



Developing Islamic Family Resilience Teaching Materials to Enhance Marital Readiness for High School Students

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Abstract: This study focuses on the development of teaching materials on Islamic family resilience as part of the Islamic Religious Education (PAI) curriculum to prepare high school students for future marital life. These materials emphasize five dimensions of family resilience: religious, physical, psychological, economic, and social. The research involved expert validation, teacher feedback, and student testing to ensure the quality and effectiveness of the materials. Results showed high levels of content validity (91.7%), language clarity (75%), and presentation quality (83%), with user responses reaching 92%. These outcomes indicate the materials' effectiveness in enhancing students' understanding of family resilience and preparing them for the responsibilities of marriage. The study underscores the importance of integrating Islamic values into educational resources to address societal challenges such as early divorce and domestic violence. While the research is limited to a specific region and subject, it provides valuable insights into curriculum innovation and the role of education in fostering resilient and harmonious family units. Further research is recommended to explore the broader application of such materials in diverse educational and cultural contexts.

INTRODUCTION

The family, as an institution established through the bond of marriage, should be grounded in a clear understanding of the principles of truth, honesty, and the skills necessary to navigate family life successfully (Dempsey et al., 2022; Fortes, 2021; Supaat & Fa'atin, 2019). A solid understanding of the meaning and purpose of family is fundamental to building a strong and harmonious household. It serves as a foundation for nurturing a virtuous and capable generation while positively to religion, society, and the nation. So, family is the smallest unit that makes up community groups.

A family formed from a marriage, in Arabic comes from the word *nakaha* (gathering), were advice and an obligation for those who are physically and mentally able (Zaman & Hashmi, 2019). The main goal in building a family was the word of Allah SWT. In the Qur'an Surah Ar-Rum (30):21.

Building peace of mind (*sakinah*), based on the interpretation of the verse above, is through marriage (having a partner)(Amrullah & Ibrahim, n.d.; Jafar & Fahimah, 2022). Peace (*sakinah*) in the marriage gave birth to a sense of *mawaddah warahmah*, namely love, compassion, and affection. In Fauzil Adzim's Perspective, a *sakinah* family is a family in which it is full of sincerity, love,

mercy, mawaddah affection, and sakinah's peace of mind (Supaat & Fa'atin, 2019)). If this goal is achieved, the calm and serenity of each partner can be maintained (L. E. Graham et al., 2019; Mursalin, 2023; Silard & Dasborough, 2021).

Calm and peace can be achieved if each element in the family has their needs and interests met. Basic needs in the form of food, shelter, education, and health, are basic needs that must be met. The fulfilment of these needs is if the duties, functions, and responsibilities of each are carried out and always maintained (Astuti & Triayunda, 2023; Noffiyanti, 2020; Nurwati & Listari, 2021).

The main task of the husband as the head of the family in Article 30 of Law Number 1 of 1974 (Republik, 1974). Regarding marriage, it states that apart from being a breadwinner in fulfilling clothing, food, and family shelter, he is also a guide, protector and provides religious education for his family (Jarska, 2021). Meanwhile, the wife besides being a housewife is also the best regulator of all household affairs.

The role of women in society, especially in Indonesia, tends to still place women in the domestic area (Prihatini, 2019; Putra et al., 2019; Robinson, 2020). This perspective is closely related to the division of roles, functions, and positions of husband and wife in the family. The factors that influence this perspective, including government policies regarding the role of women, educational mindsets that place men as leaders, social life values and women's limited access to work and decision-making, culture and traditions in society, women in the news in the mass media as complementary objects, fulfilment of male lust, sexual attraction, and the social environment with an ambiguous view (Damingger, 2019; H. Graham, 2022; Parlak et al., 2021; Tonsing & Tonsing, 2019).

Data from the Central Statistics Agency, in 2020 states that in 2018, 1 in 9 girls aged 15-18 years who are married in

Indonesia, is estimated to reach around 1,220,900. The data ranks Indonesia as the 10th country with the highest child marriage in the world. As for boys, absolute data have not been found because the data found are only four years from 2015 to 2018 (Badan Pusat Statistik, 2020). Aged 15-18 years is a high school teenager, where at this stage they spend a lot of time together as friends. Friendships during adolescence often align with teenagers' evolving needs, particularly their tendency toward narcissism, where self-love and self-interest play a significant role. Adolescents are inclined to select friends who share similar traits, behaviors, and interests, as these relationships provide a sense of validation and comfort. This preference reflects their desire for social connections that reinforce their self-identity and personal preferences, creating a sense of belonging in a peer group that mirrors their own characteristics. Such dynamics are a natural part of teenage development, as they explore their individuality and establish their social circles (Ord & Jeffs, 2023).

Improving the knowledge, understanding, and readiness of youth about the duties and responsibilities of marriage, requires the role of family, clergy, community, and schools as educational institutions (Afifi et al., 2020; Chandra-Mouli & Akwara, 2020). Preparing youth for married life should be provided in school subject matter, especially in religious education material (Goldman, 2022; Lafrarchi, 2020; Leung et al., 2019; O'Connor et al., 2020; Wijaya Mulya & Aditomo, 2019).

Islamic Education as one of the subject matters at the high school level, discusses material about households in class XII with sub-discussions of mutual obligations, reciprocity between husband and wife, the husband's obligations to his wife, and the wife's obligations to husband (PAI Teaching Book). While the discussion about responsibilities, impacts,

and the problems they will encounter, solutions that can be used as alternative solutions to problems, require quite a lot of time and require in-depth discussion (Maresova et al., 2019; Sada et al., 2024).

Strong family resilience based on the knowledge and readiness of every element in the family can also help face social problems such as during the COVID-19 pandemic (Kolodny-Goetz et al., 2021; Koskela et al., 2020; Puffer et al., 2024; Suleimany et al., 2022). The Covid 19 pandemic that occurred at the end of 2019 in Wuhan, China, had a significant impact on the divorce rate (Ma et al., 2020; H. Zhang, 2022; Y. Zhang & Ma, 2020; H. Zhao et al., 2020; Zhou & Guo, 2021). Enforcement of restrictions on residents' activities or The PSBB disrupted residents' daily activities (Khoirunurrofik et al., 2022). Community activities affected by the PSBB include school activities, work, religious worship, public facilities, socio-cultural interactions, transportation, and people's daily lives (Handayani et al., 2022; Khoirunurrofik et al., 2022; Lizya et al., 2021; Sundawa et al., 2021). Doing housework is great fun for some people, but not for some (Czymara et al., 2021; Del Boca et al., 2020; Pailhé et al., 2021; Tavares et al., 2021; Thébaud et al., 2021).

Increasing acts of domestic violence in several countries, according to the statement of the UN Secretary-General Antonio Guterres (Awaliyah, G. (2020, March 22). Cases of domestic violence rose when the Covid-19 epidemic was in effect. Needs serious attention because it is cases very worrying. Countries such as Australia, China, Spain, and Indonesia, are countries that have the highest rates of domestic violence and there has been a significant increase (Bravo-Sanzana et al., 2023; Tausch, 2019). This increase in violence and ending in divorce, especially since the implementation of the lock-down or PSBB in these countries (Ajlan, 2022; Doherty et al., 2021; García-

Ramos, 2021; Kelebek-Küçükarslan & Cankurtaran, 2022). For example, China has recorded 300 married couples who have filed for divorce since February 24, 2020, this divorce is based on data because there are frequent fights that can lead to domestic violence (García-Ramos, 2021; Michelson, 2020; Singh & Mathew, 2023; Sun et al., 2022; Zagha, 2020).

Then in Spain, since the implementation of the lock-down, there has been an increase of 18 percent more complaints in the first two weeks of the lock-down (Borri et al., 2021; González-Sanguino et al., 2021; Haider et al., 2021; Maury-Mora et al., 2022; Pintado et al., 2020; Ripoll et al., 2021; Yamamoto et al., 2020). During the COVID-19 pandemic in Australia, there was an increase of one-third of cases from 40 percent of the number of clients who were victims of domestic violence (Carrington et al., 2021; O'Sullivan et al., 2020; Peitzmeier et al., 2022; Sharma & Borah, 2020). Based on various problems regarding early marriage, premarital sexual relations, divorce rates due to young age, and the impact of the COVID-19 pandemic, a solution is needed to prepare the younger generation to form a defense, resilience, and excellent readiness when entering family life. The best solution is through education, especially Islamic religious education material on family resilience.

Family resilience can be defined as the physical, material, and mental-spiritual ability of a family to develop and improve their physical and mental well-being (Chairani et al., 2019; McKinley et al., 2024). The ability of family members to carry out their roles, functions, and responsibilities to improve family welfare is a tool to measure the level of family resilience (Brivio et al., 2021; Gayatri & Irawaty, 2022; Herbell et al., 2020; Koskela et al., 2020; Kukihara et al., 2020; Li et al., 2019; Mao et al., 2021).

Family resilience is created if marriage readiness is more mature

(Aydogan & Dincer, 2020; Cox et al., 2022; Duncan et al., 2021; Gayatri & Irawaty, 2022; Giordano et al., 2023; Gómez, 2021; Hanson et al., 2019; Smith-Adcock et al., 2019). Marriage readiness that a person must have before marriage is the spiritual, emotional, social, physical, sexual role, and age readiness (Sarfo et al., 2021). Failure to solve problems related to communication, economy, psychology and health will certainly threaten the integrity of a family because it can lead to divorce (Al-Shahrani & Hammad, 2023; Komariah & Asyahidda, 2019; Silander & Tarescavage, 2023).

The family's ability to address internal and external challenges can be categorized into six aspects, the first of which is spiritual resilience. Spiritual resilience refers to the family's capacity to strengthen their religious beliefs by practicing worship and adhering to religious teachings (Kusumawaty, 2021; Mhaka-Mutepfa & Maundeni, 2019; Nadrowska et al., 2022). Physical resilience, on family's ability to maintain physical health (Anderson, 2019; Cusinato et al., 2020; Denov et al., 2020; Gayatri & Irawaty, 2022; Li et al., 2019; Seiler & Jenewein, 2019; Tsibidaki, 2021). If the family is physically unhealthy, this will be a problem that impacts family life. Psychological resilience is the ability of family members to manage their mental health, manage emotions, stress, life motivation, and interactions with family members, and make decisions to manage conflicts, so that family members are expected to develop and carry out their functions properly (Bailey et al., 2020; Benson et al., 2019; Chaidi et al., 2021; Maj et al., 2021; Papadopoulos, 2021; Sisto et al., 2019; Skinner & Wellborn, 2019).

Economic resilience is the family's ability to meet their needs for food, clothing, shelter, and entertainment (Arnal Sarasa et al., 2020; Howie et al., 2020; Sunarti et al., 2021). This is a very important factor. Because families whose

needs are not met will have an impact on the quality of life of how to solve family problems. Social resilience is the family's strength in applying values, culture, and norms in society (Cajete, 2020; Carmen et al., 2022; Copeland et al., 2020; Hanson et al., 2019; Mao et al., 2021; M. Zhao & Fu, 2022). Social resilience includes how the family interacts with the social environment. Communication resilience is the key to resolving family issues (Alsharaydeh et al., 2019; Beech et al., 2020; Chan et al., 2021; Copeland et al., 2020; Gardiner et al., 2019; Gayatri & Irawaty, 2022; Hanson et al., 2019; Maurović et al., 2020).

Thus, a family has a high level of family resilience if it achieves three things, among others: Physical security is the fulfillment of the integrity of clothing, food, housing, education, and health and is free from economic problems. Social resilience, religious value-oriented, effective communication, high family commitment in all matters (Galvão et al., 2021; Mukhopadhyay & Goswami, 2021; Suriyankietkaew et al., 2022). Family psychological resilience if the family can cope with non-physical problems, positive emotional control, positive self-concept, and the husband's concern for his wife.

Despite the inclusion of family-related topics in the Islamic Religious Education curriculum for high school students, the materials often lack depth in addressing family resilience. This gap leaves students underprepared for challenges in married life, contributing to increasing cases of early divorce and domestic conflicts. Addressing this issue requires integrating comprehensive family resilience values rooted in Islamic teachings into educational resources.

This study aims to develop structured teaching materials on family resilience for Islamic Religious Education, equipping high school students with the knowledge and skills necessary to navigate marital life successfully. By embedding Islamic values into the

curriculum, the study seeks to foster greater understanding of family roles and reduce societal issues such as divorce and domestic violence.

METHOD

This study followed the stages of needs analysis, design, development, implementation, and evaluation based on the ADDIE model. The ADDIE model was chosen for its systematic approach and suitability for structured teaching material development. The results of this

research product are in the form of teaching materials which include learning objectives/competencies, supporting materials, learning procedures, systematically arranged learning materials, exercises/assignments, and evaluation questions. The steps for developing the ADDIE model are grouped into three parts, namely preliminary studies, development of teaching materials, and evaluation of teaching materials testing. Diagram 1 illustrates the development process.

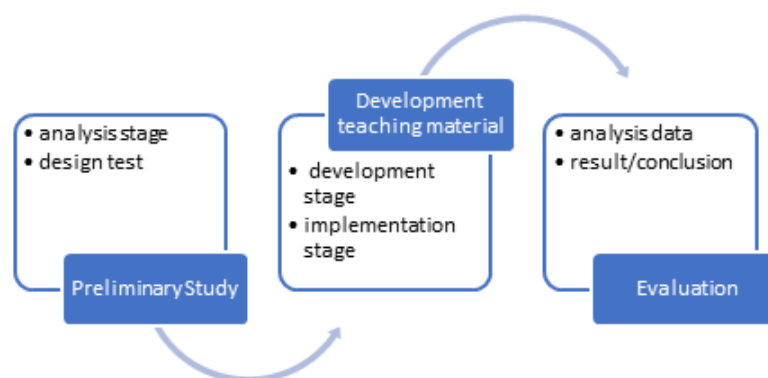


Figure 1. Research and Development Process.

The first part, namely the preliminary study, discusses the analysis stage and the design stage. The analysis phase consists of needs analysis, analysis of student characteristics, and curriculum analysis. The design stage consists of the steps for selecting the media, choosing the format, and the initial design for the development of teaching materials.

Furthermore, the second part, namely the development of teaching materials, it is discussed the development stage and the implementation stage. The development stage consists of collecting sources of teaching materials or literature, determining the subject matter to be discussed based on the syllabus, making a framework of material used as material, determining the sequence of learning, preparing learning materials, and drafting and designing teaching materials. The implementation stage involves testing the product to expert judgement, revising the

product, and conducting limited trials and wider trials for students.

The evaluation stage is the stage of processing the data that has been obtained to determine the feasibility of teaching materials for family resilience in Islamic religious education subjects, product refinement, and conclusion drawing. The test process by experts/practitioners and teachers to assess the material presented is under the syllabus and can be used in learning Islamic religious education material on family resilience, as well as to assess aspects of the feasibility of the material, language, and appearance, namely: (a) a review of the evaluation of the material aims at to evaluate teaching material materials, (b) a review on language evaluation aims to evaluate the language used, the coherence and suitability of teaching material materials, and (c) a review on display evaluation aims to evaluate the physical quality of

teaching materials, and the design of teaching materials. Validation is done by three people expert judgements consisting of 2 experts on Islamic religious education materials, and educational technology experts.

Evaluation of product trials for students is to find out comments and suggestions for evaluating teaching materials about evaluation instruments on aspects of appearance, aspects of material presentation, and aspects of benefits. The trial was carried out on a limited and wider test of students.

The instrument used to collect data in this development research is following the research stage. The research instruments used consisted of a) a documentation study used to identify important documents related to the implementation of learning about family resilience. b) Interviews are used to interview teachers, expert judgement, and other sources related to the school environment. The interview technique used in this study is an unstructured

interview. Following the form of the interview, the researcher is not strictly bound to the interview guidelines. c) Questionnaire used to measure product effectiveness. The questionnaire instrument was prepared with the aim of evaluating the quality of teaching materials so that the product was feasible to use.

The data analysis technique in this study used percentage descriptive analysis through data presentation or data conclusions that were processed using percentage techniques which were divided into five categories with the following formula:

$$P = \frac{\sum x \times 100\%}{n}$$

Information:

P = Percentage of grades achieved

Σ = Amount

n = Number of all respondents

As a provision in giving meaning and making decisions, the provisions in Table 1 are used as follows.

Table 1. Achievement Level Criteria.

No.	Achievement Level Qualification	Description	
1	90% - 100%	Very Good	No Revision
2	75% - 89%	Good	No Revision
3	65% - 74%	Enough	Revised
4	55% - 64%	Less	Revised
5	0 - 54%	Less	Revised

The product is declared good, feasible, and attractive if the results of the assessment are at a minimum good qualification. So that products or teaching materials for family resilience in Islamic religious education subjects do not need to be revised again.

RESULT AND DISCUSSION

Preliminary Study

The development of teaching materials in this study was conducted using the ADDIE model, encompassing three main stages: preliminary study, development of teaching materials, and evaluation. The preliminary study

involved an analysis phase that included needs analysis, student characteristics analysis, and curriculum analysis. The needs analysis revealed that existing teaching materials for family resilience within Islamic Religious Education (IRE) were too general and lacked specific focus on resilience concepts grounded in Islamic teachings. Key components, such as religious, physical, psychological, economic, and social resilience, were identified as essential knowledge for students to prepare themselves for family life in accordance with religious principles. An analysis of student characteristics, based on Havighurst's

developmental theory, highlighted the importance of equipping adolescents (aged 11–18 years) with the necessary knowledge and skills for readiness in marriage and family life. Additionally, a curriculum analysis based on the 2013 curriculum provided the foundation for aligning the materials with competency standards in attitudes, knowledge, and skills for 12th-grade students.

The design phase emphasized selecting appropriate media, formats, and content organization for the teaching materials. Media selection considered the facilities available in schools, including conventional tools such as blackboards and markers, as well as audio-visual aids like LCD projectors and laptops. The teaching materials were formatted in alignment with curriculum standards, designed to actively engage students through interactive activities and

exercises. The initial design included essential components such as an introduction, concept maps, learning activities, sample questions, and summaries to ensure clarity and motivation for students during the learning process.

Development of Teaching Materials

In the development phase, the teaching materials were refined into Draft 1, which was then validated by a team of experts to assess quality and relevance. The validation process aimed to ensure that the materials met the desired educational standards and could effectively support the learning objectives. While the teaching materials demonstrated initial effectiveness, further evaluation is necessary to determine their long-term impact on students' understanding of family resilience.

Table 2. Results of Expert Judgement.

No.	Expert Validator	Assessment Aspect			Total	
		Teaching Materials	Language	Display	Total	%
1.	Validator 1	3	3	3	9	75
2.	Validator 2	4	3	4	11	91.7
3.	Validator 3	4	3	3	10	83
Total		11	9	10	30	83
%		91.7	75	83		

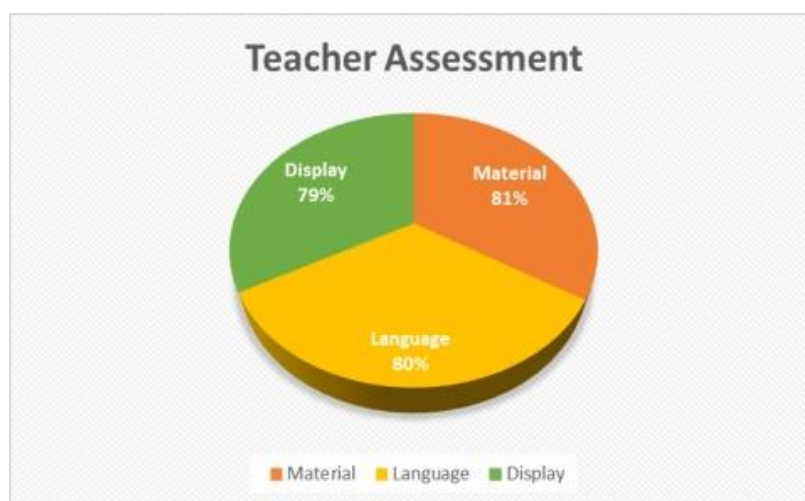


Figure 2. Readability Test of Teaching Materials.

The results of the validation process indicate that the developed teaching materials meet high-quality standards

across multiple aspects. The material content received a score of 91.7%, placing it in the "very good" category, while the

language quality was rated at 75%, categorized as "good" without requiring further revision. Additionally, the visual design of the teaching materials achieved a score of 83%, also categorized as "good" with no revisions needed. These results confirm that the family resilience teaching materials meet the criteria for quality in terms of content, language, and visual presentation.

Based on the results of the readability assessment conducted by Islamic Religious Education (PAI) educators, the family resilience teaching materials were rated at 80%, categorized as "good," with no need for further revision. These results indicate that the teaching materials are suitable for implementation in classroom settings.

The implementation phase involved testing the developed teaching materials on a limited basis with 15 12th-grade students at SMA Islam Cendikia Bandar Lampung. Additionally, an extensive trial was conducted with 40 12th-grade students from three randomly selected schools. These trials included both individual and group-based learning activities. The discussion groups were composed of five students, representing high, medium, and low academic abilities, to encourage collaboration and peer-assisted learning. Each group worked together to complete activities and

engaged in discussions to address any challenges encountered.

Following the implementation, students were asked to complete a response questionnaire regarding their experiences with the family resilience teaching materials. The questionnaire assessed three key aspects: the appearance of the teaching materials, the presentation of the content, and the perceived benefits of the materials. In total, the questionnaire consisted of 30 items aimed at gathering comprehensive feedback to evaluate the effectiveness of the teaching materials in supporting the learning process.

Evaluation of Teaching Material Testing

The evaluation phase involved analyzing students' responses to the family resilience teaching materials through a questionnaire administered during both limited and extensive trials. In the limited trial, involving 15 students, the percentage of assessments across all aspects was 93%, categorized as "very good." Similarly, in the extensive trial, conducted with 40 students, the assessment percentage was 92%, also categorized as "very good." These results indicate that students' responses to the teaching materials meet the criteria for successful implementation.

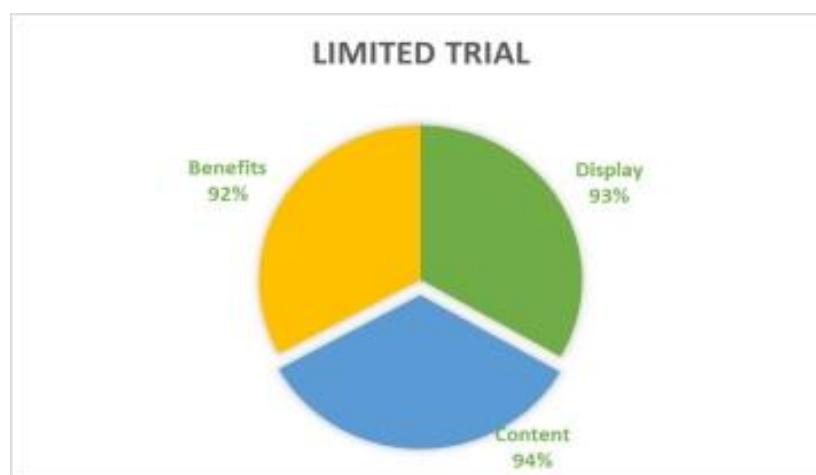


Figure 3. Students Limited Trial.

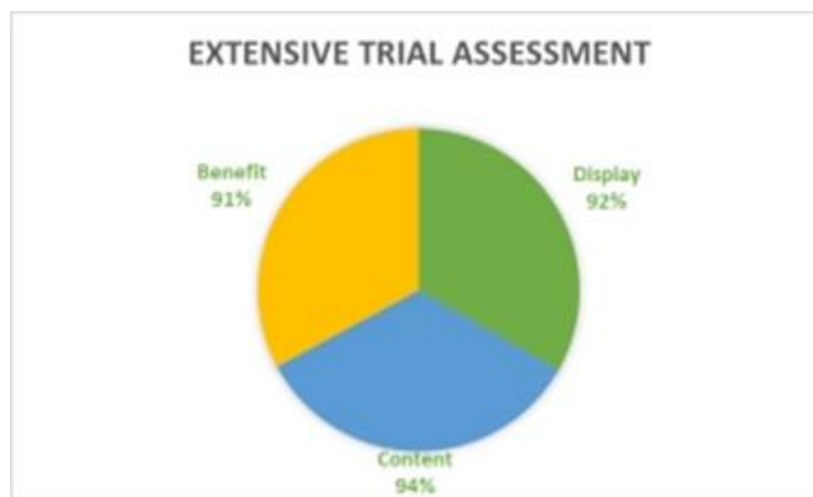


Figure 4. Results of the Student's Extensive Trial Assessment.

The response to the benefits of the teaching materials yielded a score of 92%, placing it in the "very good" category. This reflects the positive reception among students, who appreciated the materials for their clarity, ease of understanding, and ability to enhance knowledge on topics such as marriage and the importance of grounding family life in the Quran and Hadith. Following the promising results of the limited trial, a broader trial involving 40 students from three public and private high schools in Lampung Province was conducted to further validate the effectiveness of these materials.

The Quran emphasizes the concept of family through terms such as "ahl," which refers to the nuclear family and is mentioned in Surah Al-Aḥzâb verse 33, Surah Al-Qhasash verse 12, Surah Hûd verses 40, 45, 46, and 81, as well as Surah At-Tahrîm verse 6. Additionally, "asyîrah," a broader term encompassing extended family relations, appears in Surah Al-Mujâdilah verse 22 and Surah At-Taubah verse 24 (Harahap et al., 2022). Ar-Râgib al-Asfahânî explains that while "ahl" signifies the immediate family unit of father, mother, and children, "asyîrah" includes extended familial ties. These verses underscore the Quran's profound emphasis on the

family's strategic role in fostering individual and collective development.

The family represents the foundational environment where individuals are nurtured, educated, and socialized into life. It provides the primary setting for gaining knowledge about religion, culture, morals, and essential life skills. Comprised of individuals assuming diverse roles, the family collectively pursues shared objectives of happiness, harmony, and well-being. To achieve these goals, family resilience is crucial. Resilience, as conceptualized in this context, entails emotional strength, physical stamina, and spiritual fortitude, equipping families to navigate challenges while maintaining their well-being and inner contentment.

The Quran explicitly highlights the importance of family resilience, as exemplified in Surah At-Taḥrîm verse 6, where believers are instructed to safeguard themselves and their families from hellfire. This directive underscores the significance of protecting families from both spiritual perils and worldly issues, such as drug abuse, adultery, theft, and conflict (Supaat & Fa'atin, 2019; Sumayah, 2020). Recognizing the family as a divine trust, ensuring its physical and spiritual welfare becomes a paramount responsibility.

Education is central to cultivating family resilience, with its roots embedded within the family unit itself. From an Islamic perspective, education serves dual purposes: achieving worldly success and preparing for the hereafter (al-Palimbani, 2018). Education shapes future generations, and parents play a vital role as primary educators, influencing their children's moral and spiritual development from birth (Mitra & Adelia, 2021). The quality of parental education profoundly impacts a child's character, underscoring its critical role in fostering resilience within families (Marzuki & Setyawan, 2022).

Practically, these teaching materials provide PAI educators with a valuable resource for preparing students for married life, offering insights into religious, physical, psychological, economic, and social resilience. Theoretically, this study contributes to the body of literature on religion-based teaching material development, emphasizing the integration of Islamic values into the concept of family resilience. By addressing these dimensions, the teaching materials aim to prepare students holistically for building resilient families grounded in Islamic teachings.

CONCLUSION

Based on the analysis of research data and the creation of teaching materials aimed at fostering family resilience, several conclusions can be drawn: (1) The development of these teaching materials aligns with the 2013 curriculum and syllabus for Islamic Religious Education subjects, comprising five indicators with twenty sub-indicators. (2) The viability of these teaching materials has been rigorously evaluated through expert judgment, assessing content, language, and presentation aspects, all of which have been deemed highly satisfactory. The impact of the development of PAI material on family resilience can help

students and prepare themselves for family life so as to minimise domestic violences and divorce. A limitation of this study is the sample being restricted to one province, which may limit the generalizability of the results to all of Indonesia. Future research should focus on assessing the long-term impact of these teaching materials on students' marital preparedness across diverse cultural and geographical settings.

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