

Communication patterns in Javanese families to build family resilience in the digital era

Agustina Tri Wijayanti

Yogyakarta State University, Indonesia

Email: agustina_tw@uny.ac.id

Siti Irene Astuti Dwiningrum

Yogyakarta State University, Indonesia

Email:

Saliman

Yogyakarta State University, Indonesia

Email:

Abstract

This study aims to find communication patterns in Javanese families to build family resilience in the digital era. This study used qualitative research methods of phenomenological studies. The subjects in the study were determined through purposive sampling, namely 5 families in Yogyakarta, Indonesia. The collection of research data uses in-depth interviews and observations, while data analysis is through Interpretative Phenomenological Analysis. The results of this study are as follows: Communication patterns for Javanese families in the digital era through a) parents as role models through setting examples in increasing spirituality and positive habituation, parents need to have responsive Digital skills. Family resilience patterns in childcare in the digital era need to be built by: a) building humanist dialogue, respecting each other, listening and responding to each other, making comfortable not depressed and afraid in the process then this is a process that can be developed in families in the digital age. b) democratic-contextual, in facing challenges and crises in the family, parents also need to develop a democratic parenting style that suits the needs of each child.

Keywords: communication patterns, Javanese families, family resilience, digital era

INTRODUCTION

Family resilience is a combination of individual characteristics, relationship patterns, and interactions between members in the family so that resilience is formed from strong and positive relationships in the family (Patterson, 2002; Walsh, 2015; Greef & Human, 2013). The adaptability and persistence of each individual in facing various challenges in life requires the involvement of the role and function of the family system as an integral unit of society. Family plays an important role in determining how individuals can recover after facing various challenging life experiences. In building relational resilience, families form stronger bonds and become solutions in facing future challenges (Walsh, 2015). The family is the first and foremost determining element for the success of childcare, this strategic position can be realized if the family can carry out its roles and functions properly and as one of the participatory elements in the development of the social environment of the community. The concept of family resilience through a process point of view, which looks at the family's ability to mobilize

forces actively during a crisis, where these conditions allow the family to function again as it was before the stressor or crisis was experienced (Patterson, 2002). The perspective on family resilience is to recognize each other's strengths, be able to dynamic, and maintain reciprocal relationships to deal with conflicts that arise so that the problems that arise become reinforcement for family resilience (Luthar et al., 2000).

Parents in the family have a primary position as an intermediary function in the world community (Goode, 2002). The family is a bridge between individuals and culture where through the family children can learn about life values, social roles, social norms and customs that exist in society (Soekanto, 2004). This means that the family environment is the first place for children to learn to interact, the mediator in the upbringing and development of children in the future.

The characteristics of families that apply patriarchy are quite typical in Javanese families that place men in a higher position than women and develop harmonious and respectful behavior. Rukun is defined as a state of harmony without disputes and conflicts while respect means awareness of place and duty to create harmonious unity (Magnis-Suseno, 2003). The process of interaction between parents and children in Javanese families occurs intending to form an ideal Javanese who upholds the important principles of manners, respect and harmony. This respectful attitude is divided into Javanese concepts, namely wedi, isin and sungkan (Geertz, 1983). Javanese ethical and etiquette teachings as seen in the etiquette which include unggah-ungguh, suba-sita, manners, smooth speech, noble character, manners (Astiyanto, 2006).

The socialization process of Javanese families is oriented towards the order and harmony of the environment and social values of the community who try to adopt a lonely attitude in self, rame ing gawe, hayuning memayu bawana. Selflessness means that people should not pursue personal interests and desires, limiting themselves from harming themselves, others, and nature. Being rame ing gawe means working hard for yourself and to always do good to others. Seducing hayuning bawono means decorating the world by doing actions that do not harm or maintain the safety of the world (Mardimin, 1994). The internalization of cultural values is experienced by individuals differently, this is adjusted to the phase of life passed by each individual, starting from childhood, adolescence, to adulthood and old age (Ritzer, 1980).

Javanese families maintain the personality of Javanese people in current global conditions is still being tested because the global situation as it is now is different from the events of cultural crossover in the past. The revolution in technology, transportation, telecommunications, and tourism that came to Indonesia, especially Java, had a direct impact on the resilience practices and resilience strategies of the Javanese people. Javanese ideal personality characteristics in the form of elderly, needy and resilient experience greater challenges, namely how capable psycho-cultural values are to become a bull of defense and family resilience.

Javanese culture is still very attached to noble speech which contains wisdom and values for people's lives to create a harmonious life between individuals and their environment (Sumodiningrat et al., 1998). The characteristics of Javanese society, namely chest field (nrimo), sincerity and never give up in facing difficulties and life problems are needed to maintain self-resilience in the current era which is colored by advances in digital technology. In Javanese philosophy, it is also introduced to the attitude of "nrimo ing pandum", which is to accept one's situation without depending on other parties, not showing resignation, being lazy with the situation but continuing to struggle and trying to improve his life (Sumodiningrat et al., 1998).

The Special Region of Yogyakarta has inherent peculiarities and is not owned by other regions as stated in Law Number 13 of 2012 Yogyakarta is an "Swatantra Region" or Special Region. The people of Yogyakarta believe that they view and recognize Kasultanan and Pakualaman as the center of Javanese Culture and a symbol of patronage. Both remain the center, especially in the realm of culture and this is a common description of the people of Yogyakarta. At the cultural level, Yogyakarta has a tradition of values that prioritize peoplehood. Famous as the City of Culture, Yogyakarta develops Culture-Based Education, relevant to this the Yogyakarta Special Region Education Council initiated Jogja Education in 2019. Javanese society is well known for the principle of living respectfully and harmoniously, maintaining harmony and social harmony (Geertz, 1983). The principle of respect is a principle used in interacting in society following social order, then the principle of harmony is used to avoid conflicts and maintain harmony in relationships. Javanese families develop parenting styles so that children become "njawani" where children can place themselves according to their position and are good at controlling themselves (Suseno, 2013).

The Special Region of Yogyakarta has a total labor force in November 2022 (BPS DIY Province: 2022), as many as 67.06% work full-time both husband and wife, while 28.18% work part-time and 4.76% do not work. That is, the number of elderly people in DIY Province is mostly working full time. Busy parents working or working full time lead to lack of time to interact and communicate with children at home, their communicate a

lot with gadgets and seeking attention and fun through games, youtube and others.

Based on research conducted by Daeng (2010), (Rahmatika & Handayani, 2012), Hidayati (2016), Luthfia (2016) proved that the family phenomenon where husbands and wives both work in the public sector or called dual career families shows that 2 individuals who do have a commitment in terms of their work or career and together to build and maintain family conditions. Lucchini et al., (2007) explained that the characteristic of dual career family is when husband and wife are both in a professional environment, have career advancement and responsibilities in parenting and in family duties. Families with dual career family types in facing very typical and challenging situations, these challenging situations are related to the difficulty between husband and wife who both work in dividing time between work demands and domestic affairs (family), frequency and conflict resolution which are more likely to be related to problems regarding childcare, family management and financial management (Christine W.S. et al., 2010)

The transformation of society in the information age is marked by advances in digital technology which will be a challenge for parents in parenting. Parents need to provide assistance when children play with technology with the aim that children do not escape supervision and are addicted to technological goods (Aslan, 2019). Children who are born and present in the digital era are called Generation Z who are closer and more attached to technology than the previous generation, they think they can survive because of technology (Fitriyani, 2018). By looking at this phenomenon, the resilience of Javanese families becomes an interesting study to be examined because Javanese families still maintain Javanese values that contradict each other with the development of this digital era society. This research produces concepts about Javanese family strategies in parenting in the digital era to prepare themselves critically, creatively, actively, positively and constructively in the future.

LITERATURE REVIEW

Ki Hadjar Dewantara Educational Perspective

Ki Hadjar Dewantara's educational theory is contextually closer to the Indonesian adolescent education culture. Substantively, Ki Hadjar Dewantara's educational theory is relevant to the theme of this study, namely having the view that adolescents are subjects in the educational process that occurs in the family, so they have the right to think, argue, and make decisions on their own lives, without forgetting their cultural roots. This theory cannot be separated from his views on the principle of liberation education or called the principle of liberating education. In the view of Ki Hadjar Dewantara (2013), the influence of education must be able to make people free, namely humans who are born and their minds are not dependent on others. Liberating education is an educational process that seeks to help children grow as their nature, become as their potential, and grow awareness.

The educational process of Ki Hadjar Dewantara (2013) in the third printed book believes that there are three educational centers that are believed to be the main key to children's success, namely the family realm, the college realm, and the youth realm. These three educational environments will enliven, add, and delight children's social feelings. The three education centers must know their respective obligations. The family as the center of ethical and social education, the college as a wiyata hall is to try to find and provide knowledge, in addition to intellectual education, and youth movements as a place to mix and form character.

Ki Hadjar Dewantara (2013) in the third printed book explains that the family has a special place because the family is a small environment, but the family is a sacred and pure place therefore the family is a noble educational center. In the family environment, a person can accept all customs regarding social life, religion, art, science and so on. In the family realm, there are roles of parents, namely: 1) parents as teachers/guides, in general parental obligations have applied themselves as customs or traditions, 2) parents as teachers, in this case teachers have enough knowledge to teach, they have gained skills and intelligence, 3) parents as examples, in this case parents have the duty to set a good example for their children at home. Based on the opinion of Ki Hadjar Dewantara who stated that the family has a very big role as a center for children's education. This role can be a parent as a teacher; The point is that being a parent is not enough just to be intellectually smart, it must also have good ethics. Parents become role models for their children, to be successful educators and

nurses, parents need to learn how to be parents who can fulfill their responsibilities (Riordan, 2001).

Family Resilience

Family resilience departs from individual resilience in family systems that focus on relational resilience within the family as a functional unit. The emergence of the term family resilience is built on theories and research on stress, coping, and family adaptation (Walsh, 2015). Previous researchers began studies on family stress on the assumption that 1) family members interact and support each other, 2) the presence of stressors requires families to be able to adapt and make adjustments, and 3) certain rules and communities will encourage family coping and adaptation (Nichols, 2013).

Family resilience is a combination of individual characteristics, relationship patterns and interactions between members in the family so that resilience is formed from strong and positive relationships in the family (Walsh, 2015). The fundamental difference between individual resilience and family resilience lies in the source of the concept of resilience. Individual resilience is rooted in the perspective of human life development and focuses on how individuals become resilient in the face of life's difficulties and challenges. While family resilience is rooted in a positive perspective and sees a family as a collective unit of a number of individuals who interact with each other and have their own strengths (Kalil et al., 2003). Family resilience develops by placing the family as a functional unit that becomes a source for family members to be resilient (Walsh, 2006).

Walsh (2003) created a framework on family resilience based on the results of studies conducted on various families who experienced problems and difficulties in life, but were still able to develop as a functional unit. This framework consists of components that are key poses for families to adapt from difficult situations. The purpose of this process is to strengthen the family's capacity to rise from the crisis and be able to overcome life's challenges in the future (Walsh, 2012). There are 3 components in the framework found by Walsh where the component components are:

1. Family belief system, is an effective approach as a guide for families facing difficult situations (Mullin & Arce, 2008). The family belief system helps the family in seeing the difficulties that occur, suffering, as well as family choices. These family belief systems govern family processes and approaches difficult situations and they can be fundamentally changed by those experiences. Resilience is fostered shared by families, which can facilitate beliefs that increase options for problem solving, healing and growth (Walsh, 2003). The family belief system assists family members in interpreting any stressful situation, facilitates a positive outlook, sees hope, and provides spiritual value, and purpose in life.
2. Family organization patterns, today's families in diverse forms, must be organized in varied ways to meet the challenges they face (Walsh, 2003). The family should always organize itself in a diverse relationship pattern so that a family needs to provide an integrated and adaptive family structure for its family members where the organizational pattern is maintained through internal or external norms that will be influenced by the culture and belief system in the family (Walsh, 2006). Resilient families have rules in their families that are in accordance with knowledge, age stages, and predictability (Black & Lobo, 2008).
3. The process of communication, (Mackay, 2004) communication is the core of a process of meaning in the family, how family members accept themselves and their relationships with others, how they are able to feel the challenges they are facing. The pattern of communication in the family can facilitate family expectations to be compact and flexible so as to achieve the function of the family nucleus where good communication in the family can help the family achieve family functions and meet the needs of family members (Patterson, 2002).

Communication process, Mackay (2004) communication is the core of a process of meaning in the family, how family members accept themselves and their relationships with other people, how they are able to feel the challenges they are facing. The pattern of communication within the family can facilitate the family's hope of

being united and flexible so that it can achieve the functions of the family nucleus, where good communication within the family can help the family achieve family functions and meet the needs of family members (Patterson, 2002). The sub-components of the communication process (Walsh, 2006) are clarity, open emotional sharing and collaborative problem solving. The following is an explanation of each sub-component of the communication process: a. Clarity Based on research, it was found that clarity of communication is essential for the functioning of a family (Beavers & Hampson, in Walsh, 2006). Clarity of communication refers to messages sent clearly and consistently, both in words and attitudes, as well as awareness of the need to explain responses has a double meaning (Mackay, 2003). By conveying clear information about the situation being faced, it can facilitate families in making meaning, sharing emotions with each other, and informing about decisions to be taken (Walsh, 2006). b. Expression of emotional feelings (open emotional sharing) In building a communication process it is necessary to show the importance of expressing emotional feelings, for successful coping and adjustment in life (Goleman, 1995 in Walsh 2006).

Open communication is supported by mutual trust, empathy and tolerance for differences (Walsh, 2006), so that when families are facing problems or times of stress, families can share their feelings with fellow family members freely (Walsh, 2006). Therefore, families can encourage each family member to be open about their feelings and also comfort each other. By finding joy or happiness during difficult times, the family can increase the enthusiasm for life and resilience of each family member (Walsh, 2006). So, it is important to build relationships of mutual trust, empathy and tolerance for the various emotions that arise and their challenges (Walsh, 2007). Sixbey (2005) made a quantitative approach from the family resilience theory proposed by Walsh and developed a measuring instrument based on the theoretical model proposed by Walsh which is called Family Resilience Assessment Scale (FRAS). This measuring tool was developed based on three key resilience processes, each of which consists of three components (Walsh, 2012), namely the family belief system (meaning of difficult situations, positive outlook, transcendence and spirituality), organizational patterns (flexibility, connectedness, social resources and economics), and communication processes (clarity, emotional expression, collaborative problem solving). c. Collaborative problem solving (collaborative problem solving) An effective and collaborative problem-solving process is very important for families to be able to make adjustments to problems that arise suddenly or problems that arise continuously and for a long time (Walsh, 2006). So, by giving each other suggestions or brainstorming lots of ideas that can open up new ways to overcome various difficulties to quickly recover and recover (Walsh, 2006). Each family member is expected to be able to actively collaborate in finding various alternative solutions to the problems faced by the family (Walsh, 2006).

The novelty of this research is finding patterns of Javanese family resilience in raising children in the digital era. Resilience patterns consist of family belief patterns, family communication patterns, and family organization patterns.

METHOD

The main topic of research is the resilience of Javanese families in childcare in the digital era. In this study, researchers adopt a qualitative research approach, especially a phenomenological approach that mainly aims to understand social life and the meaning that people attach to their daily lives, transforming life experience into the essence of textual expression in such a way that texts formed from the construction of experience can simultaneously relieve reflectively and realize something meaningful.

Primary data in the study were obtained through in-depth interviews with 5 family representatives of Javanese family characteristics. Family characteristics selected through purposive sampling techniques include 1) husbands and wives native to Java (Yogyakarta), 2) have adolescent children aged 12-18 years, 3) live in the Yogyakarta, Indonesia 4) experiencing crises and challenges. Data collection using in-depth interviews, observation and documentation. Data analysis in this study through thematic analysis which is the main analytical approach used in Interpretative Phenomenological Analysis, where this analysis is to understand

what respondents experienced and spend a lot of time working through transcripts (recordings) to identify main themes.

RESULTS AND DISCUSSION

Participants in this research were Javanese families living in Yogyakarta City. The characteristics of Yogyakarta society are characterized by a very inherent cultural life, such as the use of Javanese in daily life and etiquette in social interactions. (Mulder, 2007) explains that the process of development of Yogyakarta society towards influences from foreign cultures can be a process leading to a cultural vacuum that fails to be filled by elements of Indonesian culture that have developed and in this condition Javanese identity becomes blurred. Era developments also bring other implications such as shifts in traditions, developments in the needs of city residents. This context is what occurred when this research took place, where child rearing patterns have also experienced changes and society's social interactions have been influenced by various contemporary social cultures that are completely digital. From the livelihood aspect, the livelihood sectors that absorb the most workers in the city of Yogyakarta are the trade, hotel, restaurant, agriculture and service sectors. The number of workforce in D.I. Yogyakarta in February 2023 (BPS, 2023) had 2.23 million people, while the Labor Force Participation Rate was 73.43 percent, a decrease of 1.25 percentage points. A total of 1.26 million people (58.53 percent) work in informal activities.

Most of the working population are full-time 111 workers (67.68 percent), while part-time workers were 28.38 percent and underemployed were 3.94 percent, while the total number of employed people was 2.15 million (BPS, 2023). The increasing pace of the economy in the city of Yogyakarta, seen from the total number of working residents, both full-time and part-time, has an impact on increasing population quantity and technological developments. This affects the upbringing of children in the family and the family's efforts to recover after experiencing difficult times and the problems they face. Parents' hopes and desires to provide the best opportunities for their children sometimes collide with increasingly complex life demands, parents become unable to maintain the quality of care at home for various reasons, such as parents being busy working so there is little time available to accompany them. children at home, thus having an impact on parenting patterns for children at home. The following are the conditions at each research site that the researchers chose according to the specified criteria. The Yogyakarta Special Region consists of 4 districts, 1 city, 78 Kapanewon or kemantren, 46 sub-districts and 392 sub-districts. In 2020, the population is estimated to reach 3,606,111 people with a total area of 3,133.15 km². (BPS, 2020)

1. Building Communication Processes

Based on the problems in parenting in the digital era, the main problem is the communication process between parents and children. The communication process in the digital era that occurs between parents and children has changed into interaction and communication mediated by information technology. Here are strategies in building the communication process in the family. Building family communication in the digital age is key not to put pressure on the child and parents understand the child's needs. Children are given gadgets because of the demands of today's society, but the use of gadgets is still limited such as the use of playing games and social media. With children holding gadgets when children are outside the home or school can still communicate, but direct communication when at home and gathering together must still be maintained. In this digital era, parents must limit children to playing gadgets, if there is a family problem, all must know so that there is openness. Parents also need to educate and provide understanding to children regarding the rules of using gadgets, so that children can use gadgets wisely.

The communication process in the digital era that occurs between parents and children has changed into interaction and communication mediated by information technology. The family has an important role in building effective direct communication so that all actively involved family members can feel a very strong relationship and need each other. Parents need to spend a lot of time with children to establish effective communication and positive dialogue. This process can work if parents both have an attitude of being willing to listen and understand themselves that we also want to be listened to.

2. Establish a Supervisory Process

In an effort to develop family parenting strategies in the digital era, there are several efforts, one of which is by building supervision of the family which is done by: 1) children are always given supervision, in the sense that there is still control over excessive cellphone use or given time in use and turning off the wifi network at certain times at home. 2) There needs to be understanding and understanding for children when using cellphones excessively. 3) routinely supervise children's cellphones, for example when it's time for children to sleep, so parents can continue to monitor their children's activities. 4) When it's time to pray, parents remind children to stop playing cellphones. For boys, it's better to play at home, their friends who go home, so parents can also supervise, especially praying from home. 5) Children are given responsible freedom, meaning that children are not restrained but given freedom but not unlimited freedom, but remain in corridors that do not violate religious or state commandments. 6) Establish closeness with children, with parents close to children, it is hoped that parents will be easier to control or supervise the use of gadgets, children's associations, and problems with children.

Parents need to approach with children, make children like friends so that children are more open and nothing is covered up so that when children get problems, it is hoped that children will tell themselves so that parents can provide solutions and good direction. 7) Utilizing gadgets to supervise, one of which is by utilizing the Go Food application to order food so that they can keep monitoring their children when staying at a friend's house. That way the parent becomes calm because the child is really in the location sent and latent the child does not feel being watched by the parent instead the child feels happy because more food is received for his friends.

In this case, the dialogue relationship that will be built between parents and children is that parents need to be willing to release themselves from the space of dominance of high authority. The family needs to create a space of equality between parents and children, that children are not weak creature but children also have potential that must be developed. Through humanist dialogue between parents and children, the relationship that is built between the two can provide an open space for communication to occur. Resilient families have several characteristics based on clarity and consistency in conveying information and opinions openly to express their emotions and can find collaborative problem solving.

In building affection between family members, what is done is to meet the needs of children so that children have the same rights to meet their needs, taking time to gather with family. This is done even if it's just chatting, asking about activities while at school to find out the child's condition. In addition, if there is a dispute between children, the data is discussed and resolved when gathering together so that children can overcome the problems faced properly, not grudge and hostile. In addition, parents also always ask how the children are doing, asking like when to go home, have eaten or not, how is it today. Things like that will make children feel cared for and get love from parents, so that indirectly it can bring up a sense of care and affection among family members.

Parenting strategies in families in the digital era can also be done through the enforcement of family rules. Children are not restrained to be at home continuously, but children are allowed to go to play outside the house with the condition that they have to say goodbye to their parents. Children are constantly reminded not to violate religious or state rules. Children are given freedom but still have to understand the rules that are mutually agreed upon in the family. Children can also help with work or activities of parents at home such as maintaining stores, cleaning the house, and activities according to the child's ability and potential.

In addition, parents need to direct the use of digital devices and media more clearly, through time management the use of gadgets parents direct with effective communication in providing time for how long and when to use it. It is necessary to have an agreement on the use of digital devices between parents and children, provide a duration of time or make a schedule for the use of gadgets for children at home. Some strategies in dealing with parenting problems are based on the results of research such as the following.

Maintaining communication between parents and children is an indicator of creating resilience in the family. The process of open communication, fostering positive dialogue can provide a good experience to children. Give examples when advising or directing children, parents should also do so that children can easily accept and do what is directed. Maintaining communication with children is important so that parents can monitor and know the child's condition when outside the home. Parents also accustom children to say goodbye when going out of the house, as a form of control and supervision of children. People know where children go, with whom and what time they go home. This becomes a good habit in building communication in the family.

The communication strategy needed in parenting in the digital era of the Javanese family is an adaptive communication strategy, where parents build communication that is fun and in accordance with the needs of today's children, more flexible and there is no distance in communication with children. In this strategy, parents listen more to what the child says, then give reinforcement and direction from what is conveyed. When children face problems, parents must also be able to provide consideration of solutions so that children can make their own decisions from the problems faced. This strategy requires mutual openness, equality, trust and a strong sense of community, will be a strategy that is in accordance with the society of the digital age. Some efforts to overcome problems in building communication in the digital era faced by 5 families in Yogyakarta city include 1) building a positive attitude towards parenting problems, 2) utilizing technological advances to improve children's achievement, 3) being flexible and open to children's attitudes, 4) providing opportunities for children to explore, 5) not imposing their will, 6) providing understanding and understanding to children.

Every family tries to create good communication patterns, but there are some things that are experienced in some families. The problems that are often faced in families based on the results of interviews are when faced with children who are less open with their father, children are afraid to tell stories, children are difficult to communicate with directly, children difficult to organize and lose track of time playing online games. In the digital era like now, several problems must be resolved immediately. Open-mindedness is the source of family communication that runs well and is full of warmth. Comfort and trust are very necessary to build family communication patterns in the digital era. It is necessary to build a dialogue relationship between parents and children, so that children feel heard directly and can be partners in telling many things.

Parenting strategies in providing love to children in each family can be seen by providing attention, giving appreciation, being a good listener, accepting what they are, doing justice to all children, meeting their needs, and never forcing children. Several of these methods are used in building a Javanese family parenting strategy, parents have different ways of giving love. Children who grow up in the digital era really need the optimal role of parents in providing love and attention, because the existence of technology does not close the possibility that these children will seek attention outside the home, one of which could be through gadgets. Every family has experienced difficult situations in the family, here are the meanings related to the meaning of critical situations faced in each family. Families have ways to interpret crisis situations faced in the family. In interpreting this, the family develops an attitude of sincerely accepting what happens in life, an attitude full of simplicity, always grateful, trying, optimistic, and oriented towards the future. The process of grouping all the meanings that have been formulated into categories that reflect the unique structure of the theme group. This process is carried out after all the meanings have been formulated.

In the digital era, it certainly makes it easier to access information or courses, so parents need to be aware of their children's talents and interests so they can be developed. From the results of interviews conducted in 5 Javanese families, the problem faced by Javanese families in parenting between parents and children is in building communication and openness of relations between the two. Parents who have desires that are not necessarily in accordance with their children's wishes, for example related to the use of gadgets as a means of communication. Based on these problems, parents need to build strategic communication with their children through a dialogue process, not only asking questions but parents also listening to what is happening within the child. Apart from that, parents also need to build a sense of open relationship between parents and

children which is based on a sense of affection, trust and responsibility so that the relationships that are built within the family are humanistic relationships. So, the problems of Javanese families in raising children in this digital era are more of problems 158 communication between parents and children and the absence of open relations between the two. Parents have a very important role in efforts to re-establish the role of the family in building communication patterns and instilling Javanese values in children. Parents need to manage appropriately and utilize technology for positive purposes, parents need to learn to adapt the way they educate their children to make it more acceptable. Things that are no less important are protecting children from the negative influence of gadgets and how to deal with children who cannot be separated from gadgets. How to educate children in the digital era is a process of mentoring and dialogue in building emotional bonds by providing provisions that include teachings, guidance and knowledge about children's morals, morals and character by using digital systems for everyday life. The following research results are illustrated in the following chart related to the problems of parenting through communication in the family. Problems that are often faced based on research results from the child's side include: children are less open about their feelings towards their parents, children are easily influenced by the media, and children are less social. From the parents' perspective, it is difficult to convey anything to their children because children have their own views, mother's dominance in parenting, father's lack of role in parenting, parents find it difficult to supervise cell phone use outside the home. The following are several phenomena of problems in communication in 5 families

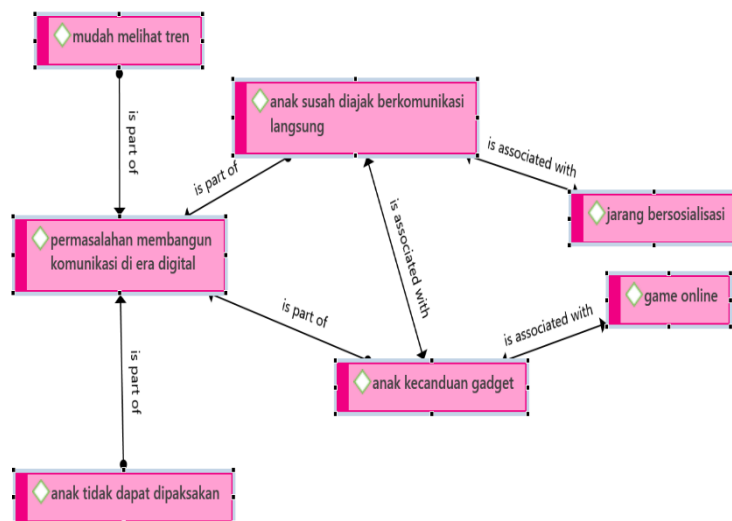


Figure 1. Communication problems in raising Javanese families in the digital era

Based on the phenomenon in 5 families, the main problem and problematic in raising children in the digital era is the communication process between parents and children. The communication process in the digital era that occurs between parents and children has changed to interaction and communication mediated by information technology. The following are strategies for building communication processes in families based on phenomena that occur in 5 families.

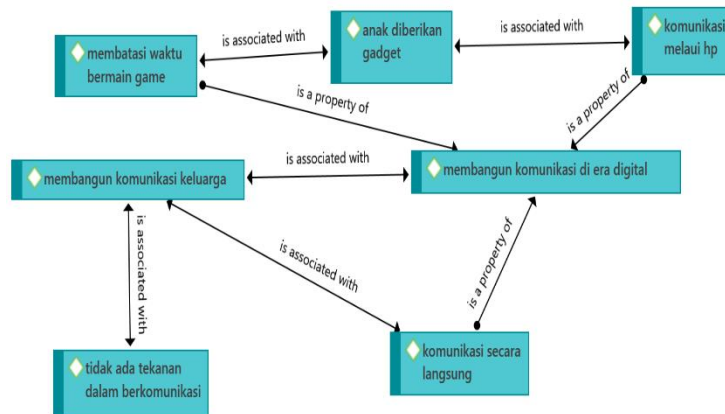


Figure 2. Building communication in the digital era in caring for Javanese families.

The communication strategy needed in raising children in the digital era from Javanese families is an adaptive communication strategy, where parents build communication that is fun and in accordance with the child's current needs, is more flexible and there is no distance in communication with the child. In this strategy, parents listen more to what the child says, then provide reinforcement and direction for what is said. When children face problems, parents must also be able to consider solutions so that children can make their own decisions about the problems they face. This strategy requires an attitude of mutual openness, equality, trust and a strong sense of togetherness, which will be a strategy that is suitable for digital era society. Several efforts to overcome problems in building communication in the digital era faced by Javanese families in the city of Yogyakarta include 1) building a positive attitude towards parenting problems, 2) utilizing technological advances to improve children's achievements, 3) being flexible and open to children's attitudes, 4) give children the opportunity to explore, 5) do not force their will, 6) provide understanding and understanding to children.



Figure 3. The process of building communication in parenting in the digital era

Based on the phenomenon that occurred in 5 families, it was explained that in the digital era the problem of children being reluctant to communicate and be open with their families emerged. Therefore, as parents, you can encourage your children to be open towards their family. So that when children face problems, parents know so they can direct and help find solutions. In order for children to have good behavior, as a parent it is not enough to direct them, but as a parent you must also encourage and set an example. By inviting and giving examples directly, it is hoped that children can follow and carry out what their parents direct.

Utilizing advances in technology to help children and encourage increased children's achievements. Some Javanese values that are still being developed by families in raising children include politeness, respect, polite speech, respect for elders, respect, hard work, helping each other, and deliberative discussions. Politeness and speaking etiquette are highly emphasized in Javanese family communication. Family members are taught to avoid harsh or insulting words in conversations that occur between parents and their children. It is important to remember that culture and communication norms may vary among Javanese families based on social background, religion, and place of residence.

The communication phenomenon that occurs in 5 families can be explained through the principles used in building family resilience, namely through contextual democratic patterns. It can be explained that the contextual democratic pattern is a pattern used to maintain family resilience. Contextual democracy gives more freedom to children, such as expressing opinions, feelings and their desire to learn to be able to respond to other people's opinions. The family's attitude and behavior towards the child's hopes, desires and needs is always open, supportive and guiding the child. Family resilience can be seen as a unity of life events so that each family can bounce back when facing problems or crises. Each family is able to adapt to any conditions and is able to interpret every event that occurs so that when it happens again the family quickly gets back on its feet.

Based on the phenomenon in 5 families, it was found that through developing responsive digital parenting patterns, critical thinking can be fostered in children. This means that in the midst of an excess of information, children can develop critical thinking skills. However, it shows that parenting styles have changed significantly due to advances in technology. Therefore, critical thinking and being critical are important for children. In the digital era, Javanese families are faced with new challenges in raising children. Children are more susceptible to exposure to digital media which is not always positive. The use of gadgets and internet access also presents new challenges in controlling the information children receive. Javanese families need to overcome these challenges wisely and creatively. The digital era has had a significant influence on Javanese families. Changes in lifestyle, consumerist culture, and social relationships dominated by social media can affect interaction and communication between family members. Javanese families need to be aware of the potential negative impacts and strive to maintain togetherness and traditional values.

Based on the results of data analysis related to problems that occur in Javanese families in building family resilience, they are 1) The process of interaction and communication between parents and children is less intense, this happens because the children have a lot of activities outside the home which are quite time-consuming, they come home from school in the afternoon day and when you get home it's time to open your gadget and play games by opening social media, YouTube and others. At night the children are busy preparing to go to school tomorrow, quite a few are already sleeping in their respective rooms. This causes interactions and relationships between parents and children to not be intense. The second problem is that the relationship pattern between parents and children is less open, this is because the relationship between children and parents is close physically but not close at heart. Parents don't have much time to sit together listening to their children's stories because they are busy with their work while their children are busy with school routines and interacting with gadgets. Apart from that, the problem that occurs is that children quickly follow and imitate trends and any information from social media

CONCLUSION

The novelty of this research is finding patterns of Javanese family resilience in raising children in the digital era. Communication patterns consist of family belief patterns, family communication patterns, and family organization patterns.

The communication process for Javanese families in the digital era is through responsive digital parenting, where parents become adaptive people who adapt to technology, understanding that children grow up in society very rapid technological developments. Parents must have a very open mind to all changes that occur. Becoming a parent who can help overcome the problems faced by children means that parents must be more alert and responsive to everything that happens. Parents must also be responsive in responding to things their children say so that children feel comfortable when they are with their parents. Parents become good examples and role models for children at home, parents' attitudes and speech will be imitated by children, the way we invite to talk, give attention, affection, how parents discuss and find solutions to the problems faced. Parents also need to consistently habituate good behavior based on the noble values of Javanese culture, such as rukun, ewuh pekuwuh, lembah manah, nrimo ing pandum, pangerten, andhap ashor, tepo sliro. democratic-contextual, in facing challenges and crises in the family, parents also need to develop a democratic parenting style that suits the needs of each child.

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