

The Role of Families in Social Resilience of Children of Small Widows of Indramayu Descent (RCTI) in Indramayu Regency

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DOI: <https://doi.org/10.52403/ijrr.20240705>

ABSTRACT

The family is the first place for the formation of personality in children. In the formation of children's personalities, families must have a good parenting pattern for their children in order to create social intelligence, social resilience and good social relations in society. The purpose of the study focuses on finding the role of family in the social resilience of RCTI children with functional structural theory analysis. The method used is qualitative case studies. The research location is in Pranggong Village, Ararahon District, Indramayu Regency. The results of this study found the role of the family in shaping the social resilience of family children in applying rules and supervision to RCTI children in the form of family norms that are made such as: rules to play until late at night and attitudes in social media. In addition to regulations and supervision, the family applies social and religious values that exist in society. The application of social religious values taught to RCTI children is to participate in social and religious activities such as: *Mapag Sri tradition*, reciting the Qur'an, recitation and other social and religious activities.

Keywords: Family Role, Social Resilience, RCTI Children

INTRODUCTION

Indramayu Regency is one of the regencies in West Java Province with a high contributor to the divorce rate reaching 8,719 cases in 2021. In 2022 there were 7,361 divorce cases, divorce cases in 2023 reached 8,738 (Indonesia, 2024). The causes of the high divorce rate in Indramayu Regency are early marriage, low education, and economic problems faced by families (Nuroniayah, 2020, pp. 116–117). One of the causes of the high divorce rate is economic problems, so it is one of the factors behind women or widowed women in Indramayu Regency deciding to become migrant workers to meet the economic needs of their families (Jamil, 2015, p. 138).

The phenomenon of many young couples getting divorced in Indramayu Regency has given rise to a phenomenon, namely the RCTI phenomenon. RCTI meaning *Rangda Cilik Derivative of Indramayu* which has the meaning of a young widow of Indramayu descent. The phenomenon that is pinned to young widows poses a challenge that must be faced by young widows (Suhan et al., 2020, p. 116). The challenge faced by RCTIs is not only a negative stigma labeling of society but also a role in being a single parent for their children. The challenges faced by RCTI require RCTI to work alone to meet all the needs of their children's lives by choosing to work outside the city or abroad to become TKW (Inayah & Arsi, 2023, pp. 445–446). The conditions experienced by RCTIs gave

rise to the transition of RCTI childcare patterns to RCTI families which played a role in fulfilling the care, nurturing and character formation of RCTI children before RCTI children were involved in community life.

Pranggong Village is a village located in Arahau District, Indramayu Regency as one of the villages where there is an RCTI phenomenon. The number of RCTI who work as TKW in Pranggong Village is one of RCTI's strategies to meet all the needs of their children and their families. Not only for the needs of his children but the result of working as a TKW to finance his younger siblings at home, buy rice fields for his parents and even build a house for his family. The behavior of independence and persistence carried out by RCTI has created a good perception in the people of Pranggong Village, that RCTI has successfully worked as a TKW (Inayah & Arsi, 2023, p. 446). Besides RCTI finding an easy way to earn income for children and families, it turns out to have an impact on the problems felt by children who are abandoned by their mothers to become migrant workers.

The role of mothers as the first madrasah in educating children should be a role model for their children (Salafuddin et al., 2020, p. 18). However, in the case of the role of mothers, they have to work and leave home because they are migrant workers. With this, the child's parenting is finally replaced by a father or a member of the extended family. The phenomenon of switching parenting can give rise to problems experienced by children, especially in TKW families, one of which is neglect in the form of guidance for children (Meiliani Puji Suharto, 2018, p. 167). The form of neglect felt by children, especially RCTI children, will have an impact on the condition of children's resilience in the community. With this case, the role of the family is needed in providing guidance to create good family resilience, when the child is far from the figure of his parents.

Family resilience includes aspects consisting of physical resilience and social resilience. Social resilience in the family includes a

person's ability to develop their potential and face challenges in society (Yudhiani et al., 2020, p. 162). So that the role of a family that has good family resilience will create happy, harmonious, prosperous and quality family goals. In creating family resilience to face challenges in society, education is needed in the family, so that children are able to develop physically, spiritually and intellectually in society. Such as the application of social education as a form of implementation of educational aspects, through social education can form children's resilience to become polite and polite individuals, such as interacting with others well in society (Yunianto, 2020, p. 9).

The role of the RCTI family was analyzed with functional structural theory. This theory explains that family life can be seen from the structure and rules set by each family member. Unformed rules result in a generation of children who do not have better creations and will have emotional problems and live without direction (Adibah, 2017, pp. 179–180). With this, the family has an important role to foster social resilience in RCTI children in the community so that it is well directed through education. Education in the family such as the application and supervision of RCTI children.

Previous research on social resilience in RCTI children in Indramayu Regency has never been studied, so researchers focus on studying social resilience in RCTI children. The reason for the focus of the study on social resilience in RCTI children is to see the condition of many RCTI children who are abandoned by their parents to become TKW after divorce. So that RCTI children experience a change in parenting from a nuclear family to a large family. Based on the background of the problem that has been explained, the purpose of this study is to find the role of families in the social resilience of children of indramayu derivatives (RCTI) in Indramayu Regency.

MATERIALS & METHODS

The research method used is a qualitative case study method. The purpose of

qualitative research is to explain and explore the main phenomena of the object being studied and researched, so as to find a deep understanding (Sugiyono, 2017, p. 23). Data collection techniques through observation, interviews and documentation. The main informants in this study are RCTI families who take care of RCTI children and RCTI children who are left by their mothers as TKW. The supporting informants are Pranggong Village government officials. The research location is in Pranggong Village, Ararahan District, Indramayu Regency. The focus of the research is to find the role of RCTI families in the social resilience of RCTI children in the community.

The data analysis used in the study used data analysis of the Miles and Huberman model. The stages of data analysis of the Miles and Huberman model (Sugiyono, 2019: 321-325) include: first, data collection, this stage the researcher makes a question instrument and conducts interviews. The second stage is data reduction, this stage the researcher conducts data reduction, by selecting and summarizing things related to the role of parents in shaping social resilience in RCTI children. The third stage is data presentation, where data presentation is carried out in the form of a brief description, each data is coded and analyzed in the form of reflection and presented in the form of text. and the fourth stage is drawing conclusions.

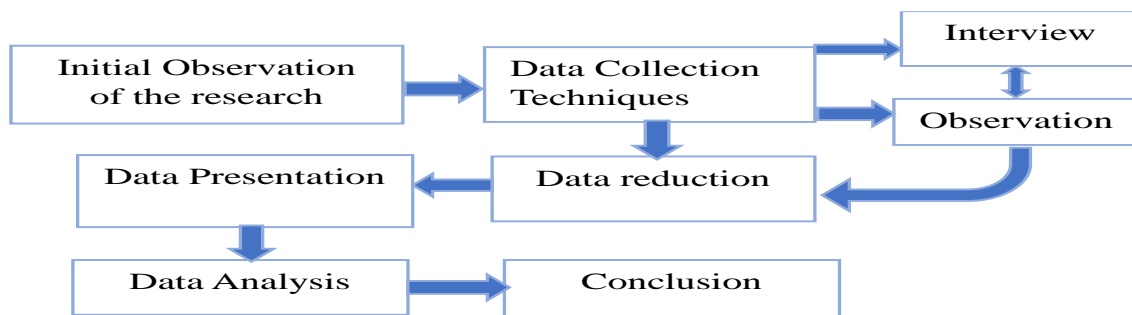


Figure 1. Research Steps (Source: Sugiyono, 2019)

RESULT & DISCUSSION

The success of family resilience can be seen from the role of the family in shaping children's character. The factors that affect the formation of resilience in the family include. First, the conditions faced by each family member. Second, the stages of development in the family. Third, support from internal and external families. Fourth, cultural diversity and economic problems. Fifth commitment in creating family resilience (Nirdiawati et al., 2023, p. 243). Factors that affect the formation of family resilience determine the conditions of family education carried out by each family. The purpose of family education is to create a harmonious family, a family that applies the values of kindness and teaches feelings of mutual love between family members (Yunianto, 2020, p. 11). Factors that affect the formation of family resilience, determine

how the condition of family members shapes resilience in society. Such as physical resilience and social resilience. In creating family education, it produces children who are tough, mentally strong, devoted to their parents, and have good morals as a provision to face challenges in society.

Family resilience is not only created in a whole family. But it needs to be applied in *broken home* families such as RCTI families in Pranggong Village. Creating resilience in society in RCTI families requires children's education as a form of growing and creating social resilience in RCTI children. The form of the role is the implementation of supervision regulations and applying social and religious values to RCTI children.

1. Implementation of RCTI Child Regulations and Supervision

The implementation of regulations made by families for RCTI children is in accordance with the family function in manifest. The function of manifest is that the family is the first place for individuals to socialize, so it must create a sense of security, peace, peace and a sense of protection (Adibah, 2017, pp. 179–180). The role in the family has a strong influence on the development of children. The implementation of regulations made by the family if there is no strong protection from the family will have an impact on the child, the child becomes mentally disturbed which has a bad impact on trust in the wider community.

The implementation of family regulations and supervision as a provision for family members in behaving with the community in order to produce a good attitude and understand the conditions in the society itself. The regulations and supervision made by RCTI families have the goal of ensuring that RCTI children or family members do not feel burdened when faced with conditions in the form of challenges in society. The background of disharmony in RCTI children's families due to divorce gives rise to negative perceptions from the community, so that the emergence of this perception RCTI families provide regulations and supervision to RCTI children as a form of their resilience in society.

A. Rules of play for RCTI children

Children are family members who are vulnerable to challenges in society. So it requires protection from more mature people in the form of supervision (Devaney et al., 2023, p. 335). The RCTI family implemented a regulation in the form of a ban on playing until late at night. The goal of the family is to implement regulations as a form of supervision given to RCTI children. This regulation was made looking at the behavior of RCTI children who after school do not go home immediately, but stop by their friend's house first. Without prior permission from

the family. The actions taken by RCTI children caused concern by the family.

The implementation of the ban on playing until late at night for RCTI children, the family hopes that RCTI children can be polite in behaving to others. Because the RCTI family is worried that the people who stopped by felt uneasy and uncomfortable with RCTI children playing until late at night at people's houses. In line with Dodd et al., (2023) that Play has benefits for children, which provides opportunities for children to be able to interact, express themselves, and understand the world around them. But parents feel a growing concern when children spend too much time outdoors.

The impact that will occur according to RCTI families if children are not given play rules from the family raises negative views of the community. The negative view of the public towards RCTI children is the labeling of naughty children, often wandering around until the night without any rules and supervision from the family. Findings Kather (2023) Explaining juvenile delinquency as a form of deviant behavior that violates norms in society that is often committed by adolescents. As a result, it harms himself, his family and the surrounding community. With this, the family as a driver implements rules for RCTI children not to play outside the house until late at night to avoid juvenile delinquency.

Parents are protective figures for their children so that they feel safe and comfortable when they are with their parents (Sumarni, 2022, p. 176). RCTI children play both at home and outside the home, parents always supervise, because parents are afraid that if they are not supervised, they will not be able to control it so that it has a negative impact on children.

The rules applied to RCTI children so that their families can comply with provide a sanction or punishment. Punishment if RCTI children do not comply with the rules that have been made, children are not allowed to use motorcycle facilities as their vehicles for school and play outside the home. With the application of punishment to RCTI children,

they can obey even though sometimes they still go home until night on the grounds of group work with their schoolmates.

The punishment given to RCTI children was based on advice and scolding them. When RCTI children do not comply with the regulations made, the family does not bear the responsibility to scold RCTI children. Even though the rules are for the good of RCTI children themselves. The rules that have been applied to RCTI children are one of the ways for families to make RCTI children feel afraid to carry out activities that have a bad impact on themselves. With that, when RCTI children are outside the home, the family continues to monitor them by phone.

The family communicates with the school by contacting teachers at school as a form of monitoring RCTI children's activities at school. Because families are worried if RCTI children get problems at school or outside the home without supervision from the family. It can be understood that parents provide rules and supervision to children as a driving factor for parents' awareness and enthusiasm in improving their understanding of children's development and parenting (Nirdiawati et al., 2023, p. 245).

B. Rules in Social Media

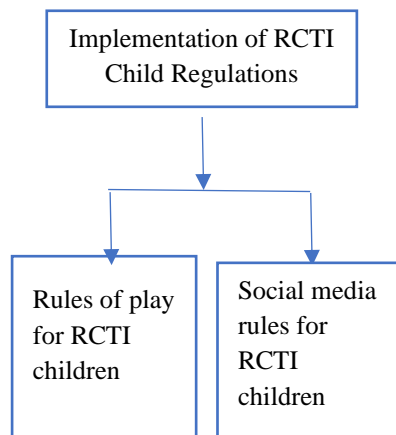
Childcare is educating children until adulthood to teach benefits, maintain their education, avoid harmful things, provide happiness until children are able to stand on their own without the guidance of their parents (Adi, 2023, p. 11). The RCTI family provides lessons in the form of RCTI children's ethics in social media such as tik-tok, instagram and facebook. These three social media that are often used by RCTI children in Pranggong Village, especially tik-tok. Findings Rahmadani (2023, p. 2941) Tik-Tok is an application with video features that provide unique and interesting effects so that many children like the Tik-Tok application. Monitoring by following RCTI children's social media families can monitor what activities RCTI children do in social media.

Providing supervision by monitoring RCTI children's activities on social media does seem ordinary, something that is not too difficult. But for families, RCTI will have a huge impact on maintaining children's social resilience in society later. It can be seen that children from young widows in Pranggong Village spend more time playing social media, so playing social media has become their need. In line with the findings Sutin & Rizky (2023, p. 101) that social media is now an important need in addition to being a tool for long-distance communication. Social media users from waking up, playing, school and working are all done using social media. Social media such as tik-tok which has become a need for RCTI children is one of the responsibilities of RCTI families who take care of RCTI children to supervise the development of social media how RCTI children use their social media. RCTI children receive supervision from family such as aunts, uncles, brothers and even their own parents who are far away abroad can participate in providing supervision. In addition to supervision, RCTI children are prohibited from making stories using unkind or impolite words. Because every story that RCTI children share can be seen by anyone. With this, the family's hope for RCTI children not to make a noise or write impolite words on social media.

Monitoring by not making noise in social media is a form of family responsibility to teach good behavior in expressing everything they do through social media. Because not everyone judges from a good point of view, sometimes vilifying by making hoax statements. The sense of worry felt by the family is feared by RCTI children to become the talk of the people of Pranggong Village if RCTI children are not polite in using their social media properly.

The punishment given to RCTI children if they use social media unwisely will be taken from the cellphone they use. The time limit is 1-2 weeks for RCTI children not to play cellphones. This is done so that all the rules that have been implemented can be obeyed. The family's hope for RCTI children is that

they can use their social media for entertainment, looking for information and learning media at school.



2. RCTI Child Regulation Picture
(Source: Research Results, 2024)

Analysis of the functional structural theory of the family plays a role in the harmony of family members in society. With the aspect of the role of the family to realize its harmony. The role of the family includes structural and functional aspects. The analysis of the role of the family in the social resilience of RCTI children is in accordance with the aspects of the function that carries out the role through the application of regulations and supervision given to RCTI children. By applying rules to RCTI children such as play rules for RCTI children and rules on social media.

The application of the rules carried out by families to RCTI children is based on the punishment or sanctions given to RCTI children if they do not comply with them. The punishment given is in the form of a ban on using motorcycle facilities and gadgets. In addition to punishment, the family also provides advice and hopes that RCTI children will be able to face challenges in society by having good behavior as a provision for their social life.

2. Applying Social and Religious Values to RCTI Children

The application of religious social values as a force for a person to motivate social change in society (Gunawan, 2020, p. 2). Value as a measure of one's beliefs and benchmarks for

behaving in society (Pratama et al., 2023, p. 80). The children of young widows in Pranggong Village in behaving in society such as social interaction are no longer influenced by the teachings of their ancestors. This happened because of the influence of the development of the times that were increasingly advanced which had a social impact on RCTI children in Pranggong Village.

The influence of globalization has changed teenagers to lose their personality as an Indonesian nation (Nurrizka, 2017, p. 31). Social changes that occur in RCTI children due to the influence of globalization, this phenomenon can occur due to factors such as friendship, education and lack of family guidance.

The shift in people's life patterns, which are all social media, has a negative impact that threatens Indonesia's diversity from society to small family circles. The shift that has occurred poses challenges within the family (Umam, 2020, p. 22). Challenges that arise such as intolerant attitudes, apathy, laziness to socialize, and even disrespect for others. Intolerant actions can be interpreted as an unwillingness to be tolerant of others.

Education and family as an institution that provides an understanding of moral, religious and social values to RCTI children. With this, the role of the family is needed as the foundation in providing a great influence on the social and religious values in society. With that, RCTI children in Pranggong Village need to build a value structure for social behavior to create resilience in the community.

Creating social resilience in RCTI children requires the role of the family to implement all good regulations or values as a provision for RCTI children in society. Through guidance on social and religious values to children, RCTI can be a bridge for children to be able to behave well and face their social challenges in society.

A. Social Activities

Social resilience can be reviewed from the ability of communities or institutions to

function social capital that is able to protect their members effectively. Including individuals and families who are vulnerable to the influence of change in society (Aldita et al., 2020, p. 29). The social activities that RCTI families teach to children are very diverse. With changes in children's behavior styles that are increasingly modern, sometimes families find it difficult to cultivate a social spirit for RCTI children.

The first teaching of social values that the family applies to RCTI children is to invite RCTI children to participate in an event to welcome August 17 in celebration of Independence Day. The people of Pranggong Village held a competition at the village hall with the participation of the elderly, adults and teenagers of the age of RCTI Pranggong Village. The next community activity is the welcoming of the rice harvest by the community, when the harvest is about to arrive, the community holds a *Mapag Sri* traditional event. This tradition is a celebration from the Pranggong Village government by inviting puppet entertainment that can be watched by all people of Pranggong Village for free.

At the *Mapag Sri* event, RCTI children are usually invited by their families to go to the village hall to see the puppet entertainment and make *tumpang* as a form of fulfillment of the *Mapag Sri* tradition event. In events in the community, families always involve RCTI children to participate in activities with the community. This is one of the strategies carried out by families for RCTI children so that they can be close to the community and teach interaction with people around them.

The RCTI family's understanding of the *Mapag Sri* tradition as a bridge for RCTI children to be able to foster social education, mutual cooperation and the importance of social relations. Social relations are an important moment to strengthen the social relationships that RCTI children live with the community, undergo communication, and solve various problems that may exist in society.

The challenge of family roles arises when the enthusiasm of RCTI children decreases due

to the influence of gadget use. Gadgets that make children lazy to do activities either in the family or in the community. But with the approach taken by the family, in the end they obeyed and carried out the activity. One of the advices is the benefits of participating in activities, being able to make friends from these activities, and motivating RCTI children. Not only advice from family members who threaten fear such as not giving them pocket money and gadget facilities, this is done so that they rush to carry out these activities.

Giving warnings to RCTI children as a form so that they can participate in social activities in Pranggong Village. The culture of rural communities is often called gathering together at every moment. These kinds of ways are what the family hopes as a good step for RCTI children so that they do not get bad talk in the community. Because negative talk will arise when children's attitudes join social activities in the community, which will have an impact on the social resilience of RCTI children themselves.

Functional structural theory analysis, the family as a basic unit that not only meets the emotional and biological needs of each family member, but also plays a key role in preparing the child to participate in a wider social life. Thus, RCTI families help maintain the balance and stability of the community by ensuring that RCTI children are taught and invited to understand the values, norms, and skills needed to contribute positively to the social activities in Pranggong Village.

B. Religious values in society

The people of Pranggong Village adhere to Islam with good teachings as a provision for RCTI children in society, families teach religious values to RCTI children. A'yuni et al (2021) Explaining Islamic education as an effort of a pious Muslim to consciously direct and guide the expansion and development of character towards the highest point of growth and development. Teaching about religious values is not only a provision for social life, but also provides guidance to RCTI children

for the expansion and development of character towards a better growth and development point.

Religious values have an important role in shaping culture, morals, and ethics in society. Religious values affect many aspects of daily life, including social relationships, education, and behavioral norms that must be possessed by RCTI children in Pranggong Village. Teaching religious values is a form of creating social resilience in RCTI children themselves when facing all challenges in society.

The family environment has a great influence on the creation of children's social resilience (Jia et al., 2021, p. 840). In RCTI children in the family, resilience will be created through the family function itself. When RCTI families carry out their religious and social functions well, it will provide experience and knowledge to family members, especially children. Religious experience and knowledge will be able to influence how RCTI children can survive in society.

Building social resilience in the community is not only a polite attitude and a social spirit must be taught by families to RCTI children. It turns out that the family teaches the importance of reciting as a provision for RCTI children in society. When there are neighbors or relatives who have died, they can join in praying by reciting to the bereaved family. This is a routine carried out by the community in Pranggong Village.

Teaching recitation to RCTI children is not only at home but also families registering RCTI children to learn to recite at the nearest musolah or mosque. Although having to pay every month is not a problem for the family, if the goal is for the good of the family, they do not mind any amount of money to learn to recite. Because of reciting so that RCTI children can be accepted in the community and the field for them to get blessings and respect in the community environment in Pranggong Village.

The next teaching of religious values is to invite a tahlil event if there are relatives or neighbors holding a tahlil event. Seeing that the majority of the people of Pranggong

Village are Muslims, the tahlilan tradition is one of the religious activities if someone dies, thanksgiving, welcoming holiday events and so on. Tahlilan is taught to RCTI boys, an invitation with seduction will get food, fruits and money. So that the children are excited to participate in tahlilan.

Participating in tahlilan has an impact on RCTI children, they can get to know the community in Pranggong Village, where they can learn to talk to older people, get attention and praise from the community for being willing to participate in tahlilan events that are usually attended by older people than children.

Tahlilan as a religious tradition provides identity and a sense of togetherness for the people of Pranggong Village, festival activities, celebrations, and expressions of gratitude to strengthen social ties in the community. Islamic religious teachings in Pranggong Village through local wisdom events are also applied as a form of religious teachings to encourage peace and solve every problem that occurs in the community through dialogue and togetherness.

Recitation activities that are routinely carried out in Pranggong Village by the community, namely the recitation community. This activity is a meeting or religious assembly that is usually carried out by women in Pranggong Village. The series of events are, to learn Islamic teachings, reading the Qur'an, marhabanan and studying with ustazah. With this recitation activity, RCTI children, especially women, are invited to routine activities when school holidays arrive because inu recitation activities are carried out on Friday or Sunday at the mosque in Pranggong Village, namely the Al-Ikhlas Mosque.

The RCTI family explained to RCTI children that recitation activities bring blessings to be closer to God. The benefits of recitation activities help children understand Islamic teachings more deeply. They can learn the interpretation of the Qur'an, hadith, as well as Islamic history and ethics. In addition, children are taught moral and spiritual guidance where recitation serves as a means

to strengthen faith and piety. Through lectures and discussions, participants are reminded to always carry out Allah's commands and stay away from His prohibitions, thereby improving their morals and spirituality.

The recitation event often discusses various aspects of ethics and Islamic values that can be applied in daily life, such as honesty, trust, patience, and compassion. In addition to increasing religious knowledge, recitation can also provide motivation for self-development. The lectures delivered often inspire RCTI children to become better individuals in various aspects of life.

The analysis of the functional structural theory of teaching religious values to children RCTI can foster good behavior, supervision and social control for children. Social control sanctions deviant behavior carried out by RCTI children and provides rewards or recognition for behavior that is in accordance with the religious values they are living.

Teaching religious values to RCTI children is an important and valuable effort to form children who have morals, ethics, and good behavior, as well as build a harmonious and peaceful society. With the right approach, these values can be effectively instilled and have a broad positive impact on society.

CONCLUSION

The family plays an important role and is the driver in determining the formation of children's character to face challenges in society. With this, the role of the family is needed in shaping children's social resilience. As a surrogate parent of the RCTI family in creating social resilience in RCTI children, the strategy carried out by implementing regulations and supervision for RCTI children includes, the prohibition of playing until late at night and attitudes in social media. In addition to family regulations and supervision to form social resilience in children, RCTI families teach social and religious values to RCTI children to participate when there are social and religious activities in the community. In the

analysis of the functional structural theory of the family plays a role in the harmony of family members in society with aspects of the role of the family including structural aspects and their functions, the analysis of the role of the family on the social resilience of RCTI children is in accordance with the structural aspects and functions that carry out the role through the application of regulations and supervision given to RCTI children.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

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How to cite this article: Inayah, Puji Hardati, Gunawan. The role of families in social resilience of children of small widows of Indramayu Descent (RCTI) in Indramayu Regency. *International Journal of Research and Review*. 2024; 11(7): 40-49. DOI: <https://doi.org/10.52403/ijrr.20240705>
