



Fostering Low-Income Family Resilience: Findings from Walsh Family Resilience Framework in Tapos Depok, Indonesia

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Abstract

The family has a pivotal role in social development, as it represents the fundamental unit of society that contributes to achieving the Sustainable Development Goals (SDGs). Consequently, policies geared towards enhancing family well-being, such as poverty reduction, health, and education, are indispensable. Inevitably, families encounter challenges and difficulties, especially for poor household with limited capacity and resources to buffer from shocks. Nevertheless, some families are able to rebound quickly and learn from their struggles, a phenomenon known as resilience. Family resilience denotes a family's strength capacity to rebound from adversity and emerge stronger and more empowered. Using a depth interview method in Tapos, Depok, West Java, Indonesia, this study examines family resilience based on Froma Walsh's Key Processes, analyzing the strengths that enable families to overcome adversity. Participants were selected through purposive sampling, comprising two underprivileged families that receive government social assistance. Despite coming from impoverished backgrounds, these families possess resilience values that enable them to effectively fulfill their social roles and realize their aspirations. The findings reveal that family spirituality, adaptability, family connectedness, and communities support facilitate family members to grow and thrive despite adversity.

Keywords: *Family Resilience; Low Income Household; Walsh Key Processes; Indonesia*

Introduction

Families who have limited income are often perceived as households that encounter significant challenges (Amatea et al., 2006; Matos et al., 2021). The members of these families are usually represent in statistics related to crime, either being perpetrators or victims, school underachievement, homelessness and adolescent pregnancies. Additionally, they are commonly experience higher rates of mental illness than families who are not living in poverty (Seccombe, 2002). These risks are associated with the economic difficulties faced by the family which exist because the families do not possess adequate

economic resources to provide physical, economic, and emotional growth opportunities for all family members. Furthermore, families with low incomes are more prone to experience stress and conflicts, mainly because they have to make difficult financial choices due to their limited resources (Breitenbach et al., 2021).

Despite the challenges that low-income families face, many are able to attain their goals, fulfill basic necessities, and overcome high probabilities of failure. As observed by Amatea et al., (2006) and Mullin & Arce (2008), even with limited financial resources and the difficulties associated with obtaining and retaining public assistance, a substantial proportion of economically disadvantaged families are capable of avoiding family dissolution, domestic violence, and criminal involvement, maintaining their children's education, owning their own homes, and engaging their children in age-appropriate developmental activities. These individuals demonstrate remarkable familial resilience in the face of economic constraints.

Indonesia government aims to enhance family resilience in impoverished households through diverse policies and programs that promote opportunities for low-income families. One such initiative is Law Number 52 of 2009 on Family Development, which serves as the foundation for a range of social security programs. These programs are available in the form of economic assistance, including both cash transfers, such as Direct Cash Transfers (BLT), and non-cash transfers, such as Family Hope Program (*Program Keluarga Harapan*), which also serves as a safety net for low-income families. Nevertheless, scholars and practitioners have also observed that family resilience is not solely dependent on financial aid but is also linked to family behavior and characteristics, which usually called as protective factors or strength points (Orthner et al., 2004). It is important for us to identified factors that build the resilience in the family according to the norms and values in the family and community.

Walsh (2006) work has established a comprehensive framework to identify family resilience through three domains: (a) belief systems, which pertain to how families employ personal thoughts and beliefs to establish a positive outlook, find meaning in hardship, and utilize spirituality; (b) family organizational patterns, which include the ability to work flexibly, maintain caring relationships, and establish connections with larger communities; and (c) communication processes, which involve the capacity to communicate clearly, openly, and collaboratively with one another. These domains are detailed in "Key Processes in Family Resilience." This resilience framework is linked to protective factors present not only in individuals but also in families and communities (Walsh, 2016).

Numerous studies have employed this framework to investigate the capacity of families to confront the difficulties, as well as to recover and emerge as more empowered and resilient. For instance, studies have explored family resilience in military couples who experience deployment (Anderson et al., 2013), families that have a member with mental illness (Power et al., 2016), families with cancer (Duncan Lane et al., 2017), immigrant families (Lee et al., 2020), and low-income families (Amatea et al., 2006; Mullin & Arce, 2008). Despite the abundance of research conducted in other countries, there has been limited in-depth qualitative assessment of family resilience in Indonesia, particularly within poor households.

The aim of this paper is to contribute to the current need for more research on resilience by examining the ways in which individual abilities and environmental characteristics interact with one another within the context of family resilience. Specifically, we utilize Walsh's (2006, 2002) comprehensive framework for family resilience, as outlined in "Key Processes in Family Resilience," to elucidate how Indonesian families confront poverty and become more empowered. We selected Walsh's framework for three primary reasons. First, it encompasses multiple distinct domains of resilience, enabling a comprehensive examination of resilience conceptualization. Second, each domain is defined as a set of processes, rather than fixed characteristics. This approach permits the identification of specific,

adaptable actions and behaviors that facilitate the overcoming of adversity (Mullin & Arce, 2008). Third, in social work literature on family resilience, Walsh's key processes are frequently cited as a model for understanding family resilience.

The study was conducted in the Tapos district of Depok city, a metropolitan area located beside the capital city of Indonesia, Jakarta. The selection of this area was based on the knowledge that it has the highest Family Resilience Index but also the highest number of low-income families. Understanding of the factors that shape family resilience in poor areas like Tapos can provide clinical recommendations to the government for designing programs that foster family resilience for low-income households in line with the norms and values of Indonesian society, particularly in the areas surrounding Jakarta. Well-designed policies that focus on families can contribute to achieving multiple Sustainable Development Goals targets, including reducing poverty, improving employment opportunities, gender equality, health outcomes, and education (United Nations, 2020).

Literature Review

Conceptualizing Family Resilience

Family resilience is defined as the effort made by families to adapt and succeed in facing current and future stressors. Inevitably, families face problems and difficulties, and some are able to quickly recover and reflect on these challenges while others struggle to resolve them and return to their previous state. The first condition is known as resilience, which enables families to develop positive responses to crisis situations and encourages growth based on experiences of adversity. Family resilience is the ability of a family to rebuild and become stronger and more empowered in the face of adversity. Therefore, resilience can be seen as an active process of building, enhancing, and optimizing positive responses to crises and challenges. Family resilience contributes to the well-being and functioning of families and provides protection against adversity that could undermine their functioning (Walsh, 2016).

The concept of family resilience is also encompassed in the Ministerial Regulation No. 6 of 2013 on the Implementation of Family Development, which states that the concept of family resilience and well-being includes: (1) Legal Foundation and Family Integrity, (2) Physical Resilience, (3) Economic Resilience, (4) Social-Psychological Resilience, and (5) Socio-Cultural Resilience. Furthermore, it is also described in Article 1 Paragraph 11 of Law No. 52 of 2009 on Population Growth and Family Development, which relates to family resilience. Family resilience and well-being are defined as a condition in which a family possesses endurance, resilience, and material and physical capabilities to live independently and develop themselves and their families to live harmoniously, thereby improving their physical and psychological well-being.

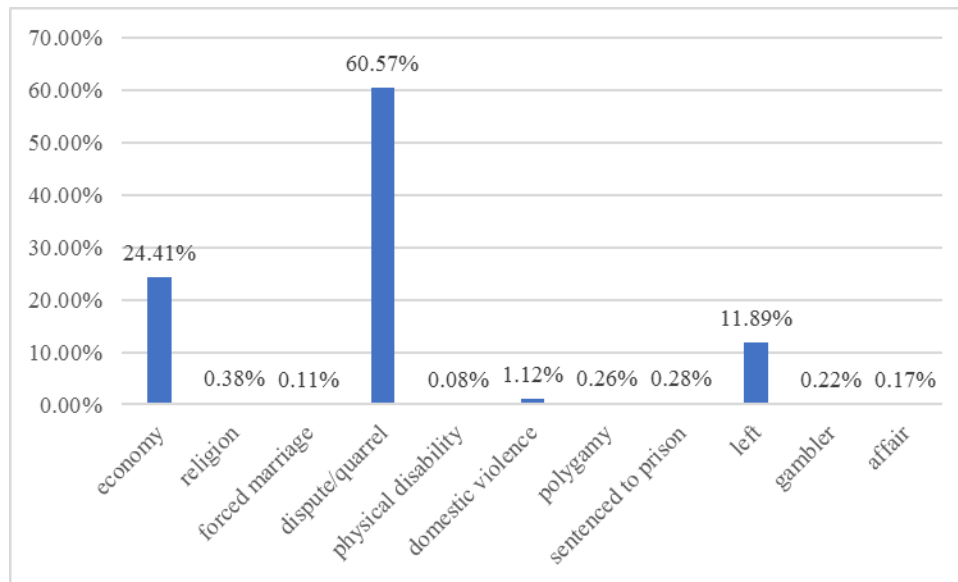
In this study, the identification of family resilience refers to the analysis of protective factors as the main key for families to survive and overcome adversity. These protective factors are positive traits found in families and communities that can encourage families to cope with crises. McCubbin & McCubbin (2005) further explain that family resilience involves the characteristics, dimensions, and abilities of families to solve problems and increase the adaptability of family members to crisis situations. Therefore, it can be said that resilience in poor households is an active process of building, enhancing, and optimizing positive responses to poverty-related crises and challenges (Walsh, 2006).

Risk and Strength of Low-Income Household

Low-income households strive to attain similar basic conditions for their families as every other household, including adequate housing, nutritious meals, positive educational experiences, appropriate clothing, and other basic subsistence requirements. However, due to their limited income and economic

support, the ability of poor households to achieve these objectives is constrained. Families who are unemployed, underemployed, or employed at low wages are likely to encounter difficulties in one or more areas, including food insecurity, lack of access to healthcare, and lack of access to affordable quality childcare. Additionally, research shows that children who grow up in poor families are more likely than their nonpoor peers to face problems such as school failure, becoming adolescent parents, and living in poverty as adults (Orthner et al., 2004; Raniga & Mthembu, 2017). In addition to insufficient resources, living in poverty often means encountering increased obstacles in accessing social services, job training, and higher-paying employment (Wall et al., 2000).

Indonesian data also indicates a relationship between poverty and divorce rates. According to data from the Directorate General of Population and Civil Registration (*Dukcapil*) of the Ministry of Home Affairs (*Kemendagri*) as of the end of June 2021, 3.97 million people were divorced, a 53% increase compared to 2020 as shown in Figure 1. It is reported that the high rate of divorce cases in Indonesia is primarily caused by disputes and the economic conditions of families (The National Commission on Violence against Women, 2021). Jalovaara (2001). Jalovaara (2001) also conducted empirical research in Finland that found that the causes of divorce stem from socioeconomic factors such as education level, occupation, economic activities, family income, home ownership, and housing density.



Source: The National Commission on Violence against Women (2021)
Figure 1. Cause of Divorces in Indonesia (2021)

Despite facing crises, numerous low-income households are capable of fulfilling their goals, meeting fundamental necessities, and avoiding steep probabilities of failure. This is due to the existence of strengths within poor households that emerge from within themselves or through support from their surroundings. McCubbin & McCubbin (2005) noted that families facing economic disadvantages often exhibit high levels of emotional support, warmth, and affection towards one another. Low-income families that are resilient establish family rules that promote openness, spiritual connections, and beliefs. Such communication and emotional bonding plays a crucial role in the resilience of couples who face economic stress (Chadiha, 1992). Children from low-income families who exhibit optimism and collective efficacy tend to perform better in school and have willingness to help their parents.

According to Muslima & Herawati (2019) the strength of poor household also may comes from social support which can be obtained from family, community, and local institutions to help family

members by reducing stress or other issues experienced by individuals within the family. Poor households tend to live in the close neighborhood where people tend to engage with one another that can enhance community efficiency by facilitating coordinated actions (Field, 2003). Orthner et al. (2004) also argues that a consistent safety net of services and support from local government for low-income families and individuals who are working but still struggling financially helped to buffer the effects of economic crisis. Nevertheless, the source of strength depends on the traits and values possessed in the individual and communities. Identification of the potential family strength that fits local characteristics to overcome the negative effect of economic distress is the focus of this study.

Tapos: Low Income District with High Resilience Index

Tapos is a district located in the city of Depok, which borders the capital city of Indonesia, Jakarta. It is the largest sub-district within Depok and covers an area of 33.26 km², equivalent to 16.61% of the total area of Depok (BPS, 2022). Depok was among the first regions to establish a Family Resilience Regulation, following the implementation of a similar regulation in the West Java Province. The Family Resilience Regulation of Depok includes provisions aimed at promoting family welfare by ensuring access to the rights of life, growth, education, protection, and participation.

In addition to being the first region in West Java Province to establish a Family Resilience Regulation, Depok was also the first to introduce the Family Resilience Index (FRI) as a three-year measurement, beginning in early 2017. The Family Resilience Index comprises three categories, namely Physical Resilience (PR), Psychological Resilience (PSR), and Social Resilience (SR). Physical resilience covers the sense of security and basic needs such as food, drink, and health. Psychological resilience encompasses the need for security and affection, while social resilience involves the family's social role within its environment. Based on these dimensions and variables, the Family Resilience Index (FRI) was derived, which has a scale value ranging from 0 to 100. The higher the level of family resilience, the greater the value of the index, approaching 100. Low levels of family resilience are indicated by an index value approaching 50. Conversely, an index value below 50 and closer to 0 indicates family vulnerability.

According to the data, Depok City has a PSR index of 72.02, PR index of 76.71, and SR index of 83.64. Among the various indicators, Tapos district has the highest Family Resilience Index score in Depok City, with a PSR score of 74.38, PR score of 78.84, and SR score of 83.32. It is interesting to note that despite having the highest FRI, Tapos district has the largest number of poor families and the highest percentage of recipients of social security under the Family Hope Program in the Depok region (BPS, 2021). According to the Indonesia Bureau of Statistics data, it appears that Tapos district has the highest number of poor households indicated by the number of household heads receiving economic assistance. Despite having the highest number of poor families, Tapos district has the highest family resilience index in Depok City. Therefore, a case study of Tapos district may provide insight into the identification of strength factors where, even in conditions of poverty, families are still able to maintain their resilience.

Materials and Methods

Walsh Key Process of Family Relational Resilience

The concept of family resilience has gained increasing attention from scholars and practitioners in the field of family studies, resulting in the development of various frameworks to elucidate the construction of resilience within families (Duncan et al., 2021; Rachmawati et al., 2020; Walsh, 2006). Walsh (1996, 2003) asserts that the notion of family resilience goes beyond perceiving individual family members as potential resources for personal resilience, and instead emphasizes the capacity of the family as a whole to serve as a protective factor (Fernandez et al., 2013). This resilience framework highlights the interrelationships between protective factors that exist at the individual, family, and community levels

(Walsh, 2016). Walsh's (2003, 2016) framework for understanding family resilience is conceptualized as systemic, encompassing three core dimensions that characterize family resilience: belief systems, organizational patterns, and communication/problem-solving processes. "Family belief systems" refer to how family members make sense of their experiences, while "organizational patterns" pertain to how families structure themselves in response to stressful situations, and "communication/problem-solving patterns" describe how family members interact with one another in the face of adversity. Walsh refers to this process as relational resilience. The table 1 presents Walsh's framework for understanding family resilience, which we use to organize the feedback we received from low-income households in Tapos, Indonesia.

Table 1. Froma Walsh: Key processes in family (relational) resilience

Belief systems	Organizational patterns	Communication and problem solving
<i>Make meaning out of adversity</i> Normalizing and contextualizing experiences of adversity and distress involves the capacity to comprehend, manage, and attribute meaning to crisis situations.	<i>Flexibility</i> An openness to change involves the ability to bounce back, restructure, and adjust to meet novel challenges	<i>Clarity</i> clear and consistent messages involves the clarification of ambiguous information and a commitment to truth seeking and truth speaking.
<i>Positive outlook</i> Hope and optimistic bias, which reflects a confidence in one's ability to overcome challenging circumstances. Active initiative and perseverance while also accept of what cannot be changed.	<i>Connectedness</i> Mutual support, collaboration, and commitment as well as the recognition and respect of individual needs	<i>Open emotional expression</i> Effective communication and connection in relationships involves the sharing of a range of emotions, Mutual empathy, tolerance, and avoiding blaming and promoting healthy communication.
<i>Transcendence and spirituality</i> Sense of purpose and meaning in life from larger values that transcend their personal interests. Spirituality can provide such a framework, encompassing faith, congregational support, and healing rituals, leading to transformative experiences of learning, change, and growth in the face of adversity.	<i>Social and economic resources</i> Mobilize kin, social and community networks o seek out models and mentors for guidance and support	<i>Collaborative problem solving</i> Involve creative brainstorming and resourcefulness for conflict resolution. Focusing on goals, taking concrete steps, building on successes, and learning from failures to promote continued progress.

Source: Adapted from Walsh (2006)

Study Methods

This study adopts a qualitative approach through depth interview, which enables researchers to investigate events, activities, and processes involving one or more individuals in greater depth. Data collection took place from October to November 2021 in the research location of Tapos sub-district, Depok, West Java. As previously mentioned, Tapos sub-district has the highest Family Resilience Index in Depok, yet its income level is the lowest in the city. The sampling method used in selecting families was purposive sampling, which aimed to obtain samples from poor families selected based on the

criterion of receiving social assistance or other social programs from the government such as basic necessities, cash, and other assistance programs. Informants were obtained from sources such as the Sub-district Office, Sub-district Administration Office, and Social Service Office in Tapos sub-district. The author spent approximately two weeks living in the neighborhood and engaging with the family and community. Author communicated intensively not only with the respondent households but also with the surrounding areas to understand community values and norms, as well as to verify respondent statements.

The findings presented in this study are organized according to each system in the key process of family resilience. The study then summarizes the findings into general themes and discusses the strength of poor household in Tapos-Depok, which can also be useful for policymakers in fostering family resilience in poor households in the surrounding suburban Jakarta. Quotations included throughout the article were selected to best illustrate each domain the resilience framework. This is necessary to ensure that the article accurately represents participants' voices and provides appropriate context for the quotations (Power et al., 2016).

Findings

Respondents

The present study examines two families, comprising a total of eight participants, namely Amin (60), Warnih (56), their unmarried child Irvan (21) from Leuwinanggung, Tapos Depok, and Aan (48) from Jatijajar, Tapos, who is a widow with four children, Sandi (22), Rita (17), Rio (5), and Dina (3). Amin is a truck driver, while Aan works as a shopkeeper in the school canteen. Amin and Warnih have been married for over 30 years, while Aan lost her husband to Covid-19. Both families are classified as poor households and eligible for government social security programs due to their low income. The households were purposively sampled from the Sundanese ethnic group, indicated by their speaking in the Sundanese language. Sundanese ethnic group is chosen as they are the native population in most areas surrounding Jakarta, the capital city of Indonesia.

A Framework for Understanding Poor Family Resilience

Belief System

A family's belief system refers to the values and principles that influence how they perceive life and respond to challenges. Understanding the meaning of "family" for each member through continuous interaction is crucial in interpreting and facing adversity together. This shared belief system creates a sense of unity that helps families endure life events. According to Siahaan (2012), this is an important aspect of family resilience.

In our study, both families were able to face economic challenges despite being categorized as poor households. For example, in the case of Amin's family, his wife Warnih (56) reported that Amin frequently falls ill, causing him to miss work. As a result, the family moved from Jakarta to Depok, and Amin started working as a freelance truck driver for a sand hauling company with an unstable income. Despite the challenges, Warnih accepts their economic situation and helps supplement the family's income by selling drinks.

"My husband is unhealthy, he has even been in the ICU at the hospital, so he stopped working and moved here (to Depok). He looked for new work as a freelancer. I then sell coconut ice to help the family's economy." - Warnih (56)

An additional example is the case of the Aan family (48), which confronted a series of domestic conflicts. Aan's husband was lured into a relationship with another woman, becoming the third party in the relationship. Nonetheless, Aan opted to forgive her husband and maintain their marriage to prevent their family from breaking apart. Some years later, her husband became ill with kidney failure and needed dialysis twice a week. Given their status as a poor household, this was a significant emotional and physical challenge. Despite this, Aan and her children accepted the challenge and dedicated themselves to taking care of their father. Aan believes that sincerity and acceptance are critical components in facing such challenges.

"I think I have to be sincere, not too much complaining, if you are not sincere, you will only become tired... I said to my husband, "Father must be strong, Mother will fight." – Aan (48)

During the interviews, it was observed that all the participants exhibited an element of enthusiasm, hope, and optimism. Amin (60) and his wife have three children, two of whom are married, while the third child, a recent graduate of Senior Technical School (SMK), is already employed. When confronted with a limited economic situation, they believe in the importance of persevering and continuing with their lives. They expressed gratitude that all their children have completed their education and get along with each other. Similarly, Aan remained optimistic and believed that their problems could be resolved properly, even in the face of multiple challenges such as her husband's infidelity, his subsequent kidney failure, and ultimately his death due to Covid-19. She held a strong belief in keeping her family together, despite the adversities they faced.

"I could survive that situation and educate my children so that their schoolwork did not fall apart, and their daily life progressed normally.... If I wasn't strong, I would have given up (gotten divorced) when that domestic conflict occurred... It turns out that up to that time, my household was fine." - Aan (48)

Walsh (2002) has suggested that having a positive outlook, optimism, and a belief that challenges can be mastered, coupled with acceptance of unchangeable aspects of events, contribute to resilience.

Additionally, the belief in transcendence and spirituality is another aspect of a family's belief system that can enhance their ability to cope with the risks and losses of life. Religion, as a shared belief system among family members, can help them accept unavoidable events while continuing to care for one another (Walsh, 1998). Amin (60) and his wife emphasize strong religious values in their family, such as praying together and attending dawn prayers at the mosque. Meanwhile, Aan (48) has strong spiritual values encourage her to give charity even though her family is struggling financially. She believes there is no need for someone to wait until they have a lot of money. "Charity is not only about money, but also energy". According to her, God will certainly provide people with good prosperity if they are willing to share it with others. These values provide meaning to their lives, strengthen their families, and empower them to continue living a blessed life despite challenges.

"I always teach the children: Maybe we are far away from having enough for ourselves, but don't let us forget to give charity to others, and God will give extra wealth to us if we want to share it with others" – Aan (48)

The families we interviewed demonstrated that their strong beliefs contribute to their marriages despite encountering various challenges. Both families, despite being economically disadvantaged, held steadfast to their values of marital unity even when faced with differing principles. Amin, for instance, posits that while couples may have varying principles, such differences need not lead to divorce or permanent separation.

"today's young people who so easily believe that they have different principles, and then easily separate. The principles referred to here are actually just differences of opinion...In married life, when you are still young, emotions can go up and down. Actually, we all have different principles, but whether we can agree or not, we should just continue living our lives together. For us, God willing, we will never say goodbye." Amin (60)

Meanwhile, Aan, a widow with four children whose husband died due to Covid-19, possessed a belief that only death could end her marriage.

"The death of a husband is like a worker whose contract has expired and his obligations are completed, so it must be accepted gracefully." – Aan (48)

Organizational Patterns

In order to foster family resilience, another important aspect is a flexible and cohesive family organization that is connected and responsive to changes in life. Flexibility refers to the ability of families to adjust to unexpected events or changes, such as illness, death, or financial difficulties, and respond to these challenges in a positive and adaptable manner. Cohesiveness, on the other hand, is characterized by the family's ability to come together as a unit and care for each other during difficult times. Walsh (1998) notes that flexibility and cohesion are interrelated and act as a "shock absorber" for families during times of stress. Families need to strike a balance between anticipating changes and maintaining cohesion, by providing alternative solutions that serve as additional shock absorbers.

These attributes of flexibility and cohesion were observed in the families interviewed who have experienced shocks in their lives. They demonstrated a willingness to adapt and change their lifestyle to make the most of the opportunities available to them. In many cases, the families turned to their relatives for support, who provided them with opportunities for flexibility. For instance, Amin changed his job as a freelancer, while Warnih began selling coconut ice to improve the family's unstable income. The family also moved to an area near Amin's younger siblings who owned a restaurant, where Warnih sold coconut ice to the restaurant to help the family's economy. Amin also helped her by choosing and buying coconuts in addition to his freelance work. The family's willingness to relocate and find additional sources of income demonstrates their flexibility in responding to challenges. Moreover, Amin's willingness to help Warnih shows the cohesion within the family, which strengthens each member.

Another instance where family members showed resilience in the face of adversity was when Aan's husband fell ill due to kidney failure, which resulted in a loss of income. In response, other family members stepped in to support the family's financial stability. Aan's children contributed by working part-time at their aunt's confectionery business after school. Her eldest son, who was already employed as a computer programmer in a boarding school, also provided financial assistance to his mother. Additionally, Aan and her husband had previously saved money for their financial security, which proved beneficial during this difficult time.

"Whatever I can do, I will do it. When I got a profit from the canteen, and then divided it up into snacks for the children, and to buy my husband's medicine... Even when the pandemic started, the school canteen was closed, I then accept cake orders. Friends or neighbors often order cakes.... I always set aside money from my husband's salary, so I would buy one gram of gold, and later when I had a lot of gold, I would exchange it for a bracelet. When my husband was sick, I sold it and got almost 12 million rupiah (\$US 785)." - Aan (48)

The concepts of flexibility and cohesion as means to build family resilience are inextricably linked to the strength of relationships between household members and external actors, such as other kin and the wider community. Such relationships provide the family with support, both financially and non-

financially. For example, Amin's family resides near their younger sibling and nephews/nieces, and as they share kinship ties, they frequently provide each other with aid. Amin (60) noted that his relationship with his brother-in-law is close and reliable, and they feel comfortable asking for help when needed. Similarly, Aan's family have a close relationship with a sibling who is a school principal, enabled them to set up a food-selling business in the school canteen. Aan, who studied teaching and education, was able to contribute to the family income by selling food at the canteen where her sister works. Additionally, Aan's other sibling owns a convection business, which allowed her second son to find work there. This familial network proved especially useful after Aan's husband passed away and she had two young children to care for.

Furthermore, it is important to note that external resources, such as social and economic capital provided by communities and government, play a crucial role in helping poor households overcome difficulties. Such resources are accessed through a network of social relations, which refer to individuals who hold importance within a circle of friends, relatives, and neighbors. For instance, when Warnih experienced childbirth difficulties due to a lack of funds, her husband sought help from a neighbor who worked as a midwife. Moreover, the Indonesian government provides economic assistance to residents through structured community leadership, such as the Neighborhood Chief (RT), which distributed approximately Rp. 600,000 or 39.3 USD to residents, including Amin and Warnih, even though they were not next in line for assistance. Amin pointed out that *"Living with good neighbors and being close to relatives is very helpful."*

Similarly, Aan's involvement as a cadre of the Family Welfare Movement (PKK) and her participation in a compensation program for orphans provided her with additional income. Additionally, her neighbors frequently purchased her cakes and food items, demonstrating the usefulness of her social network as an economic resource, whether directly or indirectly.

Communication and Problem Solving

Walsh (1998) argues that a resilient family is characterized by effective communication that is clear, specific, consistent, honest, and sincere. Such communication is also marked by a climate of mutual trust that encourages family members to share their emotions, empathize with one another, and provide comfort and support. Amin's family exhibits strong communication practices, with Amin and Warnih commanding great respect from their children. Amin leads the family in prayer, while Warnih provides a conducive environment for the children to express their concerns and emotions. Warnih also shows an active interest in exploring her children's worries and anxieties, leading to a sharing of emotions through the mother-child interaction.

"Don't complain about life being difficult. Just live your lives, and if there is a problem, there must be a way out...In married life, hardships and happiness are experienced together. A simple life is better than pushing yourself beyond your capabilities... Do not have to be luxurious recreation. The important thing is that our minds are fresh even though we only ride on motorbikes together..." – Amin (60), advice to his daughter in his daughter marriage.

Aan's family also consistently conveys a message of acceptance and harmony to their children, given their challenging circumstances. They emphasize the importance of refraining from negative actions that could exacerbate their difficulties. Aan reinforces this notion by teaching her children that all occurrences are predestined by God and must be accepted. As a single parent, she endeavors to provide the utmost care for her children. Hence, the families communicate a clear message of acceptance of their circumstances to their children in a consistent manner.

"I also emphasize to the children, we are people with difficult lives, so don't create any more problems, don't make a difficult life more difficult.. When I remember that my husband did

something bad to me, I feel sad. But I return to God, maybe it has been destined for me and so I have to accept it....” - Aan (48)

The close interconnection among family members is associated with their willingness to offer mutual aid. According to (Fadmawaty & Wasludin, 2021), collaborative problem-solving can be fostered through effective communication among family members or those with kinship ties to the family. This is evident in Amin’s family, where the children not only support each other materially but also provide emotional support by offering advice and feedback. The strong relationships between parents, children, and in-laws also facilitate the development of family happiness, prompting proactive measures to prepare for future challenges. Similarly, Aan’s family family relies on mutual aid, with her children providing assistance through their work, and Mrs. B relying on her kinship ties with her brother and sister to support her family. As a result, Mrs. B underscores the importance of living in harmony with her siblings.

“My father taught me to live in harmony with my brothers and sisters. We should be able to solve every problem together. They the children to always live in the harmony with one another... Sometimes, I offer to my mother, “Me Time” by taking care my youngest sister.” – Sandi (22)

Strength Points in Tapos Poor Households

Over the past few decades, social and economic challenges have led to a decline in the quality of family life. As a preventative measure to better face future challenges, it is necessary to identify the factors that contribute to resilient families within impoverished households using the family resilience framework. Drawing from the example of households in Tapos, Depok, several commonalities of strength points can be observed.

Acceptance and high believes with the Creator. The households in Tapos, Depok demonstrate a high level of acceptance towards their economic condition, which is reinforced by their strong beliefs in the Creator. Their mindset, such as "I am grateful as I am trying my best" and "everything is predestined by God", highlights their acceptance of their fate, providing them with the strength to live a simple and peaceful life. Acceptance also correlates with emotional stability and resilience in the face of conflict. The households' unwavering faith in the Creator instills a sense of enthusiasm, hope, and optimism that all problems can be resolved.

Children as a source of strength. Several statements from the respondents highlight their strong will to provide the best life for their children that makes them survive, including within the context of marriage. Despite encountering various challenges in their marriage, the respondent couples strive to maintain family unity just to not have broken family for their children.

Adaptability to new opportunities. Poor households generally have limited choices in seeking income, mainly due to the lack of capital, skills, and knowledge. These limited options often make households very vulnerable when shocks occur, such as the COVID-19 pandemic. Respondents also faced various conditions where they had to make significant changes in their lives. Nevertheless, these respondents have an adaptable spirit and are willing to accept the risks of other options that may have a significant impact on their lives, such as moving to a new neighborhood or starting a new business. These respondents appear to have perseverance and adaptability in sustaining their livelihoods.

Family connectedness. The resilience of these families is closely related to the support they receive from both immediate and extended family members. Due to time and financial constraints, children play a significant role in helping with household chores and finances. Respondents also tend to have a large, caring extended family. On several occasions, respondents have received life-changing assistance from their extended family to overcome various challenges. This close relationship is parallel to open and intimate communication with family members.

Communities support. This factor is quite unique yet also common in many poor regions of Indonesia. Respondent are observed have received both moral and financial assistance from surrounding neighbourhood and communities on multiple occasions. Various organized groups routinely provide health services and health checkups for children. Communities also display caring and mutual assistance, such as purchasing their neighbors' goods and caring the children of their neighbors as their own. Additionally, government financial programs also serve as a safety net for the households.

Conclusion

This study illustrated how important it is for the functioning of a family to have the strength and strategies to overcome problems and utilize the resources that exist not only inside the family but also the environment. The Strength Perspective sees the existence of an assessment related to the demands and challenges that they are going through, the elements that exist in the family, the specific problems they face, and the solutions they develop. We identified the strength points of poor household in Tapos using The Family Resilience Framework. This framework can be used to assess how individuals and families cope with the difficulties they face according to the norms and values inside the family and the neighborhood

Several points is highlightes as the strength of poor households in Tapos : (1) acceptance and high believes with the Creator, (2) children wellbeing, (3) adaptability to new opportunities, (4) family connectedness, and (5) communities support. A high believes with the Creator gives household an optimism and peaceful life through acceptance with the “destiny”. The existence of a communication pattern in the family that is supportive, empathetic, and clear, and has a positive relationship between family members, makes certain that family resilience can be properly realized. It cannot be separated from the social support for the family, namely from the relatives, kinfolk, and neighbors. The five points highlight in this study can be incorporated into Government non-financial programs to facilitate family resilience specifically in the poor households in the sub urban area of Jakarta

Author Contribution IM conducted the interviewed, managed and cleaned the data, and wrote the manuscript. FN and TA supervised the research as well as reviewed and revised the manuscript.

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