for the family's needs up to this point. She is my only normal child; my second and third children are both disabled.”

⁸⁴ Nurlaila Hanum and Safuridar, “Kondisi Sosial Ekonomi Keluarga terhadap Kesejahteraan Keluarga di Gampong Karang Anyar Kota Langsa,” *Jurnal Samudra Ekonomi dan Bisnis*, vol. 9, no. 1(2018): 42. <file:///C:/Users/hp/Downloads/460-Article%20Text-4571-1-10-20190202.pdf>

⁸⁵ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

Mrs. NN also stated that the majority of her expenses were for electricity payments and the purchase of diapers and formula milk for her second child who has cerebral palsy.

“Pendapatan anak saya itu sekitar satu setengah juta, kalau pengeluarannya sendiri paling banyak itu buat popok sama susu formula. Anak saya yang ketiga itu kan cuma bisa berbaring gak bisa melakukan apa-apa, jadi harus selalu dipopokin. Untuk popok dan susunya saja bisa mencapai seratus ribu tiap minggunya. Belum lagi untuk listrik, biasanya menghabiskan kurang lebih dua ratus lima puluh ribu.”⁸⁶

“My first child's income is approximately one and a half million dollars, while the majority of family expenses are for diapers and formula milk for the third child. My third child can only lie down and cannot do anything else, so she is always in diapers. Needs for diapers and milk can reach a hundred thousand per week. Not to mention the cost of electricity, which is usually around two hundred and fifty thousand.”

Meanwhile, Mrs. IW and Mrs. KS's main source of income is their own work because they are widows, but they frequently receive financial assistance from their children who are already working. Meanwhile, their ex-husbands or children's fathers have never provided any living for their children. During the interview, Mrs. IW explained:⁸⁷

“Semua kebutuhan ya saya yang nanggung dari hasil jualan masakan sayur. Kalau untuk kebutuhan makan sehari-hari sama uang jajannya anak ya masih cukup mbak, kalau di total bisa habis sekitar empat puluh sampai lima puluh ribu rupiah dalam sehari. Kalau masalah pembayaran listrik dan air saya sering nunggak, bisa dua atau tiga bulan sampai hampir diputus. Terkadang anak pertama saya yang sudah bekerja itu ikut bantu memenuhi kebutuhan keluarga setelah ia gajian, adiknya yang tunagrahita juga sering dikasih uang jajan sama dia. Kalau suami saya sama sekali tidak ada perhatiannya di keluarga kami mbak.”

“I am the one who meets all of the family's needs through the sale of vegetable dishes. If I calculate the family's expenses, it comes to around forty to fifty thousand rupiah per day for daily food needs

⁸⁶ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

⁸⁷ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

and pocket money for the children, I am still capable of sufficing. But, I was frequently in repayments with my electricity and water bills, sometimes for two or three months until they were almost cut off. My first child, who is already working, occasionally helps to meet the needs of the family after he is paid, and his younger brother, who is mentally retarded, is usually given pocket money with him. My husband is unconcerned about our family.”

Furthermore, Mrs. KS provided an answer that was extremely similar to Mrs. IW's:⁸⁸

“Saya sudah gak tau ayahnya anak-anak sekarang dimana, yang jelas dia sama sekali tidak pernah lagi bertemu anak-anaknya setelah dia tinggalkan. Nafkah untuk anak-anak juga tidak ada, jadi saya yang jadi tulang punggung keluarga. Meskipun saya hanya penjual minuman herbal tapi alhamdulillah cukup untuk kebutuhan makan sehari-hari. Saya sangat bersyukur setelah saya mendapatkan bantuan kulkas dari assesmen modal usaha dari salah satu yayasan di Surakarta, saya bisa memulai usaha menjual minuman herbal. Selain itu, anak pertama saya sudah berkerja sebagai penjaga kedai roti, meskipun gajinya tidak seberapa tetapi dia juga seringkali memberikan saya sebagian penghasilannya untuk memenuhi kebutuhan hidup kami.”

“I don't know where the children's father is right now; he never saw his children again after he left. He also never provided a living for the children again, so I am now as the family breadwinner. Despite the reality that I only sell herbal drinks, I am thankful because there is still enough for my daily food needs. I am also grateful for receiving a refrigerator as part of a venture capital assessment from a Surakarta foundation, which allowed me to start a business selling herbal drinks. Furthermore, my eldest daughter is currently working as a bakery shopkeeper; she frequently gives me a portion of her income to meet our daily needs, despite the fact that the salary is not high.”

Mrs. KS also talked her monthly expenses, which included payment for electricity and water tokens in addition to daily food needs. Meanwhile, Ms. KS's children's daily needs are not too fantastic, especially since Ms. KS's second child went straight to work after graduating from high school. And, despite the fact that Mrs. KS' first child has a physical disability, he does not

⁸⁸ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

require expensive special care. Mrs. KS has taught children with disabilities that she needs to be independent since she was a child. So, even though he can only do everything with his feet, he can help with housework by washing dishes, folding clothes, and so on.

“Kalau token kan enak mbak karena ngisinya kalau pas sudah habis, jadi saya ngisinya ya tergantung saya punya uang berapa. Kalau air biasanya kurang lebih habis lima puluh ribu per-bulannya. Kalau belanja buat sehari-hari rata-rata tujuh puluh lima ribu, kalau gak ada uang segitu ya saya cukup-cukupkan dari berapapun uang yang ada. Biasanya saya juga mendapatkan tambahan pemasukan untuk memenuhi kebutuhan keluarga dari sebagian penghasilan anak kedua saya yang sudah bekerja. Jadi pengeluaran untuk kebutuhan anak tidak terlalu banyak, selain anak normal yang kedua sudah bekerja, anak saya yang disabilitas juga sudah saya latih mandiri dari kecil, sehingga bisa meringankan tugas rumah dengan membantu saya mencuci piring dan melipat baju meskipun dengan menggunakan kedua kakinya”⁸⁹

“It's better if we use electricity tokens because we only need to refill the credit when it's consumed, so I top up the token based on how much money I have. Water is typically priced at around fifty thousand per month. And the average cost of daily shopping is seventy-five, but even if I didn't have that much money at the time, I made do with what I did have. Usually I also get additional income to meet the needs of my family from part of the earnings of my second child who is already working. So, the expenses for children's needs are not too much, and I have also trained my disabled child to be independent from a young age, so that I can ease my homework by helping me wash dishes and fold clothes even though I use both legs”

Meanwhile, Mr. NG's family's income comes from the combined income of Mr. NG and his wife, as both husband and wife work. So that, it can cover daily expenses as well as monthly electricity and water bills. As Mr. NG explained to me:⁹⁰

“Istri saya juga bekerja sebagai penjual donat, jadi pendapatan keluarga saya itu berasal dari gabungan penghasilan kami berdua.

⁸⁹ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

⁹⁰ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

Lumayan mbak buat nambah-nambahin pemasukan. Alhamdulillah kami jarang menunggak pembayaran listrik, biasanya satu bulan listrik dan air habis kurang lebih seratus ribu, dan untuk makan sehari-hari pun alhamdulillah mau makan berapa kali aja selalu ada.”

“My wife also works as a donut seller, so my family's income is generated by the two of us. It has been extremely beneficial in increasing our family's income. We are grateful in that we rarely fall behind on our electricity payments; usually, we spend around hundred thousand on payments. And alhamdulillah, no matter how many times we eat, we are always able to eat.”

6. Aspect of Child Education Financing

The continuity of family life will be guaranteed when the family always has an sufficient income for all of their daily needs, including ensuring the continuity of education for family members.⁹¹

According to the findings of the researcher's interviews with the informants, seven of the twenty-one children interviewed have disabilities, while the remaining fourteen are normal. Three of the seven disabled children have never received general or special education, three have received general education (only up to grade one elementary school) and then dropped out, and one has received general education (only up to grade two elementary school) and then moved to the Special School (SLB) until now. Meanwhile, all fourteen normal children had received formal education, four of them only nine years, and ten others completed their education for up to twelve years.

Every family has its own reasons for not educating their children, especially children with disabilities who do not receive a complete education, one of which is that children with disabilities are unable to attend school

⁹¹ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 19.

lessons, such as the children of Mrs. IW and Mr. NG. Mrs. IW is a mother of three children. Her third child, who has mental retardation, only attended elementary school until grade one before being expelled because he was deemed unable to receive lessons at his school. Meanwhile, Mrs. IW's second child was only able to finish junior high school because he is influenced by the social environment at the time, whereas Mrs. IW's first child was able to finish high school.

“Kedua anak saya yang normal itu sekarang sudah bekerja, dulu anak pertama lulusan SMA yang sekarang sudah menikah, dan anak kedua hanya lulusan SMP. Meskipun ekonomi saya pas-pasan dan SPP anak sering nunggak gini, tapi saya sangat mengusahakan agar anak saya punya pendidikan tinggi, setidaknya sampai SMA. Sedangkan anak kedua sudah saya paksa buat lanjut SMA dia malah gak mau karena terpengaruh oleh lingkungan pergaulan dan akhirnya dia memilih untuk bekerja juga. Kalau anak ketiga saya yang tunagrahita ini dulu TK nya saja sampai tiga tahun, kemudian lanjut SD, waktu kenaikan kelas satu dia dikeluarkan karena tidak mampu mengikuti pelajaran disekolah. Dia kan lemah pikirannya mbak, diajari sekarang bisa terus nanti sudah lupa.”⁹²

“My two normal children are already employed. My first child completed high school and is now married, while my second child only completed junior high school. Due to the fact that my economy is mediocre and my child's tuition fees are frequently in arrears, I work hard to ensure that my child receives a higher education, at least up to high school. Regarding the education of the second child, I have tried to persuade him to continue his education through high school, but he is dissatisfied because he is influenced by his social environment, and he finally chooses to work as well. Meanwhile, my mentally retarded third child's education lasted three years in kindergarten, then continued in elementary school, and when he was raised to first grade, he was expelled because he was unable to follow the subjects at school. He has a thinking flaw in that he only understands the lesson when it is being taught, and when it is over, he forgets what was taught.”

Furthermore, Mrs. IW stated that after her child was expelled from school, she meant to send her child to Kepanjen Special School (SLB).

⁹² Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

However, this was not actually achieved because the school's location was quite far from where he lived, and Mrs. IW's child still actually needed Mrs. IW's assistance at all times. Mrs. IW, on the other hand, does not have private transportation and must work every day to fulfill the needs of her family, so she is unable to accompany her child. Mrs. IW's third child is now enrolled in non-formal education at the Kartika Mutiara Pakisaji Foundation.

“Dulu pengen saya itu tak daftarkan di SLB biar anak saya tetep bisa sekolah, masalah biaya kan nanti bisa dicari. Tapi sekolahnya itu kejauhan, sedangkan anak saya ini kalau kemana-mana mintanya sama saya terus, tapi saya kan gak ada transportasi dan saya juga harus jualan. Ya sudah, akhirnya dia sempat saya ajak merantau ke Kalimantan selama satu tahun buat menemani saya bekerja. Setelah kami kembali ke kampung halaman, Ibu NN nawarin ke saya buat daftarin anak saya ke Yayasan Kartika Mutiara dan saya langsung meng-iyakan, karena akhirnya anak saya bisa mendapatkan pendidikan yang gak jauh-jauh dari rumah dan juga bisa bersosialisasi dengan teman-teman sesama disabilitas.”⁹³

“I just really want to register my child in a special school so that he could continue to start classes; however, due to financial constraints, I decided to provide it later. But the problem is that the school is too far away, and my child always needs to be accompanied by me when he goes anywhere. Aside from that, I don't have transportation and must work in selling. Finally, I invited him to accompany me to work in Kalimantan for a year. Mrs. NN offered to register my child with the Kartika Mutiara Foundation after we returned to our hometown, and I immediately agreed because my child will finally be able to get an education not far from home, and my child will also be able to socialize with other friends with disabilities.”

Mr. NG's second son, who has hydrocephalus and an intellectual disability, had a similar experience. According to Mr. NG, his son was previously sent to elementary school, but due to his child's limitations in receiving lessons at school, Mr. NG decided not to continue his child's

⁹³ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

education at that school and took the initiative to move him to a Special School (SLB), but his son was uninterested in continuing school. Meanwhile, Mr. NG's first child has graduated from high school and is now working.

“Anak saya yang pertama dulu lulusan SMA dan saat ini sudah bekerja, sedangkan yang kedua ini hanya di SD sampai kelas satu kemudian terpaksa saya keluarkan dari sekolah karena saya kasihan mbak, anak saya kan agak lemot gitu, susah nyantol kalau diajarin, dan kalau disuruh mikir dia langsung demam. Jadi sejak sekolah di SD itu sering demam. Selain itu juga saya gak tega dia sering diejek teman-temannya karena kepalanya besar. Setelah keluar dari SD saya mau mendaftarkan anak saya di SLB tapi dia gak mau, sudah saya tawarkan mau pilih sekolah dimana juga dia tetap tidak mau. Akhirnya waktu saya coba masukkan di Yayasan Kartika Mutiara alhamdulillah dia kok mau, dia juga seneng karena teman-temannya juga sama-sama memiliki keterbatasan.”⁹⁴

“My first child graduated from high school and is now working, whereas my second child only studied until the first grade of elementary school and then I was forced to leave because I couldn't bear it; my child is a little slow, difficult to hold on when taught, and if required to think he had a fever. So, ever since elementary school, my child often has had a fever. Aside from that, I don't have the heart to be mocked by his friends because his head is large. I wanted to enroll my child in special school after he moved from elementary school, but he was uninterested. I offered to let him choose the school, but he was still uninterested. Finally, when I attempted to enter the Kartika Mutiara Foundation, I was grateful that he was interested; he was also pleased because his friends had limitations as well.”

Unlike the disabled children of Mrs. IW and Mr. NG, who had previously received formal schooling, although still shortly, the researcher also discovered children who had never received formal education at all, such as Mrs. IS's two children with autism. This is because Mrs. IS's husband does not want her disabled child to attend public school because it was assumed from the beginning that autistic children would not be able to receive lessons in public schools; additionally, Mrs. IS's husband did not agree to enroll their

⁹⁴ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

children in special schools (SLB). Because he think that children with disabilities' futures are uncertain, and they also lack compassion when their children are bullied by their friends.

“Dulu waktu saya ingin mendaftarkan anak saya yang ke-enam (penderita autisme) untuk sekolah di TK tidak diijinkan oleh suami karena bisa dipastikan kalau anak saya ini tidak akan bisa menerima pelajaran di sekolah umum, soalnya kan keterbatasannya sudah terlihat dari lahir. Dan suami saya juga masih tidak setuju saat saya mendapatkan tawaran untuk menyekolahkan anak saya di SLB karena menurutnya anak disabilitas tidak punya masa depan, selain itu dia juga takut kalau anaknya malah minder. Hal yang sama juga terjadi pada anak ke-sepuluh saya yang juga menderita autisme. Jadi ya sampai sekarang mereka belum pernah merasakan sekolah formal. Dan kalau dihitung-hitung anak saya yang ke-enam itu seharusnya saat ini sudah di jenjang perkuliahan, sedangkan anak saya yang ke-sepuluh seharusnya berada di jenjang SMA”⁹⁵

“My husband previously forbade me to register my sixth child (who is autism) for kindergarten because he was certain that my child would not be able to receive lessons in public schools because his limitations were visible from birth. And when I received an offer to send my child to special school, my husband still refused because he believes that children with disabilities have no future, and he is also concerned that his child will feel insecure. My tenth child, who also has autism, experienced the same thing. As a result, they have never attended a formal school. According to estimates, my sixth child should be in university now, and my tenth child should be in high school.”

Mrs. IS also stated that her two autism children have joined the Kartika Mutiara Foundation at the invitation of Mrs. NN. Mrs. IS's husband previously refused to agree if their children was registered at the Kartika Mutiara Foundation, but because Mrs. IS was a little pushy because of her desire for her child to get an education, Mrs. IS tried to persuade her husband to allow their two children to study at the Kartika Mutiara Foundation. While three other

⁹⁵ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

Mrs. IS children received nine years of formal education, six others completed their education for up to twelve years.

“Pas tahun 2018 Ibu NN mengajak untuk mendaftarkan kedua anak saya yang autis di Yayasan Kartika Mutiara dan saya sangat tertarik karena yayasan tersebut ternyata menyediakan pendidikan gratis untuk anak-anak disabilitas, selain itu anak-anak juga bisa bersosialisasi dengan teman-teman disabilitas yang lain. Pada awalnya suami saya tidak setuju dengan alasan yang dulu itu, lalu saya berusaha meyakinkan dengan meminta agar mau coba-coba dulu, kalau ternyata ada perkembangannya kan bisa diteruskan, tapi kalau ternyata tidak berkembang ya sudah tinggal dihentikan. Akhirnya beliau mengizinkan, dan alhamdulillah setelah melihat perkembangan anak-anak suami saya turut bangga. Dan untuk sembilan anak saya yang normal itu semuanya sudah pernah sekolah formal, yang lulus SMA enam anak dan tiga anak hanya lulusan SMP.”⁹⁶

“In 2018, Mrs. NN invited me to register my two autistic children at the Kartika Mutiara Foundation, and I was very interested because the foundation provides free education for children with disabilities, as well as opportunities for children to socialize with other disabled friends. My husband immediately disagreed with the previous reason, so I tried to persuade him by asking him to be willing to give him a chance first, and if it turns out that the progress can be continued, but if it does not develop, it must be stopped. Finally, he agreed, and thank God, after seeing the children's progress, my husband was also satisfied. And all of my nine normal children have attended formal school; six have graduated from high school, and three have only attended junior high school.”

In contrast to Mrs. NN's second child, who has mental retardation, she returned to continue her education at the Special School due to having attended public schools until the second grade of elementary school, and she was also an active member of the Kartika Mutiara Foundation. Mrs. NN stated during the interview:⁹⁷

“Dulu kan saya belum menyadari kalau anak saya ini ternyata menyandang disabilitas. Saya tahunya itu waktu kelas satu SD dia sampai tidak naik kelas dua kali, kemudian saya simpulkan

⁹⁶ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

⁹⁷ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

sepertinya anak saya tidak mampu dalam menerima pelajaran-pelajaran di sekolah umum. Akhirnya dengan terpaksa saya pindahkan ke SLB Kepanjen mbak, ya walaupun lumayan jauh yang penting anak saya tetap mendapatkan pendidikan. Biasanya yang ngantar dia sekolah gentian antara saya dan suami. Selain sekolah formal di SLB Kepanjen, dia juga menjadi anggota di Yayasan Kartika Mutiara. Alhamdulillah berkat pendidikan yang dia dapatkan di SLB dan di Yayasan Kartika Mutiara, saat ini anak saya mengalami banyak kemajuan.”

“I had almost no idea my child had a disability. I discovered this when she was in the first grade of elementary school; in elementary school, she did not repeat a grade, so I concluded that my child was not capable of receiving lessons in public schools. Finally, I was ordered to move to the Kepanjen SLB, due to the fact that it was quite far away; the important thing was that my child received an education. It usually alternates between me and my husband who drives her to school. In addition to her formal education at SLB Kepanjen, she is a member of the Kartika Mutiara Foundation.”

Meanwhile, Mrs. NN's last child, who has severe cerebral palsy, has never received any education, general or special, due to her physical and psychological incapability. Mrs. NN's cerebral palsied daughter can only lie in bed and cannot even speak. Meanwhile, Mrs. NN's first child has completed her high school education and is currently working.

“Anak terakhir saya juga samean tau sendiri mbak kalau gak bisa apa-apa, setiap aktivitasnya harus dengan bantuan orang lain. Kalau yang pertama alhamdulillah meskipun lulusan SMA, saat ini dia sudah bisa membantu mencukupi kebutuhan rumah tangga.”⁹⁸

“You also saw for yourself that the last child is incapable of doing anything, and that all activities must be conducted with the additional help of others. For the first, alhamdulillah, even though she graduated from high school, she is now able to contribute to household needs.”

7. Aspect of Family Harmony

⁹⁸ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

Family harmony is closely related to family psychological resilience; a family is said to have good psychological social resilience if it can cope with various non-physical problems such as positive emotional control and the husband's concern for his wife.⁹⁹ Families with an anti-violence attitude toward women and children have a higher potential for family resilience, and likewise.

Meanwhile, anti-violence behavior toward children is reflected in the way children are educated and cared for without the use of any form of violence. According to the findings of interviews between researcher and informants, because of their ability to receive different inputs, parents use different methods of educating children with disabilities by educating normal children. Parents can give warnings to normal children by calling their child's name and looking at their child's face, but with children with disabilities, parents must develop language that they can understand and must repeat several times before the mentally retarded child understands. When there are problems with educating their children, the informants give verbal warnings well, and the informants warn by lightly pinching or hitting without causing pain or leaving an impression when the child cannot listen to the advice of parents, as Mrs. KS and Mrs. NN have done. Mrs. KS explained in the interview:¹⁰⁰

“Kalau mereka salah gitu biasanya saya bilangin baik-baik mbak sampai dia bisa nurut. Kalau pakai kekerasan saya gak pernah, tapi saya pernah nyubit kedua anak saya karena saat itu mereka bercandanya kelewatan, sudah dua kali saya peringatkan tapi

⁹⁹ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 20.

¹⁰⁰ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

masih terus di lakukan. Saya cubit ringan dua-duanya sebagai gertakan. Kalau gak di gitukan mereka gak akan berhenti.”

“If they are wrong, I usually give them good advice until they can obey. I have never used violence, but I have pinched my two children because they were joking too much at the time; I have warned them twice, but they continue to do so. As a bluff, I lightly pinched both of them. They will not stop if they are not warned in this manner.”

Almost the same to Mrs. KS, Mrs. NN also warned her child verbally and never yelled at her child; she once warned her child with a light hit on the leg after being warned several times but ignored. Mrs. NN stated to the researcher:¹⁰¹

“Saya dulu pernah memukul anak pertama waktu dia masih kecil, saat itu dia rebutan mainan sama adiknya yang tunagrahita, anak kedua saya. Harusnya kan dia sebagai kakak dan anak normal mau mengalah. Sampai setelah saya peringatkan dengan ucapan gak mempan akhirnya saya pukul kakinya dengan pukulan ringan. Hanya pukulan ringan agar dia mau berhenti, tidak sampai membekas. Setelah itu saya tidak pernah lagi memukul anak-anak.”

“I used to hit my first child when he was little because she was fighting over toys with her younger sister, my second child, who has mental retardation. As an older sister and normal child, my first child should have given up. I finally hit their legs with a light punch after warning them that they weren't paying attention. It was only a light hit to get them to stop, not to make an impression. I never hit my children again after that.”

Meanwhile, violence by husbands against wives is almost never experienced in the informants' families; only one informant, Mrs. IW, from a broken home family, has experienced emotional violence in the household by her husband. Mrs. IW was subjected to violence before she separated from her husband due to a misunderstanding. Mrs. IW, on the other hand, never used any form of violence in educating her children. According to Mrs. IW:¹⁰²

¹⁰¹ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

¹⁰² Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

“Kalau saya dan ayahnya dulu gak pernah melakukan kekerasan ke anak-anak, kalau anak-anak nakal ya saya peringatkan dengan baik-baik, paling-paling suara saya sedikit meninggi, gak sampai mukul. Malah saya dulu sering di bentak-bentak suami karena hal spele seperti waktu masakan saya gak sesuai dengan yang dia inginkan, dan saat itu saya dalam kondisi hamil anak ketiga yang saat ini menderita tunagrahita. Mungkin karena faktor ekonomi juga makanya bawaannya sumpek gitu, karena memang waktu itu kami butuh biaya untuk melunasi SPP anak pertama yang masih SD. Kalau sudah marah semua barang di buang-buang dan di lemparkan ke saya.”

“In the past, my children's father and I never used violence on children; if I carefully warned naughty children, my voice would occasionally rise a little, but not until I hit it. In fact, my husband used to start screaming at me all the time for silly reasons like when my cooking didn't match what he wanted, and at the time I was pregnant with my third child, who now has mental retardation. Perhaps it was due to economic factors that made his mood so stuffy, because we needed money at the time to pay off the tuition for our first child, who was still in elementary school. When my husband is angry, everything is thrown at me.”

8. Aspect of Social Closeness

Social closeness has a direct impact on the community's efforts to maintain and strengthen family resilience, so the level of family resilience in the socio-cultural dimension is seen through the lens of family relationships with the surrounding environment.

According to the researcher's observations, parents of disabled children are very enthusiastic about participating in social activities in their community; researcher do not see any sense of inferiority or shame in parents of disabled children. However, informant results indicated that their enthusiasm for social activities did not suddenly happen. Some informants began to actively participate in social activities after their disabled children joined the Kartika

Mutiara Pakisaji Foundation, where they received parenting education and often socialization about the importance of socializing with the community.

This is supported by the researcher's interview with Ms. KS, who is currently active in managing the Kartika Mutiara Foundation and is also the PKK's treasurer. Mrs. KS, on the other hand, stated that before becoming an active mother in the social sector, she was pessimistic and did not believe in her ability to contribute to society.

“Dulu sebelum saya aktif di Yayasan Kartika Mutiara dan di PKK, saya lebih sering di rumah mbak, kalau keluar pasti saya diomongin yang tidak-tidak soal anak saya yang tunadaksa. Dikatain karena karma lah, kutukan lah, apapun yang jelek-jelek. Daripada saya nantinya gak bisa nahan emosi kan lebih baik saya diam di rumah.”¹⁰³

“Before I became involved with the Kartika Mutiara Foundation and the PKK, I spent most of my time at home; if I went out, people would tell me about my physically disabled daughter. People blame it on karma, curses, or whatever else is bad. It's better for me to stay at home now rather than later when I can't control my emotions.”

Mrs. IW expressed the same feelings, saying that in the past she was often insecure when participating in social activities because her neighbors frequently compared her normal child to Mrs. IW's mentally retarded child, but since receiving education from the Kartika Mutiara Foundation, Mrs. IW has begun to believe in herself and turn a deaf ear to societal gossip. Mrs. IW began to actively participate in mosque recitation and art classes guided by village officials.

“Setelah anak saya jadi Anggota di Yayasan Kartika Mutiara, kami para orang tua dengan anak disabilitas bersama-sama mensupport satu sama lain agar tetap percaya diri. Bersama-sama kami buktikan bahwa meskipun anak kami disabilitas tapi kami bisa mendidik mereka dengan baik, kami juga belajar untuk tidak peduli

¹⁰³ Mrs. KS, interview, (Pakisaji, 24 Maret 2022)

dengan omongan-omongan jelek orang lain. Tapi kalau anak-anak masih belum saya perbolehkan untuk ikutserta, nanti malah merepotkan karena pikirannya masih seperti anak kecil.”¹⁰⁴

“After my son joined the Kartika Mutiara Foundation, we as parents of disabled children gathered together to motivate one another to remain confident. Together, we prove that, even though our children are disabled, we can educate them well, and we also learn not to be affected with other people's bad words. But I still don't let children participate in activities because I'm afraid they'll bother other people, and their minds are still like a little children's”.

Furthermore, the research found several informants who had been associated with social activities for a long time, such as recitation, community service, death visits, counseling, and so on, such as Mrs. IS and Mr. NG's families. Mrs. IS explained to the researcher:¹⁰⁵

“Meskipun anak saya banyak dan punya dua anak autis gini tapi saya selalu menyempatkan hadir kalau diundang di acara-acara tetangga, ada tetangga yang meninggal juga saya ngelayat. Kalau ada kerja bakti saya biasanya saya bantu bikin konsumsinya seperti gorengan dan kopi sebagai ganti suami saya yang tidak bisa ikut kerja bakti karena kerja. Kalau saya pribadi gak pernah peduli omongan-omongan tetangga tentang anak saya yang autis, saya hanya gak tega ketika ejekan itu dilontarkan secara langsung didepan anak saya”

“Despite the fact that I have many children, including two autism children, I always make time to attend neighboring events. If there is community service, I usually help make the consumption, such as fried food and coffee, in position of my husband, who is unable to participate due to work. I didn't care what my neighbors said about my autism children, but I couldn't stick up it when the ridicule was directed directly at my child.”

Not dissimilar to what Mr. NG told researcher:¹⁰⁶

“Dari awal saya menikah, saya sudah aktif ikut kegiatan-kegiatan di masjid, saya juga ikut ngeronda. Istri saya juga ikut berpartisipasi saat ada penyuluhan-penyuluhan dari desa, dan saat tetangga ada yang meninggal dunia. Dan meskipun sekarang saya dikaruniai anak disabilitas, saya tetap aktif mengikuti kegiatan-

¹⁰⁴ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

¹⁰⁵ Mrs. IS, interview, (Pakisaji, 26 Maret 2022)

¹⁰⁶ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

kegiatan sosial, bahkan saya sering mengajak anak saya yang disabilitas pergi ke masjid”

“I was actively involved in mosque activities from the time I married, and I also participated in patrolling. My wife also took part when the village provided counseling and when a neighbor died. Even though I now have a disabled child, I am still active in social activities, and I usually takes my disabled child to the mosque.”

Furthermore, Mr. NG confirmed his neighbor's reaction to his family, who has disabled children:¹⁰⁷

“Tetangga-tetangga saya ini rata-rata masih kerabat dekat dengan saya mbak, kekeluargaannya juga masih kental. Jadi sebenarnya kalau tetangga sendiri tidak pernah mengejek keluarga saya ataupun anak saya yang hidrosefalus, biasanya yang suka mengejek anak saya itu teman-teman sekolahnya dulu, atau anak-anak tetangga yang sama-sama masih kecil gitu, jadi saya masih bisa memaklumi.”

“The majority of my neighbors are still close relatives to me, and the family ties are still solid. So, while the neighbors never mock my family or my hydrocephalus child, the ones who do are usually his former school friends or the neighbor's children, both of whom are still young, so I can still understand.”

9. Aspect of Religious Closeness

Religious obedience can take the form of performing worship routines in accordance with one's beliefs, as well as individual awareness to participate in religious activities in their immediate surroundings.

Almost all parents of disabled children participate in religious activities such as *tahlilan*, congregational prayers, tadarrus in mosques, recitation, and other religious events. However, not all of their disabled children are fully capable of participating in religious activities. Some are only able to follow the prayer movement but cannot recite the prayer readings due to intellectual limitations; others can recite the prayer readings but are unable to perform the

¹⁰⁷ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

prayer movements perfectly due to physical limitations; and still others are unable to perform worship due to severe physical, mental, and intellectual limitations.

According to Mrs. IW's confession, her children are currently very active in congregation at the mosque and participate in *tahlilan* activities, due to the fact that they are not perfect at reciting prayers and reciting the Qur'an.

“Dulu anak saya jarang keluar rumah karena takut di-bully temannya, tapi seiring bertambahnya umur dia kok mau pas diajak kakaknya ke masjid, mungkin karena sekarang sudah jarang yang mengejeknya karena sudah capek. Jadi meskipun waktu kakaknya tidak di rumah, dia mau berangkat ke masjid sendirian. Bahkan dia sering diajakin pak modin ikut pengajian-pengajian dan tahlilan. Kalau saya aktifnya ikut kajian satu minggu sekali yang diadakan oleh masjid sini.”¹⁰⁸

“In the past, my son rarely left the house because he was afraid of being bullied by his friends, but as he got older he really wanted to be invited by his brother to the mosque, maybe because now it's rare to bully him because they are bored. So, even when his brother was not at home, he wanted to go to the mosque alone. In fact, he is often invited by *Mr. Modin* to take part in recitations and *tahlilan*. And I actively participate in a study once a week held by this mosque.”

Mr. NG's family, like Mrs. IW's family, is very involved in religious activities in their neighborhood. Mr. NG always invites his son, who has hydrocephalus, to the mosque for maghrib and Isha'. Furthermore, Mr. NG's wife frequently participates in recitation held at mosques and *fatayat*. Mr. NG explained during the interview:¹⁰⁹

“Anak saya yang hidrosefalus ini memang gak berpendidikan, tetapi saya sangat mengusahakan agar dia bisa selalu dekat dengan Allah meskipun dengan segala keterbatasannya. Saya ajarkan dia sholat itu sudah dari kecil, meskipun dia sulit dalam menghafal karena keterbatasannya, tapi setidaknya dia bisa mengikuti gerakan

¹⁰⁸ Mrs. IW, interview, (Pakisaji, 26 Maret 2022)

¹⁰⁹ Mr. NG, interview, (Pakisaji, 29 Maret 2022)

sholat. Tiap maghrib dan isya' saya ajak jama'ah di masjid dekat rumah meskipun dia cuma hafal al-fatihah. Istri saya juga aktif ikut kajian di masjid dan fatayat."

"My son with hydrocephalus does not have a formal education, but I do my best to keep him close to God despite his limitations. I had taught him that prayer since he was a youngster, and while he had difficulty memorizing it due to his limitations, he could at least follow the prayer movements. Even though he only memorizes al-Fatihah, I invite the congregation to the mosque near the house every maghrib and Isha'. My wife is also actively involved in mosque and *fatayat* studies."

Furthermore, Mr. NN's family is very active in religious activities in the neighborhood. Mrs. NN is very active in *fatayat* activities, and Mrs. NN's husband is also very active in religious activities such as *yasinan* and mosque congregation. Mrs. NN's three children, on the other hand, have never participated in religious activities in the neighborhood because the first child is busy working, the second child has mental retardation, and the last child has severe cerebral palsy. During the interview, Mrs. NN explained:¹¹⁰

"Saya ikut kegiatan fatayat dan suami juga sering berjama'ah di masjid dan ikut yasinan. Kalau anak saya kan kerjanya dari pagi sampe sore, jadi gak pernah ikut kegiatan apapun, pulang dari bekerja langsung istirahat, kalau anak kedua yang tunagrahita dia sekarang sudah bisa membaca bacaan shalat walaupun terbata-bata, disuruh shalat juga mau tapi dia kan perempuan jadi kalau disuruh berkumpul mengikuti kegiatan keagamaan diluar dia gak mau."

"I am active in *fatayat* activities, and my husband frequently attends congregational meetings at the mosque as well as *yasinan*. My son works from morning to evening and never participates in any activities; he comes home from work immediately to rest, whereas my second child, who is mentally retarded, can now read the prayer readings even though he stammers, and he is also willing to pray when asked. However, as a woman, she is not interested in being asked to gather outside to participate in religious activities."

¹¹⁰ Mrs. NN, interview, (Pakisaji, 24 Maret 2022)

The family's method of educating children, which consists of inviting children to pray at the mosque, teaches in the children the importance of this practice. This also shows parents' understanding of the obligation to maintain human rights as stated in al-ushul al-khamsah (five important/basic principles), that are maintaining religion, soul/self, sense, heredity, and wealth in order to create happiness in this world and the hereafter.¹¹¹ As Allah stated in the Quran.:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.” (at-Tahrim [66]: 6)¹¹²

The explanation of the family life of the parents with a disabled child shows that in their daily lives many parents with disabled children still receive direct government help in the form of basic necessities or cash. Furthermore, the parents partner up to support the family by dividing the roles between husband and wife. Considering the continuity of children's education, some of them have still been unable to provide education for up to twelve years, due mainly to cost and transportation constraints. However, their disabled children

¹¹¹ Amany Lubis, et.al. *Ketahanan Keluarga dalam Perspektif Islam*, (Jakarta: Pustaka Cendekiawan, 2018), 15.

¹¹² Sahih Internasional, https://quranenc.com/id/browse/english_saheeh/66#6

are now receiving free education opportunities from the Kartika Mutiara Foundation. At the foundation, parents are also educated and socialized about parenting and the importance of socializing with their surroundings. In practice, parents are no longer ashamed to participate in social and religious activities in their surroundings. Furthermore, parents with disabled children never use violence to educate their children because they understand that their children are different from other children and need more care.

C. Family Resilience of Parents with Disabled Children at Kartika Mutiara Foundation in Pakisaji in the Regulation of The Ministry of Women Empowerment and Child Protection Regulation (PPPA) Number 6 of 2013 about the Implementation of Family Development

The family is a group of people related by blood, marriage, or adoption, and each of them plays a role in achieving a common goal, which is to create harmony, develop physical, psychological, and social growth in each member.¹¹³

It is not easy to raise a family with disabled children. Parents will be obligated to meet the needs of children with disabilities, which may be much more complex than the needs of normal children, such as the need for treatment, medical therapy, and the needs caused by the child's limited independence in carrying out daily activities.

The quality of family resilience will be ever more tested if they do not strengthen and understand each other in their daily lives as a household. In

¹¹³ Bernadetha Nadeak, et al., "Pembinaan Ketahanan Pernikahan dan Keharmonisan Keluarga dengan Tema 'The Family Relationship and Intimacy'," *Jurnal Comunita Servizio*, vol. 1, no. 2(2019): 180 <https://doi.org/10.33541/cs.v1i2.1287>

essence, family resilience and welfare are family conditions that have tenacity and toughness, as well as material physical abilities to live independently and develop themselves and their families to live harmoniously in increasing physical and spiritual well-being and happiness.¹¹⁴ In which a family is able to overcome threats and obstacles that come from both within and without the family, which can lead to conflict and division.¹¹⁵

According to the Ministry of Women Empowerment and Child Protection's regulations, family development is guided by the concept of Resilience and Welfare, which includes: (1) foundation of legality and family integrity, (2) physical resilience, (3) economic resilience, (4) socio-psychological resilience, and (5) socio-cultural resilience.¹¹⁶ As a result, these five factors are known as measures of family resilience. The Ministry of Women Empowerment and Child Protection, in addition to the five dimensions, develops 24 (twenty-four) characteristics that represent the level of family resilience, which are divided into 15 (fifteen) variables.

In this study, the researcher chose to use several variables that were more relevant to the problems that the researcher faced. Among the variables examined by the researcher are: legal basis, gender partnership, family health, availability of a fixed location for sleeping, family income, child education financing, family harmony, social closeness, and religious obedience.

¹¹⁴ Article 1 Paragraph 11 Legislation of Republic Indonesia Number 52 of 2009 About Population and Family Development

¹¹⁵ Nurdin, "Konsep Pembinaan dan Pertahanan Keluarga dalam Perspektif Islam," 6 [file:///C:/Users/hp/Downloads/6345-14496-1-SM%20\(1\).pdf](file:///C:/Users/hp/Downloads/6345-14496-1-SM%20(1).pdf)

¹¹⁶ Article 3 The Ministry of Women Empowerment and Child Protection Regulation (PPPA) of Republic Indonesia Number 06 of 2013 About Implementation of Family Development

1. Aspect of Legality

Marriage must be legitimate not only according to religion, but also recognized and legalized according to applicable laws in order to obtain legality regarding the existence of marriage as well as the recognition and protection of rights and obligations between husband and wife and their children.

According to research conducted on the legality aspect, every informant, such as parents with disabled children at the Kartika Mutiara Foundation, already has the legality of marriage. The marriage is legally completed, that is, it fulfills the requirements, conditions, and is performed in front of the Marriage Registrar (PPN), as evidenced by ownership of the marriage book issued by the Marriage Registrar (PPN) of the Religious Affairs Office (KUA) of Pakisaji District.

This shows that parents with disabled children at the Kartika Mutiara Foundation understand the importance of marriage registration as outlined in Marriage Law Number 1 of 1974. This law provides a strong legal foundation for highlighting the importance of registering marriages with the state after the marriage is performed according to the religion of each party.

The application of Article 2 paragraphs (1) and (2) of Legislation No. 1 of 1974 confirms that Indonesia is a legal state with the principles of order and law-abiding residents. The affirmation of order and obedience to the law is when someone is going to carry out a marriage, the prospective married

spouses must carry out the contents of this article, they must obey both the principles of their religion and the regulations of their country.

Marriage registration is just as fundamental as birth registration. The data will be documented in an authentic deed and will have the power and legal protection for the parties who hold it if it is needed to prove an incident one day.

Possession of a birth certificate is one form of actual evidence that a child's right to an identity has been fulfilled. Article 5 of Law Number 23 of 2002 Concerning Child Protection states explicitly a child's right to identity. According to the article, "every child has the right to a name as a form of self-identity and citizenship status."¹¹⁷ This is also affirmed in Article 27 paragraph (1), which states, "A child's identity must be given from birth." And in paragraph (2), it is stated that "the identity referred to in paragraph (1) is stated in the birth certificate."¹¹⁸

The majority of the families with disabled children at the Kartika Mutiara Foundation already have a birth legality, as evidenced by a birth certificate. Several children at Kartika Mutiara Foundation has legalized the birth of in the last two years. At the time, the foundation was visited by the Department of Population and Civil Registration, which assisted in arranging birth certificates for children with disabilities who did not have them. However, there are still children from several informants who do not have birth legality; this is because his parents divorced while he was still in the

¹¹⁷ Article 5 Legislation of Republic Indonesia Number 23 of 2002 About Child Protection

¹¹⁸ Article 27 Paragraph 1 and 2 Legislation of Republic Indonesia Number 23 of 2002 About Child Protection

womb, and his father obtained a new Family Card due to the fact that the divorce had not been officially finalized. So that the child cannot obtain a birth certificate until his parents officially finalize their divorce and report it to the Population and Civil Registration Office, so that the duplicate data is immediately followed up on.

2. Aspect of Gender Partnership

Partnership in sharing the roles of husband and wife to carry out family life activities demonstrates transparency in people management, a sense of interdependence based on trust and mutual respect, and the ability to carry out a harmonious family life.¹¹⁹

The Ministry of Women Empowerment and Child Protection (KPPPA) has developed four characteristics that represent the level of family resilience in the gender partnership variable, including: family togetherness, husband and wife partnership, financial management transparency, and family decision making.

In practice, parents with disabled children at the Kartika Mutiara Foundation have fulfilled the four characteristics that represent the level of family resilience in the gender partnership variable. Informants confirmed that they maintain family resilience by dividing their roles between earning a living and caring for children, as well as dividing their time between work and family time. This is demonstrated by the husband working to fulfill the needs of the children and family while the wife prepares the daily needs of

¹¹⁹ Herien Puspitawati, *Fungsi Keluarga, Pembagian Peran, dan Kemitraan Gender dalam Keluarga*, 6.

her husband and children, and then they take time between meals and breaks to joke and share stories. Especially in the care of children, children with disabilities need a big role from parents

. Meanwhile, single parent informants with disabled children have developed their own method of maintaining family resilience by sharing roles with normal children in earning a living and meeting household needs. Furthermore, single parent informants make an effort to spend time together on a daily basis. They revealed that when they have children with disabilities in the family, they value more time spent together as a form of parental attention to their children. They believe that children with disabilities needs more attention and care than other children.

This shows the importance of role separation in family life. A wife, for example, may work 24 hours a day, seven days a week, beginning with pregnancy, childbirth, breastfeeding, and caring for children. As a result of a wife's dual role, a stereotyped view will arise that the wife (mother) is a domestic being, and all household matters, including child care, are her obligations. Whereas the task of educating children is an obligation that is imposed on husbands and wives. As a result, the responsibility of care must be shared collectively by mothers and fathers, lest one party feel burdened more than the other.

In order to maintain family resilience on the gender partnership variable, informants were also transparent about financial management. This is proved by the husband reporting and submitting his income to his wife, and

by the wife who contributes to the family's finances always informing her husband of her income. Despite the fact that the wife is in charge of the family's finances, she always communicates how the money she manages is spent.

In making family decisions for parents with disabled children, husbands are able to wisely accommodate suggestions and ideas from their spouses and children, such as the wife's decision to be allowed to work when the children's rights are fulfilled, about taking education for disabled children in public or special schools, about determining the number of children, and so on. As a result, husbands as family heads do not carry out their responsibilities in an authoritarian manner.

The above-mentioned positive impact of the equality principle in families with disabled children is the establishment of opportunities for spouses (wives) to develop their potential through work in social, economic, and other fields.

3. Aspect of Family Health

Physical health is a person's basic capital for living independently, developing themselves and their families to live harmoniously in order to improve welfare, as well as physical and spiritual happiness. As a side effect, the presence of chronic disease or functional difficulties in a person can be an obstacle to performing roles and functions in the family.¹²⁰ However, this

¹²⁰ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 72.

does not imply that every family with a chronic illness or a disabled member must have lower family resilience.

According to the findings of the researcher's research, each informant had family members with disabilities of various types and categories. In order to keep their families resilient, the informants tried to accept and adapt to the situation of children with disabilities who were given to their care. Furthermore, informants with disabled family members work hard to cure their children's disabilities, and for incurable disabilities such as mental retardation, physical disability, cerebral palsy, and autism, parents work hard to keep their children healthy and able to survive, by ensuring that their children eat nutritious food.

Health is a basic human right that everyone has, including people with disabilities, so efforts to keep people with disabilities healthy must be comprehensive and integrated, increasing awareness, willingness, and ability to live a healthy life in order to achieve a high level of health as high as possible.¹²¹

4. Aspect of Availability of a Fixed Location to Sleep

Adequate sleep provides the refreshment and energy required to maximize productivity the following day. Sleeping for a short period of time causes significant changes throughout the body. Memory decline, immune system disorders, an increased risk of heart disease, and other cases will

¹²¹ Imran Agus Nurali, "Olahraga Bagi Penyandang Cacat Sumbangsih Bagi Peningkatan Derajat Kesehatan Nasional," *Kementerian Kesehatan RI Direktorat Jenderal Kesehatan Masyarakat*, 14 Februari 2011, diakses 04 April 2022, <https://kesmas.kemkes.go.id/konten/133/0/021414-olahraga-bagi-penyandang-cacat-sumbangsih-bagi-peningkatan-derajat-kesehatan-nasional>

affect the brain.¹²² Psychologically, poor sleep quality can lead to emotional instability, lack of self-confidence, impulsiveness, and carelessness.¹²³

Good quality sleep can enable the family's physical resilience, allowing them to carry out their respective roles and functions in family life. Adequate sleep must be balanced with good sleep quality, which is, of course, influenced heavily by the availability of a sleeping place or bed room.

According to the information obtained by the researcher from the informants, the children in the informants' families already had separate beds from their parents. In practice, however, some of them must still sleep with their mother because they are afraid of sleeping alone, as experienced by mothers of children with mental retardation, and partly because the child has cerebral palsy and cannot be left alone. Some families prefer to sleep in the living room with other family members rather than the bedroom because it is more comfortable.

Although some of them still sleep with their children or sleep outside the bedroom, they have good sleep quality as indicated by the informant's family's ability to sleep and get the amount of rest that suits their needs, which is also supported by the room's condition, sanitary and comfortable. As a result, they will feel more energized and prepared to carry out their responsibilities and roles.

¹²² Rezita Rahma Reza, et al., "Fungsi Tidur dalam Manajemen Kesehatan." *Majority*, vol. 8 no. 2(2019): 248. [file:///C:/Users/hp/Downloads/2479-3188-1-PB%20\(1\).pdf](file:///C:/Users/hp/Downloads/2479-3188-1-PB%20(1).pdf)

¹²³ Cicik Sulistiyani, "Beberapa Faktor yang Berhubungan dengan Kualitas Tidur Pada Mahasiswa Fakultas Kesehatan Masyarakat Universitas Diponegoro Semarang," *Jurnal Kesehatan Masyarakat*, vol. 1, no. 2(2012): 281. <https://media.neliti.com/media/publications/18762-ID-beberapa-faktor-yang-berhubungan-dengan-kualitas-tidur-pada-mahasiswa-fakultas-k.pdf>

5. Aspect of Family Income

Income has a direct impact on the economic well-being of a family. The level of family economic welfare is defined as the family's ability to meet various family needs in order to live comfortably and sustainably. Furthermore, family continuity will be ensured if the family always has an income.

Income adequacy is evaluated subjectively as well as objectively. Income assessment assumes that families with higher per capita incomes will be more economically resilient. While the subjective income assessment focuses on family satisfaction with the income obtained.¹²⁴

Economic resilience refers not only to how families can weather economic adversity, but also to how to increase family income.¹²⁵ At the Kartika Mutiara Foundation, the families of parents with disabled children are classified as middle income. Their income range from food and beverage sellers to farm laborers to drivers. In fact, there are those who fulfill their family's needs through normal children who are already working, as Mrs. NN's family did.

According to the results of family economy research, even though their income is mediocre, families with disabled children at the Kartika Mutiara Pakisaji Foundation assume they have enough to meet their daily needs in terms of clothing, food, and housing. Even though they are

¹²⁴ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 19.

¹²⁵ Mohammad Lutfi and Safitri, "Strategi Ekonomi Dalam Membangun Ketahanan Ekonomi Keluarga Muslim," *Syar'ie*, vol. 3, no. 2(2020), 186. <file:///C:/Users/hp/Downloads/203-Article%20Text-287-1-10-20200831.pdf>

frequently in arrears, they are still able to pay their electricity and water bills, including additional needs for disabled children, such as diapers. However, due to their middling income, some of them are unable to meet their children's educational needs perfectly; even though the informants' children's education is mostly free of tuition fees, they still have to pay for uniforms, transportation, books, and pocket money as well as others.

6. Aspect of Child Education Financing

One of Indonesia's goals, according to the preamble to the 1945 Constitution, is to educate the nation's people. As a result, education is one of the most important sectors in any country's development. According to Article 1 of Law Number 20 of 2003 Concerning the National Education System, education is a planned effort to create a learning atmosphere and learning process in which students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals, and noble, as well as the skills required by himself, society, nation, and state.¹²⁶

The Ministry of Women Empowerment and Child Protection (KPPPA) regulates the variable of financing children's education, which is based on two indicators, such as the ability to finance children's education and the continuity of children's education. Education and financial capability are intimately connected. Education financing refers to the costs associated with educational purposes, such as school fees, school equipment and supplies, pocket money, transportation, uniforms, and so on. The amount, of

¹²⁶ Article 1 Paragraph 1 Legislation of Republic Indonesia Number 20 of 2003 About National Education System

course, varies according to the school. Families that can afford to pay for their children's education for up to 12 years are considered more economically resilient, and thus have a higher chance of having strong family resilience, and vice versa.

Regarding the education of the informants' children, it is known that four of the fourteen normal children only received general education for nine years, while ten others completed their education for up to twelve years. Meanwhile, three of the informants' seven children with disabilities have never received any education, either general or special education. and three children had only received one year of general education (up to grade 1 Elementary School) before dropping out and not continuing their education, and one child had received general education for two years (up to grade 2 Elementary School) before transmitting to a special school (SLB) until now.

Each informant has their own reasons for preferring their children's education to continue, especially children with disabilities who do not receive a full education. The first factor is economic. Most informants send their children to public schools, where school fees are waived. However, this does not cover the costs of uniforms, transportation, books, pocket money, and other expenses. The second factor is due to physical and mental limitations. All of the informants have children with disabilities, and their children's limitations make it difficult for them to continue their education. The third factor is the influence of the surrounding environment, which causes the informants' children to be uninterested in completing their education.

Concerning the continuation of education for children with disabilities, the government has provided them with free educational facilities in accordance with Law Number 20 of 2003 About the National Education System Article 5 paragraph (1), which states that every person has the same right to obtain quality education, and paragraph (2) people who have physical, emotional, mental, intellectual, and/or social disabilities are entitled to special education.¹²⁷ In practice, however, among the informants' children with disabilities, only one child is able to continue their education at the Special School (SLB).

According to the findings of researcher-conducted interviews, children with disabilities drop out of school because they are unable to accept the lessons taught in general education. And, for the continuation of their education, the informants actually took the initiative to send their disabled children to special schools, but this could not be realized due to a variety of obstacles, including the low interest of children in continuing education, husbands who refused to allow their disabled children to continue their education on the grounds that they were sorry and afraid that their children would be mocked, and because the school is located quite far from home, making it difficult for children to access to go to school, especially for families who do not have private transportation.

Informants' children with disabilities are currently receiving educational services from the Kartika Mutiara Pakisaji Foundation. Parents

¹²⁷ Article 5 Paragraph 1 and 2 Legislation of Republic Indonesia Number 20 of 2003 About National Education System

are enthusiastic to register their disabled children with the Kartika Mutiara Foundation. According to their statement, they are interested in registering their children at the Kartika Mutiara Foundation because it is free, and they receive various free educational facilities such as stationery, books, and sports t-shirts. The Foundation also does not require children to understand as many things as formal schools do, so they do not feel pressured during the learning process. The Kartika Mutiara Foundation provides a forum for children with disabilities to socialize with fellow students who have disabilities, as well as an opportunity for parents to share parenting experiences with other parents who have children with disabilities. The foundation's closeness to their home is another factor that motivates parents to continue their children's education.

According to the informants' statements, it can be concluded that whether or not family members are able to complete the 12-year compulsory education is not solely due to economic factors; there are many other cases that affect them as well. And, for the time being, their disabled children can continue their education even at the non-formal level. So, while economic resilience is important, it is not the only factor that contributes to and sustains family resilience.

7. Aspect of Family Harmony

Family harmony is closely related to family psychological resilience; additionally, family harmony plays an important role in maintaining human life balance. Families with good psychological social resilience are prepared to deal with a variety of non-physical cases, such as positive emotional

control and a husband's caring for his wife. As a result, the measurement of harmony in the family according to the Ministry of Women Empowerment and Child Protection focuses the attitude of the head of the household toward concern for women and children, with an indicator of anti-violence against women and children.

In English, violence is defined as a harassment or invasion of a person's physical or mental integrity. Meanwhile, the term "violence" in Indonesian is widely understood to refer only to physical attacks. Aside from the differences in etymological meanings of violence, violence is now defined not only physically, but also psychologically. Domestic violence, also known as KDRT, can take the form of physical, psychological, or sexual violence, as well as household neglect.¹²⁸

In terms of anti-violence against women indicators, the informants' families almost never faced it. They can control their emotions maturely, be grateful for what they have, be patient, are not easily offended, and try to solve family problems well. It's just that one informant has experienced domestic violence, that is Mrs. IW's family, which is a broken home family, before separating from her husband, and when Mrs. IW was pregnant with her third child, she frequently received emotional violence in the form of anger, yelling, and frequently throwing things that exist because of trivial problems. According to the informant, this could be due to economic pressures, causing Mrs. IW's husband's emotions to be unstable. Mrs. IW

¹²⁸ Abdul Haq Syawqi, "Hukum Islam dan Kekerasan Dalam Rumah Tangga," *de Jure, Jurnal Syariah dan Hukum*, vol. 7, no. 1(2015): 71. <https://media.neliti.com/media/publications/54223-ID-hukum-islam-dan-kekerasan-dalam-rumah-ta.pdf>

became afraid and stressed as a result of this, and her psychological suffering became one of the reasons she gave birth to her third child with mental retardation.

Mrs. IW's case falls under the category of psychological violence, as what her husband did violates Article 5 of Law Number 23 of 2004 on the Elimination of Domestic Violence, which states that "Everyone is prohibited from committing domestic violence against other people within the scope of his household, by: a. physical abuse; b. psychological violence; c. sexual violence; or d. domestic neglect".¹²⁹

In the indicator of violence against children, all informants overcome the problem of educating normal children by verbally warning children by controlling emotions, but if the child still repeats actions that should not be done, the informants warn by pinching or hitting lightly without violence to deter children after being warned verbally. Meanwhile, when issuing warnings to children with disabilities, parents must use language that is easier to understand and accept by children with disabilities, particularly those with mental retardation, who are more easily offended when given a warning..

The manner in which parents educate their children has a significant impact on the development of religious education and personality in children. The child's experience is an important factor in his personality development. Parents must be able to avoid things that can cause children to suffer, such as discordant parent-child relationships, a lack of attention, and much less

¹²⁹ Article 5 Legislation of Republic Indonesia Number 23 of 2004 About The Removal of Domestic Violence

disciplinary practices. As a result, every parent, especially those with disabled children, must be able to understand their children in all aspects of development, physical, spiritual, and social, at all ages.

8. Aspect of Social Closeness

One of the variables used to evaluate socio-cultural resilience is family social closeness, which includes an interest in having social relationships with the community in the neighborhood where they live. This is stated in the Ministry of Women Empowerment and Child Protection Regulation Number 6 of 2013, which is considered to have an impact on better family social resilience.

Various groups or communities will be shaped to encourage relationships and social networks among community members, ensuring that each family receives formal or informal support. In practice, parents of disabled children are currently very active in various social activities such as PKK, recitation in mosques, and community service. They can communicate and interact effectively, as well as adapt and maintain friendships.

The participation of parents with disabled children in social activities in their society is not something that happens by chance. They had previously isolated themselves from the community because they felt insecure and did not believe in themselves because their child had a disability; they were also frequently mocked by the community. They have only been moved to socialize with the community on average since their children joined the Kartika Mutiara Foundation five years ago, in 2018.

At the Kartika Mutiara Foundation, parents of disabled children receive parenting education and counseling, one of which is about the importance of socialization in social life. Finally, they are parents of disabled children who motivate one another to begin opening up and participating in social activities while trying to close their ears to societal gossip. They want to show that they can educate their children with disabilities. Sergeant TDP, the Kartika Mutiara Foundation's advisor, also agreed with the decision.

Family members with disabilities, such as the informants' children, have been unable to participate in social activities at household. According to informants, parents have also refused to allow their disabled children to participate in social activities for fear of causing and burdening the society because their limitations make them difficult to rely on.

This demonstrates that parents with disabled children at the Kartika Mutiara Pakisaji Foundation currently have good social bonds, as evidenced by the fact that, despite having disabled children, parents are as enthusiastic about participating in various social activities as parents with other normal children.

9. Aspect of Religious Obedience

The application of religious values, as well as mental and spiritual conditions, are the foundations for achieving a quality family, which in turn will form a prosperous family. Someone with a strong religious understanding will be more resilient when dealing with situations that

contribute to the occurrence of violence. Religious education teaches rules for married life, such as how to be a husband, wife, and parent.¹³⁰

Religious obedience according to the Ministry of Women Empowerment and Child Protection in the Development of Family Resilience 2016 can be seen from the routine of worship, whether carried out individually or collectively (communally). Worship performed privately is a private relationship between the individual and his God, whereas worship performed communally can increase household social closeness, potentially strengthening family resilience.¹³¹

In the socio-cultural dimension, religious observance can be seen from household participation in socio-religious activities in the neighborhood, such as recitations, congregations in mosques, or other socio-religious activities. This is also reflected in the families of parents with disabled children at the Kartika Mutiara Foundation, according to data gathered from informants, all of whom are Muslim. In practice, the informants participate in religious activities such as tahlilan, congregational prayers, tadarrus and recitation in mosques, and other religious events in their environment.

Meanwhile, due to their limitations, children with disabilities have been unable to fully participate in religious activities in the community. Some of them, like Mr. NG and Mrs. IW's children, are able to participate in religious activities such as congregational worship at the mosque. Some of

¹³⁰ Indira Swasti Gama Bhakti and Tri Agus Gunawan, "Upaya Preventif Aparat Desa dalam Penanggulangan Kekerasan dalam Rumah Tangga," *JPALG Journal of Public Administration and Local Governance*, vol. 4, no. 1(2020): 59. <http://dx.doi.org/10.31002/jpalg.v4i1.2368>

¹³¹ Badan Pusat Statistika Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, *Pembangunan Ketahanan Keluarga 2016*, 123.

them can perform prayer movements but cannot correctly recite the prayer readings due to intellectual limitations. Some of them can recite the prayer readings but are unable to perform the prayer movements perfectly due to physical limitations.

CHAPTER V

CLOSING

A. Conclusions

Based on the researcher's analysis of the data described, the researcher can draw any conclusions about the family resilience of parents with disabled children at the Kartika Mutiara Pakisaji Foundation based on the Ministry Regulation Number 6 of 2013 about the Implementation of Family Development as follows:

1. In terms of fulfilling the legality of marriage, all parents with disabled children at the Kartika Mutiara Foundation already have a legal basis, whereas in terms of fulfilling the legality of births, one child with disabilities is prevented from having birth legality due to multiple Family Cards, but this does not have a significant impact because children with disabilities are still getting welfare from the local government. Parents work according to their abilities to meet their needs, and they divide their time between work and family time. In the field of education, the Kartika Mutiara Pakisaji Foundation provides free educational and learning facilities to children with disabilities. In the social sector, parents with disabled children actively participate in social activities as a result of their education from the Kartika Mutiara Pakisaji Foundation. They make an effort to fulfill their parental responsibilities, specifically to protect children's rights.
2. Parents with disabled children are unable to fulfill the characteristics of family resilience stated in the Ministry of Women Empowerment and

Child Protection Regulation Number 6 of 2013 Regarding the Implementation of Family Development, such as indicators of birth legality, indicators of freedom from chronic disease or disability, and indicators of women's violence. Even so, families with disabled children at the Kartika Mutiara Foundation are able to maintain family resilience, which is supported by other family resilience indicators such as marriage legality, husband-wife partnership, financial management transparency, and so on. Even with these conditions, the family maintains tenacity and resilience, as well as physical, psychological, mental, and spiritual abilities to live independently and develop themselves and their families to live in harmony and improve physical and spiritual well-being.

B. Suggestions

Based on research at the Kartika Mutiara Pakisaji Foundation on family resilience of parents with disabled children, the researcher make several recommendations to various parties, including:

1. For parents with disabled children at the Kartika Mutiara Pakisaji Foundation to put more effort into achieving unfulfilled family resilience indicators, so that they have a higher level of family resilience.
2. Kartika Mutiara Pakisaji Foundation, as a party that participates in fulfilling the family resilience of parents with disabled children in the educational aspect, to be further improved in terms of facilities and educators so that children with disabilities receive the best education possible.

3. For the government, should optimize the survival of families with disabled children in fulfilling family resilience, such as socialization regarding the prevention of children born with disabilities so that they can break the chain of disabled children in the future.
4. For the people of Pakisaji Sub-district to stop mocking the families of parents with disabled children. They should support one another in order to foster human harmony and love.

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APPENDICES

Annex 1: Research Letter



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Nomor : B- 2194 /F.Sy.1/TL.01/08/2022

Malang, 23 Maret 2022

Hal : **Permohonan Izin Penelitian**

Kepada Yth.
Kepala Yayasan Kartika Mutiara Koramil Pakisaji
Jl. Raya Pakisaji No. 31, Jatirejo, Pakisaji, Kec. Pakisaji, Malang, Jawa Timur

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Nibrosl Millah
NIM : 18210108
Fakultas : Syariah
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :
**FAMILY RESILIENCE FOR COUPLES WITH DISABLED CHILDREN AT
KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG (Based on The
Ministry of Woman Empowerment and Child Protection Regulation Number 6 of
2013 About The Implementation of Family Development)** pada instansi yang
Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha

Annex 2: Consultation Proof



CONSULTATION PROOF

Name : Nibrosul Millah
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 Supervisor : Erik Sabti Rahmawati, M.A., M.Ag.
 Thesis Title : FAMILY RESILIENCE FOR COUPLES WITH DISABLED CHILDREN AT KARTIKA MUTIARA FOUNDATION IN PAKISAJI MALANG (Based on The Ministry of Woman Empowerment and Child Protection Regulation Number 6 of 2013 About The Implementation of Family Development)

No	Day/Date	Subject of Consultation	Signature
1.	Wed, November 24 th , 2021	Thesis Proposal Consultation	
2.	Thu, Desember 02 nd , 2021	Revision of Thesis Proposal	
3.	Thu, Desember 09 th , 2021	Thesis Proposal Consultation	
4.	Fri, Desember 17 th , 2021	Revision of Thesis Proposal & Proposal Seminar Approval	
5.	Thu, March 03 rd , 2022	Revision of Proposal Seminar	
6.	Thu, March 24 th , 2022	Chapter IV Consultation	
7.	Thu, April 07 th , 2022	Revision of Chapter IV & Chapter V Consultation	
8.	Mon, April 18 th , 2022	Chapter IV & V Approval	
9.	Thu, April 28 th , 2022	Abstract Consultation	
10.	Tue, May 10 th , 2022	Abstract and Thesis Approval	

Malang, 10th of May 2022

Acknowledged by:

Head Department of Islamic Family Law

Erik Sabti Rahmawati, M.A., M.Ag.

NIP 197511082009012003

Annex 3: Documentation

Interview with Mrs. IS



Interview with Mrs. IW



Interview with Mrs. KS



Interview with Mrs. NN



Interview with Mr. NG



Participate in Kartika Mutiara Foundation Activities



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2.	MI Ihyaul Ulum, Dukunanyar, Dukun, Gresik	2005-2011
3.	MTs. Ihyaul Ulum, Dukunanyar, Dukun, Gresik	2011-2014
4.	MA Mambaus Sholihin, Suci, Manyar, Gresik	2014-2017
5.	Institut Keislaman Abdullah Faqih (INKAFA), Suci, Manyar, Gresik	2017-2018
6.	UIN Maulana Malik Ibrahim Malang	2018-2022

Non-Formal Education:

No.	Institution	Since
1.	Mambaus Sholihin Islamic Boarding School, Suci, Manyar, Gresik	2014-2018
3.	Ma'had Sunan Ampel al-Aly, Malang	2018-2019