

The Resilience of Individuals with Physical Disabilities as Heads of Household in Facing the Impact of COVID-19 in Bogor City

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Abstract

The COVID-19 pandemic has had a profound impact on all segments of society, including individuals with disabilities. This study seeks to examine the resilience strategies employed by persons with disabilities who serve as heads of households in navigating the challenges brought about by the pandemic. Utilizing a qualitative approach with a descriptive method, the research involved three purposively selected participants who were individuals with disabilities who assumed the role of family heads. Data were analyzed through thematic analysis by categorizing and organizing the information into meaningful patterns and themes. The results indicate that the pandemic exacerbated economic vulnerabilities among participants, prompting adaptive responses such as enhanced intra-family communication and the strategic management of income sources. Additionally, the study highlights the role of collective resilience fostered through the Indonesian Association of Persons with Disabilities (PPDI) in Bogor City. The organization functions as a vital support system, offering emotional and practical assistance and instilling a sense of hope and agency among its members to overcome economic hardship and pursue sustainable well-being.

Keywords: Resilience, Persons with Disabilities, Head of Family.

Abstrak

Dampak Covid-19 dirasakan oleh masyarakat, tak terkecuali para penyandang disabilitas. Berdasarkan dampak Covid-19 terhadap penyandang disabilitas, maka peneliti tertarik meneliti permasalahan tersebut. Tujuan dari penelitian yakni mengetahui gambaran resiliensi pada penyandang disabilitas kepala keluarga dalam menghadapi dampak Covid-19. Deskriptif menggunakan pendekatan kualitatif merupakan metode pada penelitian ini. Teknik penentuan subjek yang digunakan adalah teknik purposive yakni tiga orang penyandang disabilitas kepala keluarga. Pengelompokan data, penyusunan data kedalam kategori, pola, dan satuan uraian yang dapat menghasilkan satu kesatuan tema adalah teknik analisis dalam penelitian ini. Hasil penelitian ini yaitu Covid-19 berdampak kepada penyandang disabilitas kepala keluarga berupa krisis ekonomi, sehingga penyandang disabilitas keluarga senantiasa melakukan komunikasi dengan anggota keluarga serta mengatur sumber-sumber pendapatan ekonomi untuk keluar dari krisis ekonomi. Selain itu, adanya faktor kolaboratif antar penyandang disabilitas dalam Perkumpulan Penyandang Disabilitas Indonesia (PPDI) Kota Bogor. Dalam PPDI, mereka saling memberikan dukungan dan pertolongan, memberikan harapan bagi penyandang disabilitas kepala keluarga untuk keluar dari krisis ekonomi dan berubah kearah yang lebih baik.

Kata Kunci: Resiliensi, Penyandang Disabilitas, Kepala Keluarga.

INTRODUCTION

Family represents the smallest social unit within society, holding a fundamental role in shaping individual lives. According to Strong, DeVault, and Cohen (2011), the family functions as the primary institution that transmits cultural values and socializes individuals into their societal roles. It plays a critical role in socialization processes, the development of social identity, the promotion of well-being, and the

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provision of education for its members. Within this framework, individuals internalize societal norms through family life and gradually assume adult social roles. Family interactions lay the groundwork for the development of relational behaviors. Santrock (2007) highlights that open communication within the family fosters a harmonious, dynamic environment that supports emotional health. Bowen (1978), through family systems theory, emphasizes that emotional stability is closely tied to family balance, whereby healthy attachments among family members contribute to the cultivation of autonomy and self-regulation. Similarly, Bronfenbrenner (1986), through his ecological systems theory, underscores the family's significant influence as the closest environment in shaping early experiences that impact individuals' future social and psychological development. Thus, the family serves not merely as a physical dwelling but as a vital foundation for the formation of identity, values, and social competence.

Open communication is considered a key element in promoting effective family functioning. Olson and Gorall (2003) assert that effective communication enables families to resolve conflicts, foster stronger bonds, and create a supportive environment. In contrast, the absence of open communication is often indicative of underlying dysfunction. Family-related challenges may be categorized into two broad domains: socio-economic and socio-psychological (Walsh, 2006). Nevertheless, not all families experiencing such challenges inevitably experience a breakdown of family harmony. Walsh (2016) finds that resilient families are capable of adapting to adversity while maintaining positive family dynamics.

Family resilience, as defined by Walsh (2006), is a dynamic process of adaptation and coping that enables the family to function effectively in the face of adversity. Black and Lobo (2008) further note that resilient families not only survive crises but also transform these challenges into opportunities for growth. The concept of family resilience rests on three core components: communication processes, organizational patterns, and belief systems (Walsh, 2016). These components are interdependent and collectively form the foundation for families to withstand and recover from life's adversities.

The COVID-19 pandemic stands out as a major global crisis with profound social and economic ramifications. The World Health Organization (2020) highlights that the pandemic has affected not only public health but also social welfare. The informal sector, in particular, has been severely impacted due to restrictions such as social distancing and physical distancing measures, leading to a contraction of economic activities. This situation has presented significant challenges to family resilience, particularly for persons with disabilities serving as heads of households. Parker and Patterson (2020) observe that families dependent on the informal sector are more vulnerable to crises, facing substantial financial strain during the pandemic.

According to data from the Indonesian Association of Persons with Disabilities (PPDI) in Bogor City, approximately 700 persons with disabilities were directly affected by the pandemic. The decline in income levels led to a deterioration in family welfare, while heightened life pressures triggered increased stress and psychological distress. As noted by Lazarus and Folkman (1984), stress can significantly undermine both individual and family resilience, especially during times of crisis. These conditions served as the impetus for the present study, which explores how individuals with physical disabilities, acting as heads of households, navigate and sustain their resilience during the COVID-19 pandemic. The research specifically examines three critical aspects of family resilience as outlined by Walsh (2016): communication processes, organizational patterns, and belief systems. Family resilience is conceptualized as the key mechanism that enables families not only to withstand but also to adapt and thrive in the face of adversity.

RESEARCH METHOD

This study employed a qualitative descriptive design. According to Moleong (2018), qualitative research seeks to capture phenomena as they occur naturally, using a variety of methods within real-life contexts. The subject of this study consisted of individuals with physical disabilities who serve as heads of households, while the predicate was defined as "experiencing the impacts of COVID-19." Through this research design, the aim was to obtain in-depth data that reveals the meaning and experiences of informants as they navigate life challenges. As Creswell (2014) explains, a descriptive approach allows researchers to provide a broad and deep account of social situations, encompassing various aspects of informants' lives.

The study was conducted in Bogor City, targeting individuals with disabilities who are members of the Indonesian Association of Persons with Disabilities (PPDI) in Bogor City. The research population consisted of 112 individuals with disabilities who actively participated in PPDI activities at Loka Bina Karya Bogor. In line with Sugiyono (2017), research sites should be selected strategically to facilitate the collection of relevant and comprehensive data. This study utilized both primary and secondary data sources. Primary data were gathered through direct interviews with physically disabled individuals serving as heads of households, while secondary data were collected from articles, journals, notes, archives, and relevant documents. As Bogdan and Biklen (2007) assert, combining primary and secondary sources enhances the understanding of the broader social context and deepens the analysis.

Purposive sampling was employed to select informants, targeting three physically disabled individuals who serve as heads of households. This sampling method, according to Patton (2015), is used to select informants with specific characteristics, ensuring the relevance of the data collected to the study's objectives. Data collection techniques included interviews and documentary studies. Interviews were conducted with the selected individuals to explore their experiences, challenges, and coping strategies in facing the impacts of COVID-19. Kvale and Brinkmann (2009) highlight that interviews are an effective technique for obtaining rich qualitative data from the informants' perspectives. Additionally, documentary studies were conducted by reviewing literature, notes, written materials, documents, and archives related to persons with disabilities. According to Yin (2014), documentary analysis complements interview data, allowing for a more holistic understanding. To ensure the validity of the data, this study applied four criteria: credibility, transferability, dependability, and confirmability. As emphasized by Lincoln and Guba (1985), these criteria are essential in qualitative research to ensure that the findings are trustworthy, relevant, and firmly grounded within the context of the study.

RESULTS AND DISCUSSION

Research Location Overview

The Indonesian Association of Persons with Disabilities (PPDI) in Bogor City served as the research setting for this study. PPDI is a social organization for persons with disabilities that engages in coordination, advocacy, public awareness, activism, and consultation on disability-related issues at both national and international levels. The organization aims to fulfill the rights of persons with disabilities, particularly by promoting equal opportunities across all areas of life. PPDI Bogor City has approximately 700 registered members, of whom 112 are actively participating in organizational activities.

Characteristics of Research Subjects

The subjects of this study were three individuals with physical disabilities who serve as heads of their households. The characteristics of each subject are as follows:

Subject HB

The first subject, referred to as HB, is a head of household who lives with his wife and two children. He is 45 years old and resides in Kp Pasir, Katulampa District, East Bogor. His education level is high school (SMA). HB earns a living by operating a small convenience store and providing services for the creation of national identity cards (KTP).

According to HB, his disability resulted from a workplace accident while repairing high-voltage transmission lines. Accidentally, a metal rod he was holding came into contact with the power lines, causing him to be electrocuted until the rod snapped. The accident caused severe burns to both his arms and back, ultimately leading to the amputation of both hands. Psychologically, HB initially experienced profound trauma and despair. However, through the encouragement and motivation provided by his wife and children, he gradually regained his strength and resilience.

Subject MT

The second subject, referred to as MT, is a head of household who is married but has not yet had children. He is 49 years old and lives in Bogor City. MT holds a Bachelor's degree in Economics and a Diploma in Nursing. He currently works as an acupuncturist to support his family.

MT reported that his disability began in 2016 when he was diagnosed with bone cancer. Consequently, he underwent an amputation of his right leg that same year. Initially, MT experienced overwhelming psychological distress and despair, which persisted for about one year. By the second year, he gradually came to terms with his condition, accepting it as part of his life journey.

Subject MI

The third subject, referred to as MI, is a head of household with a wife and two children. Born in Jakarta 40 years ago, MI completed his education up to high school level and now resides in the Bubulak area of Bogor City. To support his family, MI works as a parking attendant.

His disability originated from a traffic accident at the age of 20. Like the previous two subjects, MI initially experienced trauma and despair, especially given his role as the family provider. However, over time, he managed to reduce and overcome his psychological burden, coming to accept his condition as part of his destiny.

Aspects of Belief Systems

Giving Meaning to Beliefs

The impact of Covid-19 has spread to all fields, such as economic, social, and psychological fields. Based on an interview with subject HB, subject HB gave the following statement:

“...The impact of the Covid-19 pandemic, I feel very heavy, especially my business in selling basic necessities is quiet, but I realize with my wife and children, that this pandemic that has hit the whole world is part of the will of the Almighty, so now we surrender ourselves to Allah SWT alone. Personally, I feel sorry for my friends with disabilities, many of them take to the streets to beg.”

Subject HB's statement regarding the meaning of economic difficulties due to the impact of the Covid-19 pandemic can be interpreted that at the beginning of the Covid-19 pandemic, the subject felt economic and psychological pressure considering that the income that had been able to meet the economic needs of his family had decreased quite drastically so that the subject and his family members felt worried and even afraid that the family's economic needs would not be met. The psychological concerns/stress of the subject and family members gradually disappeared because the subject and family members realized that the pandemic was the will of God Almighty. Then, subject MT expressed his opinion about the imposition of life's difficulties as follows:

"... During the Covid-19 pandemic, my income decreased, sir, I work as an acupuncturist under normal conditions, many patients come for treatment, but now it's quiet or even none at all, because I realize there is a sense of fear from the community if they want to get treatment, they will be infected with the Covid-19 virus. Finally, I surrender all events to Allah SWT, because that is His will. To make ends meet, my wife and I tighten our belts by reducing expenses and consuming garden produce such as cassava and vegetables."

Subject MT's opinion regarding the meaning of life's difficulties can be translated as a will from Allah SWT, humans are only able to try. Efforts are made to overcome household economic difficulties by tightening their belts. A similar opinion was expressed by subject MI who works as a parking attendant, revealed from the following interview results:

"...Since the pandemic, my income from parking has decreased significantly, Sir, I am confused about where else to find additional income, but I realize that the pandemic will end soon."

The three subjects shared the same opinion that the way the subjects interpreted the difficulties of life due to the impact of the COVID-19 pandemic was by surrendering themselves to God because in reality everything that had happened was the will that had been outlined by Him. The way of interpreting the difficulties of life that was depicted in the interview provided motivation for the subjects and their families to get out of the difficulties of life and psychological pressure. In dealing with the impact of the COVID-19 pandemic that has hit various aspects of life, such as economic, social, and psychological, individuals tend to seek meaning and understanding through the religious belief system that they adhere to. Based on interviews with subjects HB, MT, and MI, it was seen that these three subjects faced significant economic and psychological pressure due to the pandemic. They interpreted the difficulties of life as part of God's will, so they chose to surrender themselves to God Almighty as an effort to reduce the psychological burden they experienced. Subject HB explained that the impact of the COVID-19 pandemic was felt to be very heavy, especially in the business of selling basic necessities which became quiet. Initially, HB experienced worry and fear because the income that was usually enough to meet the economic needs of his family had decreased drastically. However, the psychological pressure experienced by HB and his family slowly decreased because they realized that the pandemic was the will of God Almighty. HB also showed deep empathy for other people with disabilities who had to take to the streets to ask for help due to economic difficulties. A similar opinion was expressed by subject MT, an acupuncturist who experienced a drastic decrease in income due to public fear of the spread of the virus. MT realized that this situation was entirely the will of Allah SWT, so he chose to surrender and try by tightening his belt and using the results of his garden to meet his daily needs. Meanwhile, subject MI who works as a parking attendant also felt the impact of a significant decrease in income, but he remained optimistic that the pandemic would end soon. The views of these subjects are in line with various recent scientific studies on religious coping and the search for meaning in dealing with psychological and economic stress due to the COVID-19 pandemic. Pargament et al. (2020) explained that positive religious coping, such as acceptance of God's will and the

search for spiritual meaning, can help individuals achieve better psychological well-being. Conversely, negative religious coping, which involves feelings of being punished or abandoned by God, tends to worsen an individual's mental condition. Recent research by Krok and Zarzycka (2021) supports this view by showing that the search for meaning in difficult situations such as the pandemic plays an important role in maintaining individuals' subjective well-being. The study found that religious individuals were more likely to use their faith to find meaning in difficult situations, thus enabling them to maintain psychological well-being even amidst the severe stress of the pandemic.

Krok et al. (2021) examined the effect of fear levels towards COVID-19 on the use of religious coping. They found that the higher an individual's fear level towards COVID-19, the more intense they used religious coping and search for meaning to reduce stress. This is in line with the conditions experienced by subjects HB, MT, and MI, where high fear encouraged them to surrender more and accept the situation as part of God's will. Furthermore, social support provided by religious communities also has a significant impact on individual well-being during the pandemic. According to Liu et al (2020), religious communities not only provide spiritual support, but also emotional and material support, which directly helps individuals deal with psychological and economic stress. This study confirms that individuals who receive strong support from religious communities have higher levels of psychological well-being and better resilience in dealing with crises. The same thing was also expressed by Koenig (2020), who stated that religiosity can provide a positive frame of mind in dealing with various life challenges. Koenig explains that religious practices such as prayer, meditation, and religious community activities help individuals find a sense of peace and hope in difficult situations. According to him, interventions involving aspects of religiosity and spirituality are very important in helping individuals cope with the impact of the pandemic. From a practical perspective, these findings indicate the need for interventions that actively strengthen positive religious coping and the search for meaning during and after the pandemic. These interventions can include facilitating religious activities, strengthening religious communities, and providing spirituality-based counseling services. With this approach, individuals and families can build stronger psychological and economic resilience. Overall, the results of this study, supported by various expert opinions, indicate that religious coping and the search for meaning derived from an individual's religious beliefs are effective mechanisms in dealing with the stress caused by the COVID-19 pandemic. Integrating spiritual beliefs and social interventions can be an important strategy in improving mental well-being and overall community resilience in times of crisis.

Positive Outlook

Being able to control situations that should be uncontrollable or beyond limits through hard work and never giving up is an indicator of a positive outlook. A positive outlook can give rise to self-confidence in individuals to carry out daily activities. A family with a positive outlook has an optimistic, persistent and unyielding attitude in facing problems. This family will maximally use the potential they have so that their family is resilient to problems. Based on the results of the interview, subject HB's opinion regarding a positive view of the impact of the Covid-19 pandemic stated:

"...The Covid 19 pandemic has been going on for approximately 2 years, the experience of facing the 19 pandemic has taught our family to remain strong, we accept it with grace, how our income has decreased quite a lot during the pandemic but we remain patient, hopefully with patience we can get out of the problem."

A positive view of the impact of the Covid-19 pandemic as a problem was conveyed by subject MT, through the following excerpt from the researcher's interview with the subject:

"... I hope this Covid pandemic will end soon, Dad. I feel sorry for my friends who are in the same boat, especially those who don't have savings, they take to the streets to beg, looking for a morsel of rice".

Based on a strong belief in his religion, the subject sees that the problem of the impact of the pandemic can be overcome by learning from everyday life, and can get out of the crisis after agreeing with his wife to tighten his belt as a rational effort.

Subject MI's view of the pandemic problem, as something that is commonplace because difficult times have been passed even though the impact of the pandemic is still felt, as expressed during the interview:

"... I'm used to it now, Dad, what else can I do, if I can't wait, what will I feed my wife and children, so I continue to work as a parking attendant, so that there is a little income to keep the kitchen smoking".

All three subjects had the same positive view regarding the impact of the COVID-19 pandemic that they felt. Initially, the impact on the subjects was felt to be severe, but over time, the subjects were able to find a way out by learning from the people around them.

A positive outlook is an important element in dealing with a crisis situation such as the COVID-19 pandemic. According to research by Fredrickson (2016), a positive outlook and an optimistic attitude help individuals increase psychological resilience, which in turn allows them to recover more quickly from psychological stress due to difficult situations. This positive outlook was reflected in an interview with subject HB who stated that the experience of two years facing the pandemic taught his family to remain strong and patient, and believed that this patience would help them through the economic problems they faced. Furthermore, a positive outlook can also increase an individual's ability to deal with psychological stress and maintain their mental health. According to research by Taylor (2017), individuals who are able to maintain a positive outlook during a crisis tend to have lower levels of stress and anxiety. This view is in line with the statement of subject MT who still hopes that the pandemic will end soon and sympathizes with those who are experiencing more severe difficulties. MT actively adopts rational strategies such as reducing household expenses to deal with economic pressures. According to Seligman (2018), optimism as an important component of a positive outlook can encourage individuals to act proactively in overcoming life's challenges. This is reflected in the views of MI subjects, who despite facing a significant decrease in income, choose to continue working with enthusiasm and optimism so that the family's economic needs can still be met. In a study by Southwick et al. (2016), psychological resilience is described as the result of a persistent and never-give-up positive outlook in facing problems. The study emphasized that resilience can be strengthened through an attitude of accepting circumstances and adapting flexibly to difficult situations. This attitude is evident in how HB, MT, and MI subjects accept the impact of the COVID-19 pandemic and gradually find practical and rational solutions in their daily lives. Positive outlooks in the context of the family also receive special attention in recent studies. Walsh (2016) stated that families with positive outlooks tend to use internal resources optimally to overcome life's difficulties. This view is in line with the efforts of the three subjects in the interview, who consistently used their internal resources, such as patience, family unity, and economic adaptation, to face and overcome the impact of the pandemic. Overall, the integration of the results of this study with various expert opinions shows that religious coping, the search for meaning, and a positive outlook are effective mechanisms in dealing with the stress of the COVID-19 pandemic. With this approach, individuals and families can build stronger psychological and economic resilience, so that they are able to face the challenges of the crisis more effectively and optimistically.

Aspects of Organizational Patterns or Family Relationships

Flexibility and Adaptability

Continuing to do routine activities that are usually done in the family is an effort to realize flexibility and adaptability so as to create resilience in the family. Based on the results of the interview, the opinion of subject HB regarding Flexibility and adaptability, for example, such as recreation carried out by subject HB together with people with disabilities who are members of the PPDI Bogor City, as follows:

"... I invite friends with disabilities to go on recreation to natural places, the goal is to be able to calm down and make the mind fresh due to the impact of the Covid-19 pandemic. The means of transportation used is a disabled bus so that on the road no one carries out checks because it is a red plate,"

Subject HB is the head of PPDI Bogor City, seeing that many of his members are experiencing psychological stress due to the impact of Covid-19, some of them take to the streets to beg, simply to survive. Therefore, to eliminate the psychological burden, subject HB is invited to go on recreation to nature. The impact of recreation was felt positively by MT and MI subjects, such as the statement of MT subjects as follows:

"... I feel happy to be able to join my friends at PPDI so that we support and motivate each other, including being happy to be able to have recreation, at least recreation can relieve our fatigue".

MT's statement was agreed by MI subjects as follows

"... That's right, Pa, I'm happy to be invited to recreation by the PPDI Kota Bogor management".

Flexibility and adaptability are core elements in achieving family resilience, especially when facing a global crisis, such as the COVID-19 pandemic. This pandemic not only affects physical health but also triggers serious impacts on economic, social, and psychological aspects. The ability of families to continue to carry out routine activities flexibly and adjust internal interaction patterns is an important basis for maintaining family stability and supporting the psychological well-being of all its members. According to Froma Walsh (2016), family resilience is highly dependent on the family's ability to flexibly adjust internal structures, such as communication patterns, roles in the family, and daily routines. Flexibility allows families to act quickly and efficiently in situations full of uncertainty, such as the COVID-19 pandemic. Walsh said that structurally flexible families are able to maintain their emotional and social balance, even in the midst of great challenges. Furthermore, Ann S. Masten (2016) in her work on resilience emphasizes the concept of ordinary magic, where she considers that adaptation to difficult situations does not always require extraordinary intervention. Instead, resilience arises from flexible daily interactions within the family. Families that are able to adapt their routine habits to new contexts will be better able to protect their family members from the negative impacts of stress and trauma.

George A. Bonanno (2013) also contributed significantly to the discussion on emotional flexibility through the concept of flexible regulation. According to Bonanno, the family's ability to regulate emotions and coping strategies contextually is very important in dealing with stress and trauma. In a pandemic situation, flexibility in changing the way families interact and manage emotional stress greatly determines the level of psychological well-being. Then, Tamara Afifi (2016) through the Theory of Resilience and Relational Load (TRRL) highlighted that flexibility in family communication is the core of family resilience. Open and responsive communication to change helps families relieve emotional stress and create a supportive atmosphere in crisis situations. A recent study published by Skalski et al. (2024) on family resilience during the COVID-19 pandemic found that communication flexibility and openness in families

significantly reduced the negative psychological impacts on children and adolescents. This study confirms that adapting flexible family communication patterns is an important element in maintaining psychological well-being during a pandemic. Finally, a report by Heather Hayes & Associates (2022) describes nine key processes in building family resilience, with an emphasis on flexibility, connectivity, and collaborative problem-solving. According to the report, flexibility in family roles and activities and the ability to adapt quickly to changing situations are key factors in increasing the family's capacity to deal with crises effectively. Through the perspective of the theory above, the recreational activities carried out by HB together with members of the PPDI Bogor City can be understood as concrete efforts to implement the principles of flexibility. Flexibility is not only displayed in the form of recreational activities, but also in the choice of transportation and strategies to avoid administrative obstacles during the pandemic, which shows the high adaptability of this community. The recreation carried out not only provides physical benefits, but also creates opportunities for open and supportive communication between members of the PPDI extended family, reflecting Afifi's theory about the importance of flexible communication in family resilience. This activity is also a practical implementation of Ann Masten's "ordinary magic" concept, because it is simply able to create a big impact on the psychological condition of its members. In the context of Bonanno's flexible regulation, HB and PPDI members were able to adjust psychologically through positive coping strategies, namely nature recreation activities. This also proves that flexibility is not just a theory, but a practical reality that can be applied to improve emotional well-being in the context of families or community organizations. Based on the theoretical description and practical implementation above, it is clear that flexibility and adaptability are key to building family resilience in the midst of a crisis such as the COVID-19 pandemic. The experience of HB's subjects with PPDI Bogor City shows how families or communities that are able to flexibly adjust their activities, communication, and coping strategies will be able to maintain emotional balance, increase collective resilience, and provide effective psychosocial support in facing various challenges that arise during the pandemic. Thus, families and communities that are able to develop flexibility and adaptability in their organizational patterns, not only survive the crisis, but are also able to develop to be stronger and more solid in the long term.

Connectedness

Family connectedness is one of the important aspects that determine family harmony and resilience, especially in facing crisis situations such as the COVID-19 pandemic. One effective way to maintain this connectedness is through good communication patterns between family members. Open, supportive, and effective communication can help families overcome various challenges, including economic and psychological pressures experienced during the pandemic. In the context of this study, family connectedness is understood as an effort to maintain harmony, respect individual differences, and establish good communication. The results of interviews with subjects HB, MT, and MI provide a real picture of how families try to maintain connectedness through communication during the pandemic. According to research by Boumarafi et al. (2023), communication within the family is an important mediator that connects family resilience with overall family function. They found that families who are able to maintain open and positive communication will be better able to deal with the stress that arises due to the pandemic. This communication includes a clear exchange of information about the family situation, the challenges being faced, and joint solutions that can be done. This is in line with the experience of subject HB, who stated:

“...We exchange ideas by communicating with our families regarding efforts to overcome the impact of COVID-19. In the morning, I help my wife shop for groceries at the market to resell at our

stall. Although sales have decreased during the pandemic, our family is patient and supports each other. Even to increase my income, I provide ID card processing services for residents in need, which I do with my wife's permission. Likewise, my children also agree."

HB's statement reinforces that transparent and supportive communication is very important for building family solidarity, as well as encouraging economic and psychological resilience in difficult situations. In the perspective of Afifi et al. (2016), communication within the family plays a key element in the theory of resilience and relational burden. According to this theory, open, supportive, and positive communication can significantly reduce relational burden, so that family members can be more resilient in facing the pressures of life. Conversely, closed or tense communication actually increases stress and worsens the psychological condition of family members. This is also reflected in the results of the interview with subject MT:

"... My wife and I are always open and communicate with each other about what is happening in our family, including the impact of the COVID-19 pandemic on our economy."

In this context, the openness shown by MT and his family clearly shows the implementation of resilience theory that is able to maintain the emotional stability of the family, even in a situation full of economic pressure. The COVID-19 pandemic has presented its own challenges in family dynamics, including in terms of communication. According to Price (2023), family communication patterns during the pandemic have become more complex due to the high intensity of interaction due to social restrictions. The study found that families who develop open and flexible communication patterns tend to be better at regulating emotions and facing challenges together. However, not all families are able to fully implement open communication. As stated by subject MI:

"During this pandemic, income from parking has decreased somewhat, but I don't dare to tell my wife right away. I say it slowly so that my wife is not surprised, while I walk to increase my income."

MI's experience reflects that open communication in the family requires its own strategy, especially in delivering unpleasant news. Mann (2016) emphasized that in difficult situations, a gradual and thoughtful communication pattern can be effective in reducing the potential for greater conflict or stress. The importance of respecting individual differences in the family is emphasized by Dirks et al. (2021). They stated that family communication that respects individual differences, such as feelings and reactions to different problems between family members, can actually create stronger cohesion and harmony in the family. Subjects HB and MT have shown inclusive communication, where they are open to the opinions and support of other family members, while respecting the role of each family member.

The implications of effective communication patterns in families, as stated by Soedarsono et al. (2021), include increasing the family's ability to deal with collective stress such as the COVID-19 pandemic. This study highlights that open communication and mutual support in families can strengthen solidarity and psychological resilience, and have a positive impact in the long term. Families who are able to build effective communication are not only able to survive in crisis situations but also improve the quality of family relationships in the future. In the context of subjects HB and MT, the communication patterns implemented during the pandemic are clear evidence that openness, empathy, and emotional support are important factors that strengthen family resilience. Connectedness in families through effective communication patterns has proven to be very important in maintaining family harmony and resilience during the COVID-19 pandemic. The experiences of the subjects of this study, which are reinforced by research by experts, show that open communication, mutual support, and respect for differences between family members are the keys to family success in dealing with difficult situations. With effective

communication patterns, families are not only able to manage crises better but also create a strong foundation for overall family well-being in the future.

Social and Economic Resources

Every individual or group has a role that they must carry out, including families who have an important role in solving crisis situations and problems. An example of an important role that must be carried out by families is providing emotional support and assistance. The tendency of families when facing problems is to ask for help from friends, extended family, or neighbors. In order to avoid economic problems, it is necessary to maintain a balance between income and expenses from family income. The socio-economic fulfillment of each family is certainly different, usually the backbone of the family is the father or father who is also the head of the family, unlike families whose parents are divorced. As in the family of subject HB. Based on the results of the interview, the conditions for fulfilling social and economic needs such as the role of family members who are the backbone of the family are as follows:

"... to fulfill the social and economic needs of the family in facing the threat of the impact of Covid-19, I help my wife sell basic necessities, in the morning I take my wife to buy basic necessities at the market to sell at the stall owned by HB and his family, besides that I try to help provide KTP making services in exchange for compensation. In addition, I try to invite my family and members of the Bogor City PPDI to have recreation in open nature for free. Together with the administrators, I continue to make efforts to get assistance from the local government/Bogor City Social Service or sympathizers."

Subject MT in fulfilling social and economic needs in his family in a different way as conveyed during the interview with the researcher as follows:

"... During the pandemic, my wife and I agreed to tighten our belts and try to consume garden produce such as cassava and vegetables, besides that I opened an acupuncture service during the pandemic, occasionally someone likes to get treatment, and the results are used to fulfill the family's economic needs."

Subject MI has a different way of meeting his family's economic needs, as revealed by the following interview results:

"... I work as a parking attendant, yes, the income from parking services is to meet our family's economic needs, although during the pandemic my income has decreased quite a lot, but I like to get basic food assistance from the government".

The COVID-19 pandemic has had a broad impact on the social and economic aspects of families, especially families with members with disabilities or who are in vulnerable economic situations. In this context, families play a crucial role in maintaining the survival and psychosocial stability of their members. They are not only protective units, but also the main actors in forming and managing adaptive strategies against various pressures that arise. Based on the results of interviews with three informants (HB, MT, and MI), there is a dynamic in the use of social and economic resources that shows the resilience of families in crisis situations.

Subject HB, a head of a family who is active in the community of people with disabilities in Bogor City, described how he and his family work together to meet economic needs. He helps his wife sell basic necessities, takes shopping to the market, and also opens a service for processing population documents such as ID cards. In addition, he took the initiative to organize free recreational activities with the PPDI community in open spaces to maintain collective spirit. This strategy not only aims to reduce the economic burden, but also strengthens the social and psychological aspects. This phenomenon is in line with Walsh's

(2016) idea that family resilience is formed through flexible structures, open communication, and collaboration in decision-making. In the HB family, it can be seen that the economic role is not imposed on one person alone, but is divided dynamically according to the abilities of each member. This economic contribution is balanced by the search for social resources through the community and government agencies. In contrast to HB, subject MT chose to utilize natural resources and personal skills in dealing with the economic crisis. He and his wife agreed to reduce consumption by only relying on garden produce such as cassava and vegetables. In addition, MT opened an acupuncture service at home to meet economic needs. Although not always busy, this activity is quite helpful for the family's income. MT's approach reflects what Masten and Monn (2017) call a form of resilience through resourcefulness, namely the family's ability to utilize internal resources, such as skills and garden produce, as an alternative source of income amidst limitations. Creativity in managing local resources is an important indicator of family resilience, especially in areas with minimal access to formal social assistance.

Meanwhile, subject MI shows a portrait of a family that relies on the informal sector as the main source of income. He works as a parking attendant and his income is highly dependent on community activities that have decreased drastically during the pandemic. However, the existence of social assistance in the form of basic necessities from the government is the mainstay of his family's life. MI's condition illustrates the limitations of the social security system for informal workers. Banks et al. (2021) stated that families of people with disabilities who work in the informal sector are very vulnerable to economic and health shocks. Therefore, the existence of social assistance is very important as a minimum safety net. However, the limited coverage and accuracy of aid distribution are often a challenge in themselves. In a crisis situation, the existence of a social network is an important asset that supports family resilience. Subject HB, who is active in the PPDI community, showed that social connections can be mobilized to obtain information, emotional support, and access to material resources. Activities such as joint recreation are also a means of psychological recovery for families and communities with disabilities. Southwick et al. (2016) emphasized that families who have strong social ties and are active in the community have greater resilience to external pressures. In addition to government support, social solidarity is an important support in maintaining mental and emotional health during the pandemic.

The interview results show that socially active families have greater access to government assistance programs. Subject HB, for example, actively communicates with the Bogor City Social Service and sympathetic figures to obtain support for his community. This initiative shows the existence of agency, namely the ability of families or communities to act collectively and strategically in solving problems. Tronto (2017) stated that in the current neoliberal context, the responsibility for care and fulfillment of life's needs is often placed on individuals and families. However, through a community-based approach, families can develop a collective support system to strengthen resilience capacity.

Family structure also affects the capacity to survive in crisis situations. In the case of the HB family, although the marital status was not explained in detail, there was a relatively balanced division of roles between husband and wife. However, in many other cases of families with disabilities, incomplete family structures—such as divorce or the absence of parents—can weaken economic resilience. Research by Mitra et al. (2017) found that families with incomplete structures or those experiencing internal conflict have a higher risk of multidimensional poverty. Therefore, social intervention programs should be designed in a family-centered manner, taking into account the condition of the family as a unit that influences each other.

Aspects of the Inter-Family Communication Process

Clarity

Open communication between family members is one way to deal with problems. Each family member needs to convey information honestly, in detail, accurately, and directly. Clarity in this case means the ability to communicate between family members in conveying the obstacles and impacts of Covid-19. Subject HB provided the following information when interviewed by the researcher:

“...I always tell my children and wife about the difficulties when facing the impact of the Covid-19 pandemic, including the difficulties in leading the PPDI Bogor City considering the implementation of PPKM while members with disabilities need encouragement and even other services. I am also open, sir, regarding the difficulties in marketing basic necessities during the Covid-19 pandemic.”

Subject MT provided the following information:

“...I am always open and honest in telling my wife about the lack of patients coming for alternative medicine so that income is reduced or there are no patients at all.”

Meanwhile, subject MI was less open with his children and wife regarding the difficulties he experienced, as conveyed as follows:

“... I don't have the heart to tell my wife about the difficulties during the COVID-19 pandemic, my income has decreased, but for other matters I like to talk to my wife.”.

The COVID-19 pandemic has presented a major challenge for all families in the world, including families of people with disabilities. In a crisis situation, the family is the main support system that is expected to be able to maintain the emotional and economic stability of its members. One important element that determines the strength of a family in dealing with a crisis is communication between its members. Clarity, honesty, and openness are the main keys to creating a shared understanding and effective adaptation strategies. This study highlights how the communication process in the family occurs based on the experiences of three informants, namely HB, MT, and MI, all of whom are part of the community of people with disabilities. Based on field data, subject HB showed an open communication style to his children and wife. He conveyed the difficulties in carrying out his duties as Chair of the PPDI Bogor City during the PPKM period, as well as the challenges in maintaining a grocery sales business. The same thing was done by subject MT, who honestly shared his economic condition with his wife due to the lack of alternative medicine patients. In contrast, subject MI expressed reluctance to tell his family about his economic difficulties, although he remained open in other aspects. This difference shows the variation in communication patterns within the family, from being very open to limiting certain information. The three showed different approaches in responding to economic and emotional stress during the pandemic, which were greatly influenced by personal values, perceptions of psychological risk, and patterns of relationships between family members.

Froma Walsh (2016) in her book *Strengthening Family Resilience* explains that open and honest communication is one of the main pillars of family resilience. Families who can discuss problems clearly and empathically will be better able to create shared meaning in dealing with crises. Clear communication is not just about conveying information, but also a means of demonstrating emotional connectedness. Subjects HB and MT reflect what Walsh calls meaning-making communication, where families not only talk about problems but also build emotional strength through honesty. In contrast, the MI subject's lack of openness, although intended to protect, actually hinders the birth of collective strength in dealing with the pressures of the pandemic. Koerner and Fitzpatrick (2017) through *Family Communication Patterns*

Theory classify family communication based on two dimensions: conversation orientation and conformity orientation. Families with a high conversation orientation tend to be open to discussion, have trusting relationships, and accept diverse views. This is clearly seen in the HB and MT families. Meanwhile, families with a high conformity orientation prioritize harmony, obedience, and conflict avoidance, as reflected in the MI communication pattern. In this case, the indecisiveness in conveying the problem can weaken family cohesion in the long term, especially when facing a crisis such as a pandemic. Prime, Wade, and Browne (2020) stated that family communication is a primary strategy in reducing stress due to the pandemic. When family members can share thoughts and feelings openly, the psychological burden can be shared. Honesty and transparency in conveying difficult situations can be the basis for developing a joint survival strategy. Data from subject MT who was open to his wife about the loss of the patient showed collective coping efforts. Together, they were able to plan solutions and maintain emotional cohesion. In contrast, the MI pattern of hiding difficulties can cause mental stress and feelings of alienation in the family system. Eisenberg, Spinrad, and Eggum (2019) highlighted the importance of open communication in helping children develop healthy emotional regulation. When parents honestly convey difficult situations without being intimidating, children will learn to understand reality and develop the ability to cope with stress. In the HB family, openness to children about economic challenges is an important emotional education moment. On the other hand, the MI approach that withholds information can hinder the formation of emotional resilience in children because they are not invited to understand the dynamics that the family is facing. Golombok and Tasker (2018) stated that the family's ability to adapt is greatly influenced by the communication patterns established between its members. This adaptation not only includes meeting economic needs, but also reinterpreting roles, expectations, and relationships within the family. Subject HB, as an organizational leader and head of the family, uses communication as a tool to share the burden while strengthening relationships. This shows a shift from an individual leadership model to a collective leadership based on empathy in the household. Manczak et al. (2017) remind that parents' lack of openness to stress and difficulties can actually be a means of implicitly transmitting negative emotions to children. When parents choose to remain silent or hide reality, children can feel anxiety and tension without understanding the source. In the context of MI families, the approach of withholding information can create emotional distance. Although the intention is to protect, this practice can limit the emotional participation of children and partners in the family adaptation process. These findings have high relevance for social work practice, especially in the context of family-based interventions. Social workers can help clients understand the importance of open communication in building family resilience. They can facilitate reflection processes and empathetic communication training to support the adaptation process. Furthermore, understanding family communication patterns can be used in psychosocial assessments to identify internal family risks and develop more contextual intervention plans.

Expression of emotions

Emotions can be grouped into two, namely negative and positive emotions. Examples of negative emotions are fear, worry, sadness, anger, and so on. Then, positive emotions such as happiness, love, affection, and others. Expression of emotions is an indication of whether the family is functioning well or not. When a family is able to express emotions well, then the family is functioning well, and vice versa. In conveying emotions and to whom, each individual has differences. As for the opinion of subject HB in expressing his emotions and feelings to his wife, subject MT expressed his feelings to his wife, for the subject expressed his feelings to HB. The COVID-19 pandemic has brought major changes in family life

patterns, including in the way families communicate and manage daily emotional dynamics. When families face economic, social, and psychological pressures due to this global crisis, one of the most important aspects in maintaining family stability is the ability to express emotions openly and healthily. Expression of emotions is an important indicator in assessing the extent to which families are able to function adaptively in crisis situations. Emotions in family life can be classified into two major types, namely positive emotions such as happiness, love, and affection, and negative emotions such as anger, sadness, fear, and anxiety. In the context of the family, both positive and negative emotions play an important role. Positive emotions strengthen relationships, while negative emotions, if expressed constructively, can pave the way for resolving conflicts and strengthening emotional attachment between family members. Therefore, the ability to express emotions appropriately is a key element in creating a healthy and resilient family. Based on the results of interviews conducted in this study, it was revealed that subject HB conveyed his emotions and feelings to his wife, especially regarding the pressures he faced in leading an organization for people with disabilities during the pandemic. Subject MT also stated that he was open and honest with his wife about his family's economic condition which had declined drastically due to the decreasing number of patients. Meanwhile, another subject chose to convey his feelings to HB, who was considered a figure who was able to understand and support emotionally. This finding shows that each individual in the family has their own pattern in managing and expressing emotions. To strengthen the understanding of these findings, several expert opinions from the latest scientific literature can be used as a conceptual basis. Froma Walsh (2016), an expert in the field of family resilience, emphasizes that emotional communication is the core of family strength. Families who are able to express fears, hopes, and support openly will be better able to develop strategies to survive and adapt during a crisis such as a pandemic. Open and empathetic communication, according to Walsh, is the glue that strengthens family cohesion. Meanwhile, Ponnet and colleagues (2016) showed that healthy emotional communication has a direct relationship with perceived social support. In times of crisis, when individuals lose access to sources of support outside the home, the family becomes the main center for channeling and receiving emotions. Those who feel able to express their feelings without fear of being misunderstood tend to have higher levels of psychological well-being. This finding is in line with the narratives of the subjects in this study, where openness to share emotional burdens with partners is key to survival. Another study by Fosco, Van Ryzin, Connell, and Stormshak (2016) stated that the quality of emotional communication in the family can be a protector against the risk of mental disorders such as anxiety and depression, especially in adolescence. When the family functions as a safe place to express emotions, family members feel valued and heard. This strengthens the function of emotional regulation in the context of a healthy family. Hollist et al. (2017) emphasized that even negative emotions such as anger and disappointment, if communicated in a healthy and constructive way, can actually strengthen relationships between family members. In this case, negative emotions are not to be suppressed, but rather need to be processed together in non-blaming and solution-focused communication. This approach seems to be applied by the HB family, who despite facing severe pressure, can still express their feelings and accept each other with empathy.

In a study in China, Liu, Yi, and Guo (2020) found that the pandemic led to an increased need for expression of negative emotions in families, especially fear and anxiety about the future. They asserted that families with open emotional communication patterns showed better ability to withstand the adverse effects of social isolation. Expression of emotions, in this context, not only functions as catharsis, but also as a form of crucial coping strategy to maintain the emotional balance of the family. Prime, Wade, and Browne (2020) also highlighted the importance of emotional coaching in families, which is an effort to teach family members, especially children, how to recognize, understand, and express their emotions.

They emphasized that in the context of a pandemic, the presence of a figure who is able to validate emotions is a key factor in maintaining family resilience. In this study, this is reflected in the role of HB as a place to confide and share emotions with other subjects. From the perspective of attachment theory, Mikulincer and Shaver (2016) explained that in stressful situations, individuals will tend to seek attachment figures or attachment figures to gain a sense of security. In this context, when family members choose to express their emotions to a figure who feels emotionally safe, it is a form of actualization of attachment theory. The subject's choice to express his emotions to HB shows how a safe emotional relationship can replace or complement the function of the nuclear family in certain situations. Systemically, families who are able to manage emotional expression healthily will be more flexible and adaptive. According to Nichols (2016), suppressed emotional expression in the family can create chronic tension, trigger conflict, and damage long-term relationships. Conversely, families who create an open space to share feelings will find it easier to manage internal dynamics, especially when facing external pressures such as a pandemic. From field findings and expert opinions, it can be concluded that emotional expression is an inseparable part of the healthy family communication process. The ability to express emotions not only reflects how close the relationship between family members is, but also reflects their resilience in facing life's challenges. Healthy emotional expression supports family cohesion, increases empathy, and strengthens collective resilience. Therefore, it is important for social workers, social workers, and mental health practitioners to encourage the practice of open emotional communication in families, especially during times of crisis. Intervention programs can focus on improving communication skills, empathy training, and strengthening emotional regulation patterns in families. In the context of families with disabilities, open and supportive emotional communication is also more crucial, because they face double pressures: from the pandemic and from limited access to social services. Therefore, strengthening family capacity in terms of emotional communication is one of the important indicators to ensure the sustainability of resilient and adaptive family functions.

Collaborative Problem Solving

Learning from past mistakes, identifying the causes of problems, exchanging ideas regarding alternative solutions to problems, giving each other a voice in determining decisions, and taking real steps together are processes in problem solving. Subjects HB, MT, and MI who were summarized in an interview said that:

"... The process of solving the economic crisis, as an organization, PPDI is carried out by collaborating to provide mutual support, fighting for social resources including rice assistance from government institutions and non-government institutions/sympathizers, within the family, subjects are always open to each other and help each other to increase family income".

The COVID-19 pandemic has become a multidimensional crisis that affects all aspects of human life, including families of people with disabilities who are in socially and economically vulnerable conditions. Amid physical, social limitations, and access to resources, many families of people with disabilities face serious challenges in meeting their living needs. However, through strong cooperation and communication between family members, many of them are able to survive and even develop collaborative problem-solving strategies to overcome these pressures.

The results of this study indicate that research subjects such as HB, MT, and MI showed a strong pattern of collaboration, both within the family and community organizations such as PPDI (Indonesian Association of People with Disabilities). Their statements revealed that the problem-solving process was carried out openly and participatively, by sharing ideas, responsibilities, and support. In the PPDI

organization, for example, they jointly fight for assistance from government and non-government institutions. In the family, they help each other in finding additional income and arranging survival strategies. This finding is in line with various theories and research results that emphasize the importance of collaboration in dealing with crisis situations. One of them was put forward by Froma Walsh (2016) who stated that a resilient family is a family that has an open communication pattern, is able to work together, and can make decisions collectively. In his book *Strengthening Family Resilience*, Walsh emphasizes the importance of involving all family members in the problem-solving process. Collaboration is not only about who does what, but also about how the meaning of the crisis is formed and understood together. In line with this, Michael Ungar (2017) in the article *Family Resilience in the Context of Risk and Vulnerability* emphasized that family resilience lies not only in internal capacity, but also in their ability to form and access support from the external environment. Collaboration within the family, according to Ungar, must be accompanied by active relationships with the surrounding community and social networks that can strengthen resilience capacity. The findings from subject HB who involved a disability organization to obtain rice assistance from external parties are a real form of utilizing external resources through collaboration. Within the framework of family adjustment theory, McCubbin & McCubbin (2016) through the Family Adjustment and Adaptation Response (FAAR) model explain that families are able to adapt to crises if they succeed in balancing their stress and coping abilities. This adaptation process involves identifying problems, communicating between family members, and making joint decisions that enable families to create sustainable solutions. The collaborative process carried out by the research subjects—starting from finding alternative income, supporting each other, to formulating joint steps—describes this adaptation process. Furthermore, Greeff and Van Der Merwe (2018) in their study *Resilience in Families* highlighted that success in solving family problems is highly dependent on the family's collective ability to discuss, exchange ideas, and consolidate decisions that reflect the aspirations of all members. Open discussions in the family not only strengthen cohesion but also create a sense of shared ownership of the decisions made. In the narrative of MT subjects, openness in conveying economic conditions and agreement to make spending adjustments are real forms of this practice.

The pandemic conditions that forced many families to adapt drastically were explained by Prime, Wade, and Browne (2020) through the article *Risk and Resilience in Family Well-being During the COVID-19 Pandemic*. They stated that this crisis forced families to redefine roles and responsibilities, including involving children in decision-making or economic responsibilities. Families that managed to survive were those who carried out this process openly and cooperatively. In the case of the research subject family, the involvement of all family members in maintaining economic stability was concrete evidence of this collaboration. For example, children supported their parents' businesses and wives were involved in household business activities. Apart from internal aspects, it is also important to understand the role of informal solidarity in family survival strategies during the pandemic. Varga, Bracke, and Molenaers (2021) in their study *Household Responses to COVID-19* concluded that when formal systems such as state assistance were not sufficient to reach all vulnerable groups, families relied on internal solidarity—namely cooperation between household members and small communities as an effort to solve problems. Subjects MI and HB illustrate this through the active involvement of the disabled community in providing basic logistics for its members, as well as cooperation in raising resources from various parties voluntarily. In other words, collaborative problem solving during the pandemic reflects not only the family's ability to adapt to pressure, but also a representation of internal social strength that has been neglected. For families of people with disabilities, this collaboration goes beyond the boundaries of the nuclear family and reaches into the community that strengthens solidarity and mutual support as a survival strategy. The family

system framework as proposed by Bowen (1978) is also relevant in this context. In the family system, each member is connected in an emotional network that influences each other. When an external disturbance occurs such as a pandemic, the balance of the family system is disturbed, and collective cooperation is needed to create a new homeostasis. The process of joint problem solving as demonstrated by the research subjects is a key mechanism for restoring the function of the system. The collaborative process in problem solving not only shows functional efforts to overcome difficulties, but also contains values such as openness, trust, mutual understanding, and a sense of belonging. Families of people with disabilities show that even though they are in a vulnerable condition, they are able to develop survival strategies that are rooted in the principles of cooperation and solidarity. This suggests that family-based social intervention programs should recognize and strengthen these collaborative patterns as a key force in building family resilience.

CONCLUSION

This study confirms that family resilience is a significant adaptive mechanism in responding to the impact of the Covid-19 pandemic, especially for individuals with disabilities who act as heads of families. Family resilience is defined as the capacity of individuals and families to adapt, maintain connectivity, and optimize the use of available resources. The research findings reveal a common pattern in the three participants in building resilience through strengthening the spiritual dimension, open communication, and utilizing social support to overcome economic and psychological stress during the pandemic. Subjects 1, 2, and 3 interpreted the pandemic as part of divine destiny, which in turn became a source of inner strength to remain optimistic. All three also showed high flexibility and adaptability, including through tighter financial management, seeking alternative sources of income, and access to social assistance. Recreational activities in the disability community also contributed to reducing psychological stress while strengthening social solidarity. Factors supporting resilience such as family cohesion, honest communication, and community support have been shown to play a central role in maintaining the stability and sustainability of family functions amidst the crisis. Thus, this study confirms that family resilience is the result of a complex interaction between spiritual values, social support, and adaptive capacity, which synergistically help families face life's challenges with a positive, resilient, and constructive attitude.

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