Religious Practices and Psychological Resilience: Insights from South Sulawesi's Muslim Communities During the Pandemi

Adnan Achiruddin Saleh[1], Hasbi Marissangan[2], Suparman Abdullah[3], Hariyanti Hamid[4] and Sulvinajayanti[5]

Abstract

Bugis Muslims in South Sulawesi, Indonesia, have faced increased psychological stress due to the pandemic. This research examines the psychological resilience of Muslim parents, the role of family religious practices, and the dynamics of resilience within Muslim communities. Using qualitative research with a case study approach, both primary and secondary data were collected. Participants were Muslim parents with children aged 0-16, selected through purposive sampling. Data were gathered through interviews, observations, and documentation, with validity ensured by source triangulation. Data analysis employed Interpretative Phenomenological Analysis (IPA) as per Smith's guidelines. Findings reveal that Muslim parents' resilience is reflected in their beliefs, family structures, and communication strategies. Religious practices are evident in creating a religious atmosphere, tilawati practice, role modeling, and habituation. These practices enhance commitment, mutual appreciation, spirituality, conflict resolution, and positive behavior. The study's implications span psychological interventions, understanding the religion-mental health link, and culturally informed mental health policies.

Keywords: *Bugis, Community, Psychological, Resilience, Religious Practice.*

INTRODUCTION

From late 2019 through July 2020, the global spotlight was fixated on the emergence of Covid-19, a virus that held unprecedented characteristics within the realm of virology. This novel coronavirus garnered worldwide concern due to its unique properties, which had never been observed in the annals of viral history. The World Health Organization (WHO) officially designated it as a pandemic, basing this classification on the staggering extent of its impact, having spread to 185 nations. At the time of assessment, the global tally stood at 78,604,532 confirmed cases, accompanied by a grim toll of 1,744,235 fatalities (as per data retrieved from https://covid19.who.int/ on Saturday, December 26, 2022, at 18:00 WITA). Within the borders of Indonesia, Covid-19 had afflicted 706,837 individuals, and tragically claimed the lives of 20,994 people (as per data available at https://www.kemkes.go.id/ on Saturday, December 26, 2022, at 18:00 WITA). A more granular view, specific to South Sulawesi Province, revealed that the number of confirmed cases reached 28,863, with 575 individuals succumbing to the virus (data accessed at https://covid19.sulselprov.go.id/ on Saturday, December 26, 2022, at 18:00 WITA).

The Indonesian government, under the leadership of the President of the Republic of Indonesia, implemented a strategy known as social distancing or physical distancing. Concurrently, the provincial government of South Sulawesi introduced a policy by the Governor of the province to align with this initiative. Furthermore, the Indonesian *Ulema* Council of South Sulawesi issued a religious decree emphasizing the importance of maintaining physical separation from others, even during religious gatherings. The overarching goal of these measures is to substantially restrict interactions with others and prevent the formation of large gatherings over an extended period.

This policy has had a notable impact on the cohesiveness of families in the South Sulawesi region. The

[1] Institut Agama Islam Negeri Parepare, Indonesia, Email: adnanachiruddinsaleh@iainpare.ac.id, (Corresponding Author)

[2] Hasanuddin University, Makassar, Indonesia, Email: hasbifisip@gmail.com

[3] Hasanuddin University, Makassar, Indonesia, Email: mansosio87@yahoo.com

[4] Universitas Muhammadiyah Sidenreng Rappang, Indonesia, Email: hariyantihamid2169@gmail.com

[5] Institut Agama Islam Negeri Parepare, Indonesia, Email: sulvinajayanti@iainpare.ac.id

swift pace of societal changes has necessitated rapid adjustments within families. Heightened parental responsibilities and limited opportunities for children to engage in recreational activities have eroded the emotional resilience of family units. One discernible consequence of these circumstances is a surge in domestic violence incidents during the pandemic. According to data retrieved from the Simfoni PPA (a comprehensive information system dedicated to the protection of women and children), there has been a stark escalation in such incidents from March to November 2020. To illustrate, in March, there were 121 reported cases, which soared to 593 by November 2020. These trends align with findings by Martaria Rizky (2020) and Rinaldi (2020), who underscored heightened community anxiety levels during the COVID-19 pandemic in Indonesia. This phenomenon was further substantiated by Linda Fitria (2020), who shed light on the prevalence of anxiety among adolescents in the context of the COVID-19 pandemic.

Thus far, research into Covid-19 has predominantly focused on two primary domains. Firstly, there are inquiries that scrutinize Covid-19 from the perspectives of health and economics. For instance, Paramita (2020) conducted research delving into the ramifications of Covid-19 on tourism in Bali during the new normal period, while Iskandar (2020) explored the interplay between the economy and Islamic social finance amid the Covid-19 pandemic. Secondly, investigations relating to Covid-19 tend to gravitate toward formal education aspects. Wiresti's work (2020), for example, unearthed the impact of remote work on early childhood during the Covid-19 pandemic, while Khasanah (2020) examined educational dynamics during the pandemic, specifically focusing on the utilization of technology in the learning process.

Prior studies exhibit disparities compared to the findings of this research, underscoring the significance of the outcomes yielded by this investigation. Notably, amid these predominant trends in research, the psychological well-being of parents has not received substantial attention or has not been a focal point of concern. Nevertheless, it is imperative to acknowledge that the psychological challenges faced by parents are a direct consequence that reverberates within the family unit. These parental psychological issues constitute an inherent facet of any pandemic and can potentially escalate to the point of jeopardizing mental health, possibly even leading to instances of severe distress such as suicidal tendencies.

This research serves as a valuable addition to prior studies pertaining to the Covid-19 pandemic. It aims to conduct a thorough examination of the psychological resilience experienced by Muslim families in South Sulawesi since the onset of the coronavirus outbreak. This examination includes an in-depth exploration of how religious practices have been employed as an integral component of their coping strategy during the pandemic. Furthermore, it will elucidate how the process of religious devotion contributes to fortifying the psychological resilience of Muslim parents within the context of South Sulawesi's society.

It is essential to gain insights into the various manifestations of psychological resilience among parents and their associated religious practices. This knowledge is crucial as it directly informs the strategies and support required for Muslim families to endure and adapt in the face of the pandemic. Consequently, comprehending the broader landscape of psychological resilience among Muslim parents through their religious practices within the family can not only enrich our understanding for future preparedness but also provide more effective avenues for intervention.

This research is predicated on the argument that the Covid-19 pandemic, particularly in the context of Indonesia, and more specifically South Sulawesi, has introduced a significant risk to the psychological resilience of parents. During the Covid-19 pandemic, the psychosocial state of individuals in South Sulawesi was surveyed, revealing that 58.6% reported experiencing feelings of apprehension and unease. This phenomenon was predominantly influenced by factors such as age, family status, and level of awareness regarding anxiety (Rusman; 2021 & Sari; 2020). This heightened vulnerability has, in turn, led to a notable upsurge in parental anxiety and instances of domestic violence within family settings. This inability to fortify the psychological well-being of parents is rooted in the rapid transformation of societal values that have proven challenging to adapt to. Consequently, these transformations have disrupted the conventional family dynamics, primarily due to a dearth of effective communication among family

members. It is imperative to delve more profoundly into these three facets while concurrently assessing the role of religious practice as an integral component of Muslim families in South Sulawesi. Here lies the purpose of the study, aiming to depict the strategic position of religious practices in maintaining the vulnerability of family psychological resilience

Methods

This research adopted a qualitative approach, which is a research methodology aimed at comprehensively understanding various phenomena experienced by research subjects. These phenomena encompass behaviors, perceptions, motivations, actions, and other aspects, and are elucidated through descriptive means, expressed in the form of words and language. This approach is conducted within specific natural contexts and utilizes diverse natural methods.

The selection of informants in this study employs the purposive sampling technique. A total of 57 individuals were chosen as research subjects based on specific criteria: they are parents (either fathers or mothers) of children (both female and male) aged between 0 and 16 years, residing in South Sulawesi, and adhering to the Muslim faith. These criteria constituted the rationale behind the selection of the research sample. All participants have declared their agreement to participate in this research by signing a letter of consent.

Data collection methods encompassed interviews, observations, and the examination of relevant documentation. Researchers employed interview and observation protocols based on Walsh's theory of family psychological resilience. The data analysis technique utilized in this research is Interpretative Phenomenological Analysis (IPA), following the guidelines outlined by Smith (2009). The process of data analysis involves several stages. Initially, the researcher transcribes the interview results. Subsequently, sub-themes that share interrelations are categorized together and assigned descriptive names. These sub-themes are then grouped into more comprehensive categories known as overarching themes or superordinate themes. Following this, the researcher compiles an analysis of the research findings to generate a comprehensive research report.

To ensure the validity and reliability of the data in this study, triangulation techniques are employed, supplemented by reference materials as corroborative sources. We guarantee the strict adherence to ethical procedures during the execution of this research. Ethical clearance was secured from the Ethics Committee at the Institution for Research and Community Service, IAIN Parepare, under decree number B.447/In.39/LP2M.07/19/2022, for the implementation of our research studies.

RESULTS

Based on the emerging themes from the participant interviews, these themes can be further categorized into distinct clusters based on the individual findings of each participant. This categorization serves the purpose of elucidating a comprehensive depiction of how Muslim parents draw upon religious practices to fortify their psychological resilience while fulfilling their parental roles.

These themes collectively present a comprehensive overview of the psychological resilience and religious practices embraced by all participants. This thematic grouping has yielded five overarching categories. The initial theme pertains to the reinforcement of commitment, followed by the second theme concerning the allocation of time for mutual appreciation. The third theme revolves around the cultivation of spirituality, while the fourth theme addresses conflict resolution strategies employed to effectively manage pressure. Finally, the fifth theme centers on the adoption of positive behavioral patterns.

In the ensuing discussion, each theme not only provides a synthesis of the identified themes but also scrutinizes the distinctions and commonalities observed among research participants based on their respective experiences of psychological resilience within the framework of the themes delineated earlier. These five themes are as follows:

Enhancing Dedication

The augmentation of commitment is evident through the shared expressions of thoughts and emotions by the six participants. During the pandemic, the participants optimally utilized the time spent at home to create opportunities for family discussions. Notably, all six research subjects exhibited a keen interest in engaging in dialogue with their children, with the conversational dynamics tailored to suit each child's developmental stage, given their relatively young age (around 12 years old).

These discussions within the family environment fostered a sense of recognition and value among all family members. Parents who conveyed enthusiasm while conversing with their children and actively responded to their needs contributed to a greater capacity for the children to cope with the challenges posed by the pandemic.

Furthermore, the research participants extended their support to other family members, which encompassed actions such as procuring masks, providing financial assistance for business ventures, and facilitating internet access for neighboring children's education. This economic support exemplified their commitment as a closely-knit family that mutually relies on one another.

Mutual Appreciation Period

The exchange of ideas and sentiments within the family serves as a reciprocal expression of familial bonds. All six participants demonstrated a conscious effort to express appreciation for each other by allocating dedicated time during the pandemic.

These fifty seven individuals deliberately set aside time not only for sharing emotions and thoughts but also seized this opportunity to instill religious values within the family unit. This cultivation of values was achieved by creating a religious ambiance, primarily through the practice of *tilawati* and collective *salawatan*.

Furthermore, the participants noted the discovery of new *salawatan* practices during the pandemic, which were acquired through platforms such as YouTube channels. All fifty seven research subjects firmly believed in making the most of their time during the pandemic, recognizing that the increased frequency of family gatherings should be utilized effectively to enhance their family's faith and piety.

Additionally, health-related messages were also imparted during these familial gatherings. All fifty seven research participants underscored the significance of maintaining health during a pandemic and emphasized the importance of adhering to government-prescribed health protocols.

Advancements in Spirituality

During the pandemic, there has been a noticeable surge in endeavors to deepen religious practices. All fifty seven research participants concurred that challenging times prompted significant spiritual transformations. These trying circumstances compelled participants to deliberately extend the duration of their daily religious worship.

Beyond this heightened personal commitment to religious activities, the participants also actively imparted the routines of religious practice to their children. They not only conveyed these messages verbally but also served as exemplars, thus fostering habitual religious practices within their offspring.

The research subjects consistently communicated religious messages, particularly those related to monotheism and the belief in the existence of an ever-present God who watches over devout worshippers. Additionally, they emphasized the importance of regular prayer to God.

Furthermore, the research participants exhibited a profound awareness that every event carries a divine purpose, including the Covid-19 pandemic. They regarded the virus as a manifestation of God's will and believed that it would ultimately return to or be reclaimed by God. Consequently, the overarching message conveyed was the importance of drawing nearer to God, as doing so would distance the virus from their lives.

Effective Resolution of Conflicts Amidst Pressure

The participants in the research adeptly navigated the differences they encountered, which were primarily observed in two aspects: adherence to health protocols and the adoption of new habits, as well as debates concerning the virus.

The adoption of health protocols, encapsulated by the guidelines (mask-wearing, crowd avoidance, and hand hygiene), represented a novel behavioral pattern. However, the embrace of these practices was not universally embraced by the family members of the study participants. Disagreements, particularly concerning the wearing of masks, occasionally led to minor conflicts within the family.

The efforts to instill new behaviors were met with challenges stemming from debates surrounding the Covid-19 virus. These debates encompassed discussions questioning the existence of the virus or suggesting that it was intentionally created to harm, especially targeting Muslims. Such discourses were propagated through social media channels and influenced the perspectives of family members.

Remarkably, the research participants demonstrated an aptitude for managing these conflicts. Their approach was characterized by gradual and non-coercive expression of their opinions. They regarded differences as a normal facet of life and effectively communicated these variances to their children, emphasizing the importance of exercising caution in navigating differences.

Embracing Positive Patterns

The differences previously highlighted underscore the commendable efforts undertaken by research participants in effectively addressing and communicating the various disparities within their families. These efforts have culminated in the establishment of positive patterns. These emerging patterns are exemplified through an array of positive expressions, ultimately fostering beneficial habits.

Among the research participants, numerous positive patterns were evident. Notably, some of these patterns revolved around the open sharing of emotions and thoughts. Expressions of sadness and similar sentiments were commonly articulated by family members, encompassing both spouses and children. Likewise, the sharing of thoughts, often involving expressions like "I am struggling," was observed among family members, extending to spouses, children, and neighbors.

These expressions served as catalysts for constructive discussions, creating a platform for the exchange of feedback, ideas, and opinions. It was consciously believed by the participants that these discussions bore fruits in the form of benefits for the family as a whole.

Additionally, the research participants exhibited further positive patterns, including mutual economic support and a collective commitment to health maintenance. All research subjects emphasized the importance of nurturing a culture of health within the family, underscoring the need to continually convey and reinforce adherence to health protocols among family members.

## Overview of the Psychological Resilience of Muslim Parents

To gain insight into the psychological resilience of Muslim parents in South Sulawesi, it is essential to examine three integral components: belief systems, family structural dynamics, and communication processes within the family unit.

All research participants demonstrated a profound belief system, especially during the pandemic, rooted in their unwavering faith in the existence of God. Within this belief framework, God is perceived as a constant presence in every facet of life, including the family sphere, where He is regarded as the ultimate protector of family members against the ravages of the Covid-19 pandemic.

This belief system gives rise to the notion that the Covid-19 pandemic carries inherent wisdom, as the virus itself is believed to originate from God and will ultimately return to Him. In this perspective, the virus is perceived as a creation of God that will eventually be eradicated by divine intervention.

However, it's crucial to note that this belief system is coupled with the understanding that the virus can adversely affect the health of family members. Consequently, parents have taken proactive measures to shield their families from the virus by adhering to health protocols while concurrently seeking solace in the power of prayer. The underlying principle is to draw closer to God, the ultimate Creator, in the belief that doing so will keep the virus at bay.

The ensuing overview delves into the psychological resilience of Muslim families, with a particular focus on the realm of belief systems.
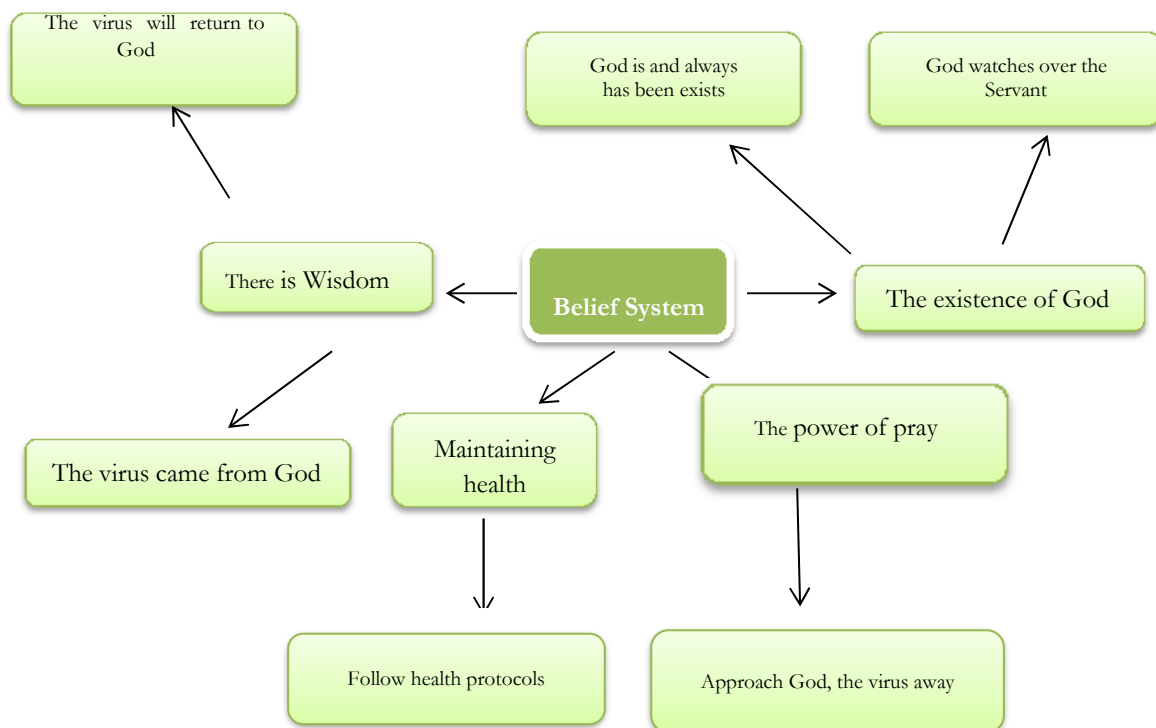

Figure 1.Belief System

Source : Compiled by Researchers, 2022

The configuration of family structure has adapted to the conditions imposed by the pandemic, representing a novel set of behaviors. All research participants have demonstrated a concerted and vigorous effort to shield heir families from the coronavirus. Parents are consistently reinforcing the importance of adhering to government-prescribed health protocols, underscoring the need for vigilance among family members. Activities conducted outside the home have served as catalysts for fostering stronger family bonds, evident in the heightened frequency of family gatherings and increased togetherness.

This communal approach has been further leveraged to intensify religious practices within the household. These practices are often conducted before or after the five daily prayers and include communal recitations of the Qur'an, both collectively and in private.

Notably, research participants have exhibited a remarkable commitment to new pandemic-era habits, particularly in assisting one another economically. This is evident through their provision of food to family members impacted by the virus and their support for others engaged in street vending businesses, often extending assistance in the form of financial aid and access to necessary facilities.

The ensuing narrative offers a detailed exploration of the psychological resilience displayed by Muslim families in the realm of family organization patterns.
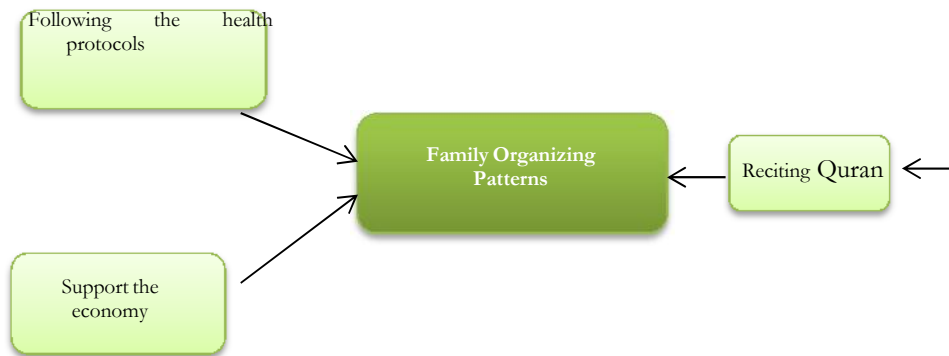
Figure 2, Family Organizing Patterns

Source : Compiled by Researchers, 2022

All participants have consistently exhibited a balanced and effective communication process within their families, characterized by an equitable exchange of emotions, particularly in conveying feelings of sadness. Moreover, family members are open about expressing their difficulties, readily sharing negative emotions with one another and reciprocating support to enhance familial cohesion. This fortification of communication is facilitated through collaborative discussions aimed at identifying solutions collectively. Such communication dynamics encourage brainstorming and foster constructive feedback among family members. This concerted effort undoubtedly contributes to bolstering the bonds of togetherness during the pandemic, ultimately reinforcing the family's adaptability in these challenging times.

The ensuing narrative provides an in-depth exploration of the psychological resilience manifested by Muslim families in the realm of communication processes.
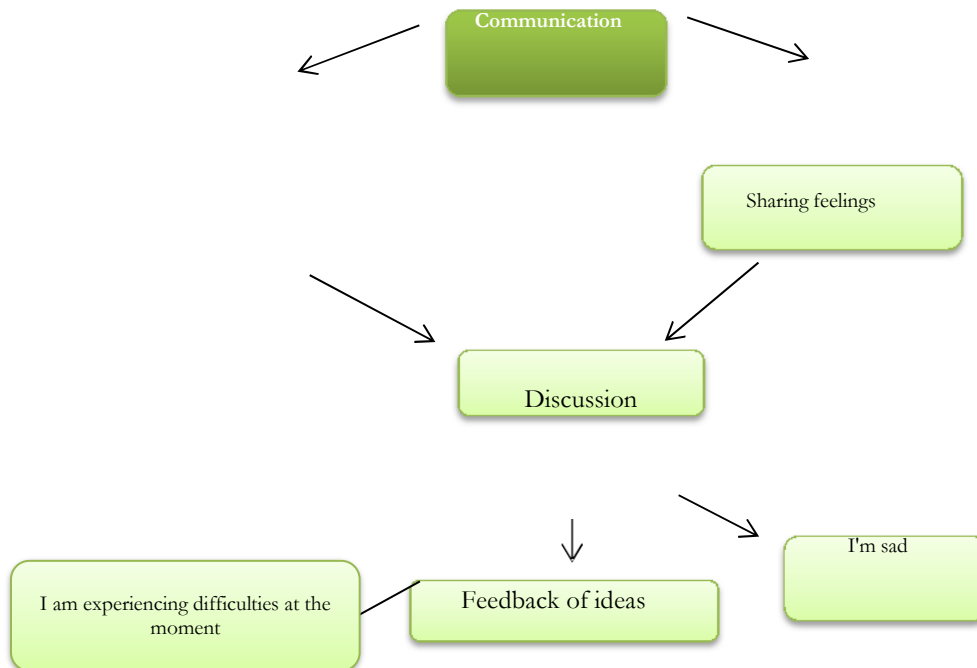
Figure 3 Family Communication

Source : Compiled by Researchers, 2022

Overview of Religious Practices among Muslim Parents

The religious practices observed among Muslim parents are evident through a range of initiatives undertaken by these individuals. These practices encompass the cultivation of a religious ambiance, the engagement in *tilawati* exercises, setting exemplary behavior, and fostering habitual devotion.

All research participants have consistently demonstrated a deep commitment to fortifying their families in the face of the pandemic. The family's resilience during these challenging times is exemplified by their robust psychological fortitude. This resilience, in turn, is actively cultivated through the diligent observance of devout religious practices by each member of the family.

Research participants maintain the belief that the family's psychological resilience can be tangibly experienced through the deliberate creation of a religious atmosphere within the family milieu. In this context, active participation in religious matters is encouraged for all family members.

The surroundings in which individuals find themselves can significantly shape their behavior. A conducive environment can facilitate the development of virtuous conduct, while a hostile environment may exert an adverse influence on behavior. The research participants possess a keen awareness of this dynamic and, accordingly, have devised plans to condition their family members by instilling a religious ambiance.

This religious ambiance is brought to life through collective *tilawati* and *salawatan* practices, with one of the participants assuming a leadership role. Leadership, in this context, entails the facilitation and transmission of this religious environment. Research participants conscientiously serve as role models, endeavoring to instill virtuous habits within the family setting during the pandemic.
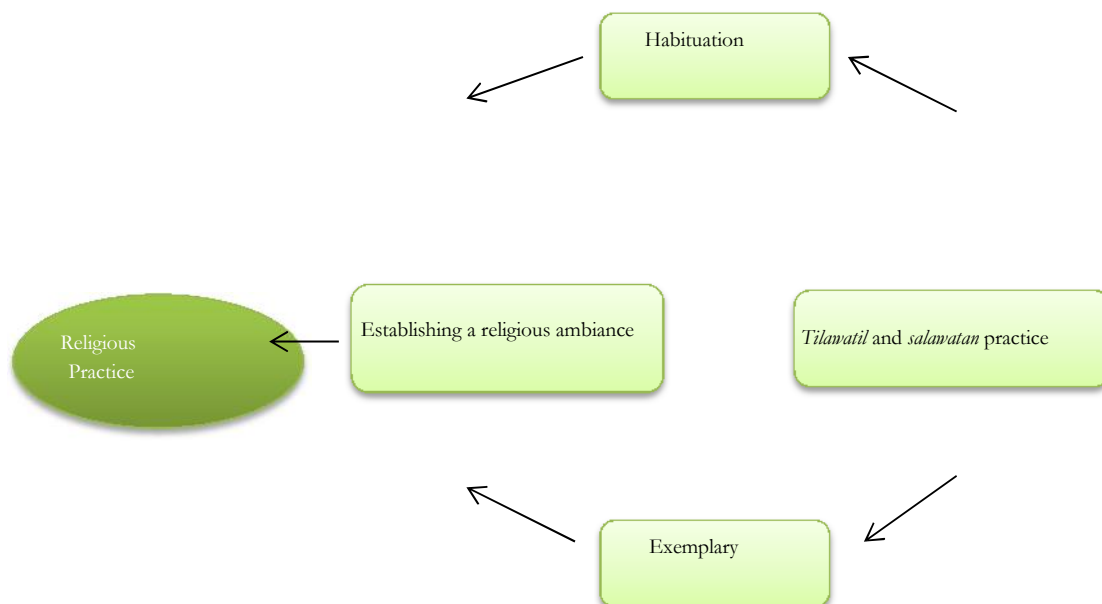

Figure 4 Religious Practice

Source : Compiled by Researchers, 2022

DISCUSSION

Analysis of Research Data

Psychological Resilience of Muslim Parents

According to Walsh (2007), family resilience is the process through which families recover and adapt following a crisis, focusing on key family processes that facilitate adjustment. The COVID-19 pandemic has necessitated family adaptation both during and after the pandemic.

Families have employed various strategies to maintain their cohesion while mitigating the far-reaching impacts of the pandemic. This study reveals three principal strategies employed by families to navigate the challenges of pandemic times: belief systems, family organizational patterns, and communication.

Belief systems serve as the bedrock of family resilience, encompassing the family's ability to interpret adversity, maintain a positive outlook that fosters optimism in overcoming challenges, and prioritize religious considerations when taking action. Belief systems function as a lens through which families perceive life within their familial and global contexts.

Family organizational patterns involve establishing a supportive structure for the integration and adaptation of family units or members. To effectively confront the challenges posed by the COVID-19 pandemic, families have had to mobilize their resources and reconfigure their structures to accommodate the changes. Adaptation patterns manifest in the flexibility of family members, their interpersonal relationships, and their social and economic resources.

Effective communication is a hallmark of family resilience, characterized by the transmission of beliefs, the exchange of information, the expression of emotions, and problem-solving processes guided by religious recommendations. Strong communication skills among family members are pivotal for fostering family resilience. Elements of effective communication include parents' ability to articulate their thoughts to other family members, active listening, and the encouragement of children to express their feelings clearly and respectfully.

Lestari (2016) further supports this aspect of communication, identifying three key elements that bolster family psychological resilience. These include the ability to clarify messages, enabling family members to understand crisis situations better; the capacity to express emotions, fostering empathy, pleasant interaction, and personal accountability for feelings and behaviors; and the willingness to collaborate in problem-solving, enabling the sharing of burdens and the pursuit of solutions.

The research findings related to the strategies adopted by Muslim families in South Sulawesi during the pandemic align with the five indicators of family strength outlined by Smith (2007). These indicators encompass an attitude of service, intimacy between spouses leading to a strong marital bond, parents providing creative challenges, consistent training, and skill development for their children, loving and effective leadership by husbands and wives, and children who display obedience and respect toward their parents.

A shared characteristic evident in this research and Smith's work is the functionality of the family unit, with particular emphasis on the crucial role played by parents, whether fathers or mothers, in shaping their children's behavior amid the pandemic. The guidance of children's behavior remains a strategic concern during the COVID-19 pandemic.

A noteworthy finding is the prevailing belief in the role of God during times of hardship and challenge, aligning with research indicating that individuals experiencing fear, suffering, or illness often undergo "spiritual renewal" (Kowalczyk, 2020 & Darmawan, 2020). Providing spiritual or religious support to individuals affected by COVID-19 has been shown to complement physical and mental well-being, both individually and collectively (Dutra, 2021).

The interplay between suffering and spirituality has long been a subject of fascination. Human religious practice often deepens in response to adversity, with the recognition of God as a source of protection during trying times. The family's role proves pivotal in facilitating children's positive adaptation. These findings also harmonize with the results of research conducted by Molteni (2021) and Mackay (2003), which emphasize the role of family transmission in shaping religious beliefs and behavior and preparing children with religion-based problem-solving strategies.

Another intriguing observation pertains to the emergence of new organizational patterns during the pandemic, specifically the increased frequency of family gatherings. These moments of togetherness provide an opportunity for storytelling and, concurrently, the cultivation of positive communication among family

members. This observation aligns with the notion that family resilience or strength lies, in part, in the spirit of altruism among family members, encompassing acts of service, collaborative efforts, nurturing family bonds, fostering a positive atmosphere, preserving each other's dignity, and celebrating life together (Patterson, 2002; Hawley, 2004).

Religious Practices of Muslim Parents

Expanding the breadth of experiences within the family sphere translates to cultivating religious values as foundational bedrock for the values, enthusiasm, attitudes, and conduct of family members, encompassing both parents and children. The establishment of a religious culture within the family is firmly grounded in normative and pragmatic principles, offering no rationale for families to abstain from these endeavors.

Incorporating character values into familial education can serve as a potent catalyst in enhancing the religiosity of children. Consequently, religious practices, manifesting as the cultivation of a religious culture within the family sphere, merit substantial scholarly attention (Assingkily, 2020). The implantation of religious cultural values in children stands to fortify their faith and facilitate the practical application of these religious precepts. The construction of a religious culture carries profound significance and indirectly influences the attitudes, characteristics, and conduct of children.

This study identifies several family-driven practices aimed at nurturing a religious culture, including the creation of a religious ambiance, the engagement in *tilawati* exercises, *salawatan* role modeling, and habituation. The tilawati method entails a pedagogical approach for Quranic instruction, employing a harmonious blend of classical reading and listening techniques (Fajeri; 2022 & Jaeni; 2020). According to Putra (2023), communities adhering to a salawat agenda demonstrate enhanced mental well-being amidst the pandemic in Indonesia by employing a hermeneutic and cultural lens to explore the interplay between religious phenomena and psychological concepts. Hamsyah (2017) elucidates on salawatan as a form of dhikr, elucidating it as a ritual within the Islamic tradition wherein individuals repetitively invoke the name of God to evoke feelings of pleasure. Qisthi (2022) elaborates on the practice of salawatan, noting that it can be enacted through the verses of Thibbil Qulub, rich in divine virtues, serving as a pertinent means for the restoration or preservation of inner tranquility among Muslims amidst the challenges posed by the COVID-19 pandemic. These commendable family initiatives collectively contribute to the development of psychological resilience within each family member.

The findings of this study are congruent with the research conducted by Rosikum (2018), which posits that the cultivation of children's religious character can be achieved through instructive guidance, habituation, counsel, motivation, supervision, and the administration of rewards and penalties. The process of molding children's religious character demands meticulous management (Zafi, 2020 & Ulfiah; 2020). A well-structured model for instilling these values can yield maximal outcomes for the entire family.

Furthermore, intriguing insights parallel those uncovered by Tanjung (2020), who underscores the importance of fostering a family environment steeped in religious practices during the COVID-19 pandemic. This involves the nightly recitation of Quranic verses, the consistent allocation of time by parents for their children, and fostering open communication within the family. These three religious practices can serve as a model for navigating challenging times and will continue to bolster family resilience even in the post-pandemic era.

Another noteworthy discovery within this study pertains to the role of exemplification and habituation. Sitompul (2016) elucidates the pivotal role parents play in shaping their children's virtuous character through exemplification and habituation. Akmalia (2020) also underscores that during the pandemic, instilling the values of religiosity in children is best achieved through habituation and setting a compelling example.

Dynamics of Psychological Resilience in Muslim Parents through Religious Practices

The dynamic interplay of psychological resilience among Muslim parents in South Sulawesi is enacted through the embodiment of religious practices. An intricate tapestry of family psychological resilience in response to the COVID-19 pandemic emerges, wherein the constituent elements dynamically reinforce

each other, giving rise to distinctive patterns within Muslim family resilience. This fabric of family psychological resilience encompasses the fortification of commitment, the cultivation of moments for reciprocal appreciation, the nurturing of spirituality, the adept resolution of conflicts amid adversity, and the embodiment of positive patterns.

Strengthening commitment: Within this facet, every family member is not merely acknowledged but profoundly valued. A shared commitment to one another's success pervades, echoing the spirit of "one for all, all for one." Loyalty to the family is paramount, with family life held in utmost priority.

Time for mutual appreciation: Here, the aspiration for recognition and appreciation becomes a fundamental human need that is fulfilled within the family unit. Family resilience is invigorated when a culture of expressing gratitude is cultivated. Each family member endeavors to recognize the virtues of others, fostering a climate of positive communication imbued with praise and habitual appreciation.

Quality parent-child relationships: In the context of parent-child dynamics, the importance of quality time, even if not frequent, is underscored. A solid foundation for fostering high-quality relationships in a child's later development is grounded in frequent parent-child interactions during childhood. Consequently, robust families prioritize regular shared activities, such as communal meals, recreational endeavors, and cooperative work. Periodic outings or excursions punctuate the routine, serving as occasions for family members to forge shared experiences and memories that bind and fortify them.

Spirituality development: Religious communities assume the role of a secondary family, extending invaluable support alongside the nuclear family. Spiritual bonds bestow direction, purpose, and perspective, epitomizing the adage that families who pray together experience a heightened sense of togetherness.

Effective conflict resolution under pressure: Every family contends with conflicts at some point, yet resilient families confront issues collaboratively instead of perpetuating confrontations that leave problems unresolved. Conflict resolution entails a respectful acknowledgment of each member's perspective on the matter. Strong families also exhibit prudent resource management and future-oriented thinking to minimize stress. In times of crisis, they unite to face challenges, drawing strength and support from one another.

Embodying positive patterns: Resilient families establish routines, habits, and traditions that impart structure, significance, and direction to daily life. They adhere to guiding principles and rules that delineate family roles and expectations. These rhythms and patterns within the family unit consolidate and clarify its function. Moreover, healthy families remain open to change, accommodating evolving needs. Consequently, new habits or routines may emerge organically as part of the adaptive process, representing a continuum of growth. Harmonies and rhythms may evolve through creativity, yet the result remains harmonious and beautiful music.
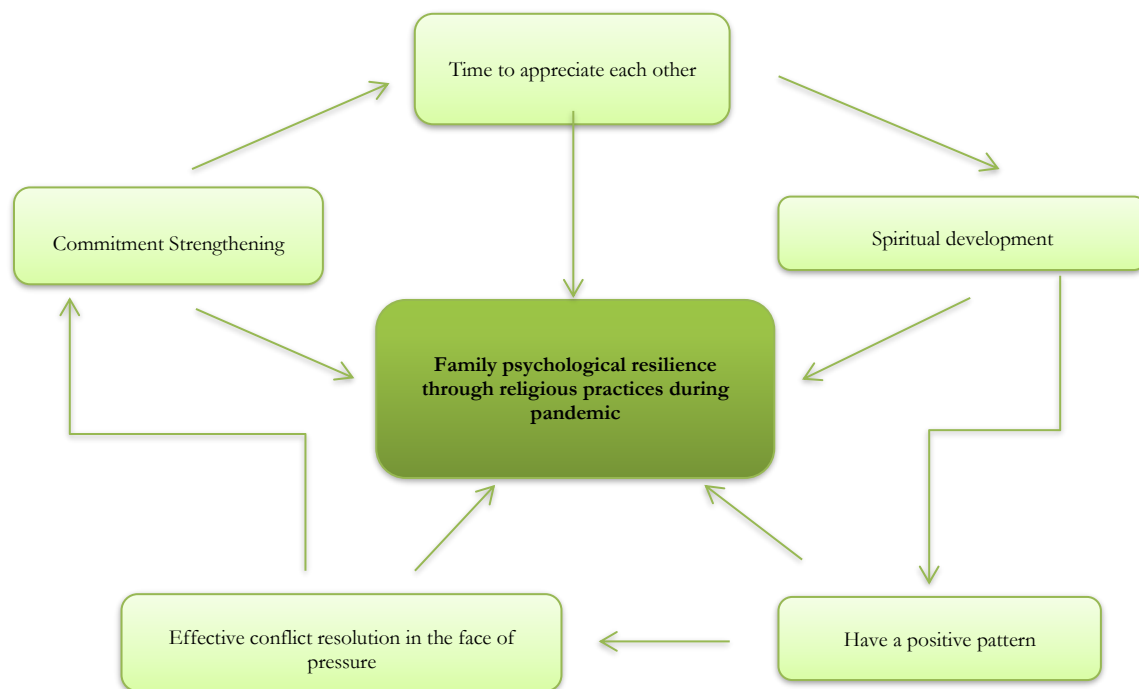
Figure 5 The Evolving Nature of Family Psychological Resilience through Religious Activities amidst the Pandemic

Source : Compiled by Researchers, 2022

Comparative Analysis of Theory and Research Findings

Upon juxtaposing the research findings expounded earlier with the established theory of family psychological resilience, which delineates three core components comprising the belief system, family organizational patterns, and communication, a nuanced interplay of concordance and discordance between the research findings and the theory of family psychological resilience as articulated by the theory itself becomes apparent. This stems from the fact that the components or factors instrumental in shaping family psychological resilience in this study have been fine-tuned to align with the unique context of family psychological resilience cultivated by Muslim families in South Sulawesi.

It is noteworthy that this study has yielded divergent results when compared to the theory employed as its framework. Distinctive findings from this research are discernible, particularly in the characterization of the dynamics of family psychological resilience among the fifty seven participants. These dynamics encompass the reinforcement of commitment, the cultivation of moments for mutual appreciation, the nurturing of spirituality, the embodiment of positive patterns, and the adept resolution of conflicts amid adversity.

SUMMARY

The data processing and analysis have yielded the following key research findings:

The research findings indicate that the psychological resilience of Muslim parents is expressed through their belief systems, family organizational patterns, and communication processes within the family.

The research results reveal that Muslim parents in South Sulawesi manifest their religious practices through the establishment of a religious environment, engagement in tilawati practices, setting examples, and habitual religious observance.

The dynamics of family psychological resilience through religious practices during the pandemic in South Sulawesi encompass several aspects, including the reinforcement of commitment, the cultivation of moments

for mutual appreciation, the development of spirituality, effective conflict resolution under pressure, and the embodiment of positive patterns.

As a qualitative study, the results of this research do not present statistical figures of family psychological resilience. Subsequent research could investigate using quantitative methodology. Furthermore, future researchers could discuss a more diverse range of beliefs/religions to capture the complexity of religious practices in South Sulawesi.

Implications

In light of the aforementioned conclusions, it is pertinent to delineate several implications that hold significance for the research at hand. These implications encompass:

The revelations regarding the component of family psychological resilience will contribute to fortifying the family's harmony system.

The insights into the religious practices of Muslim parents during the South Sulawesi pandemic will bolster religiously-oriented families, emphasizing the primacy of religion in their decision-making processes.

The outcomes of data analysis underscore the dynamic enhancement of family psychological resilience through religious practices amidst the pandemic in South Sulawesi, thereby reinforcing families' ability to weather these challenging times.

The research findings underscore the need for initiatives aimed at enhancing religious engagement within families in South Sulawesi. Such endeavors could be facilitated by the Regional Office of the Ministry of Religious Affairs of South Sulawesi and other relevant stakeholders through the following measures:

Offering family counseling that accentuates positive practices, including character value cultivation.

Aggressively promoting the Resilient Family campaign through social media platforms to endorse virtuous practices.

Acknowledging and commending families that prioritize religious practices in fortifying family psychological resilience.

Creating platforms for open dialogue and counseling sessions between family counselors (religious educators) and parents.

Reinforcing the role and function of the Family Resilience Guidance Assistance program.

Implementing annual evaluations as part of ongoing efforts to fortify the psychological resilience of Muslim families.

Recommendation

In light of the research findings and their implications, the following recommendations are put forth:

Religious instructors within the Ministry of Religious Affairs of South Sulawesi should prioritize childcare within their mentoring groups.

The Center for Religious Research and Development in Makassar, South Sulawesi, in collaboration with the South Sulawesi Ministry of Religious Affairs, should develop a module addressing the psychological resilience of Muslim families.

Religious educators affiliated with the Ministry of Religious Affairs in South Sulawesi are encouraged to creatively devise counseling media focusing on the psychological resilience of Muslim families.

The South Sulawesi Ministry of Religious Affairs should enhance its psychological resilience guidance program for Muslim families.

The South Sulawesi Ministry of Religious Affairs should establish a social media platform dedicated to Muslim families as a means of communication to reinforce their psychological resilience.

The Center for Religious Research and Development in Makassar, South Sulawesi, in collaboration with universities, should create a monitoring and evaluation tool for assessing the psychological resilience of Muslim families. This tool can then be replicated in other regions.

Researchers are encouraged to conduct further investigations into other factors that influence the psychological resilience of Muslim families, both in the current research location and in different regions, thereby expanding the breadth of knowledge and insights in this domain.

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Author Contribution Statement

All authors were involved in the research and the presentation of this paper. Adnan Achiruddin Saleh, as the corresponding author, conceptualized the topic and designed the research program, collected field data, and finalized the manuscript. Hasbi Marissangan, Suparman Abdullah, and Muhammad Haramain analyzed and interpreted the data. Hariyanti Hamid and Sulvinajayanti drafted the publication manuscript.

Data Availability Statement

The data that support the findings of this study are available from the corresponding author, upon reasonable request.

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