PSYCHOLOGICAL WELL-BEING: FAMILY AND FAITH COMMUNITY AS AGENT OF MICROSYSTEM

*Moh Khoerul Anwar

Bimbingan dan Konseling Islam, Dakwah dan Komunikasi, Universitas Islam Negeri Sunan Kalijaga
Yogyakartaa, Indonesia
*Email: moh.anwar@uin-suka.ac.id

Abstract

Psychological well-being plays an important role in families and faith communities as agents of the microsystem in ecological counseling. This study aims to explore the related families' well-being and faith communities. This article explores a variety of issues related to youth, parenting, and extremism; parenting trends in the millennial era; theories of change towards the well-being of families and faith communities; and psychological well-being based on families and faith communities as microsystem agents. Some of these things show that the well-being of families and faith communities affects the life of the community.

Keywords: *psychological well-being, parenting, family, faith community*

Abstrak

Kesejahteraan psikologis memiliki peranan penting dalam keluarga dan komunitas iman sebagai bagian dari mikrosistem dalam konseling ekologi. Penelitian ini bertujuan untuk mengeksplorasi terkait kesejahteraan keluarga dan komunitas iman. Artikel ini mengekplorasi beragam hal tentang keterkaitan remaja, pola asuh dan ekstrimisme; trend pengasuhan pada era millennial; teori perubahan terhadap kesejahteraan keluarga dan komunitas iman; serta kesejahteraan psikologis berbasis pada keluarga dan komunitas iman sebagai agen mikrosistem. Beberapa hal tersebut menunjukan bahwa kesejahteraan keluarga dan komunitas iman berpengaruh terhadap kehidupan dilingkungan masyarakat.

Kata Kunci: kesejahteraan psikologis, pengasuhan, keluarga, komunitas iman

Introduction

Family is part of society. Families have an important role in building a society that is virtuous, and religious and has a mutual attitude. Each family has its characteristics and uniqueness, both in attitude, cooperation, religion, and culture. Along with the development of the era, the role of the family also experienced the development that the family not only acts as the first Education media, but the family also needs to know and control all kinds of activities that occur among family members. A family is a group of people who are devoted to one another without self-interest for the good of everyone who seeks refuge there (Dewantara, 1961). The changes in the environment or individual are due to various factors, including an increase in life span and work life; changes in family structure; and an increasing number of people seeking to meet the needs for learning, development, and personal growth (Hall, 2004). The family is an important force in building the psychological well-being of its members. Therefore, the function of the family has an important role not only as a media of first education but also as a container to know each other and control the activities of family members. In addition, The family has a significant influence over and contributes to the development and growth of a person. Especially Indonesia will get a demographic bonus that has the opportunity to have a golden generation that is creative, innovative, and adaptive to change.

Indonesia will be living through its golden age in 2045. The Gold Generation is a great generation that can propel society and the country forward and help it overcome illiteracy, poverty, and backwardness (Sukiman, 2016). Family is one of the things working to make this happen. Every family has its unique colors and patterns because of the significant influence that the family has on the individuals within. People are formed by the experiences they have from birth to adulthood, which transform those experiences into habits and behaviors. Eight family roles are as follows: religion, social culture, love, protection, reproduction, education, economy, and environment, according to the National Population and Family Planning Agency (BKKBN). Additionally, when parents and schools work together well, adolescents behave better and perform better in the classroom (Sukiman, 2016). Stated differently, the family is the foundation or secret of societal pleasure, underscoring the need to

foster psychological well-being inside the family. Families' health is essentially linked to the health of individuals and society as a whole (Kieran McKeown and John Sweeney, 2011). Family relationships last a long time and are consequential to well-being throughout life (Thomas et al., 2017). Positive parenting and the well-being of children are based on the well-being of the family. This study focuses on the well-being of families and faith communities, whereas earlier research has concentrated on parenting, child well-being, and family well-being(Newland, 2015).

In the millennial period, the psychological well-being of the family has become a significant topic of concern. According to Wells (2010), psychological well-being reflects the state of the educational system, health, and economy. Furthermore, four action areas that are recognized to enhance family well-being were identified by our examination of the substantial literature on the subject. According to Kennedy McKeown and John Sweeney (2011), they include: (1) tackling child poverty; (2) creating and providing high-quality services; (3) lowering family conflict and instability; and (4) promoting marriages. Given this, enhancing family welfare should naturally center around communal or religious institutions. One of the crucial elements that must be considered in the context of microsystems is religious institutions (Santrock, 2012). Faith communities are seen as important members of the community and are central to community life (Cook, 2012).

A Faith community is a community of people who share the same religious beliefs. Religious groups view communal cultural practices as a crucial element in comprehending the best ways to assist someone's mental wellness throughout significant life changes (Anaebere & DeLilly, 2012). Furthermore, religious groups aim to comprehend how spiritual and mental health care are impacted by life events like marriage, divorce, childbirth, death, and disease. Groups centered around any set of beliefs or practices involving a belief in a higher power or order, a greater organizing principle for life and the universe, or a system or code that links our values and actions to the idea that there is a reason and purpose for our existence are also referred to as faith communities or interfaith networks(Loue, 2013). This study is innovative in that it examines the connection between parenting, family, faith community, and psychological well-being. In key community domains, such as the delivery of welfare

and social services, the growth of participatory forms of environmental governance, and community cohesion initiatives, confidence is understood as a container 'of staff, buildings, volunteers, networks, values, and skills that can be' harnessed' (Dinham, 2011). During significant life milestones, agents and varied religious communities work together to enhance mental health.

Youth, Parenting, and Extremism

Extensive research found that there is a strong association between experiencing harassment and violence through daily family activities and developing vulnerable characteristics of youths, such as internalizing and externalizing problem behaviors (Wells, 2010). Young people who encounter violence and harassment regularly are more likely to exhibit problematic behaviors later in life, including a higher chance of both internal and exterior difficulties (Braza et al., 2015), psychopathology or mental health problems that increase their risks of being involved in extremism process (Benjet et al., 2010; Reitman, 2013). Given this, supporting vulnerable adolescents in creating strong, resilient identities from an early age through parenting may be one strategy to prevent radicalism; nevertheless, very little research has been done in this area. Although the relationship between children and parents is relatively formal and distant, adolescents can sense a great need to assist the family and take into consideration their needs and desires. However, obligations towards the family are not measured by how close the student feels emotionally to their members (Fuligni et al., 1999; Fuligni & Tseng, 2008).

There is evidence, however, that an excessive amount of teenage family responsibilities can be burdensome and impede an adolescent's ability to pursue activities associated with developmental adaptive autonomy, like hanging out with friends and making independent decisions (Dodson & Dickert, 2004; East, 2010). According to Ajeng Agrita (2021), the family is the fundamental social institution that precedes all others. It is evident that the family controls other family members and is a fundamental component in the process of individual creation. Accordingly, F.J. Brown contends that the family can be classified into two categories from a sociological perspective: a) in the wide sense, the family comprises everyone who is related to the "clan" (Marga) through blood or heredity; b) in the limited sense, the family consists of parents and children (Syamsu Yusuf, 2011). Parenting is therefore crucial in thwarting

the radicalism trend. In Indonesia, radicalism has permeated all facets of society, including the younger generation. Children of the millennial generation now have an idea of radicalism that seeks to alter anything and anything. The town is experiencing an increase in brawls, bending streets, brawls, and other violent incidents.

The notion that Asian teenagers have a strong sense of familial responsibilities (Fuligni, 2007; Fuligni et al., 1999, 2002; Fuligni & Tseng, 2008). Youths' vulnerability due to family conditions is identified as the other factor that can lead adolescents involved in extremism. Although research exploring the role of families or women in raising the extremism ideology has not been given intensive attention yet, there is a strong indication that families have primary roles in influencing individuals to become extremist or not. Several radicalism analysts assert that a 'broken' or disharmony family could make youths more vulnerable to becoming extremist and radical (Jo Seng Bie, 2011). In addition, research found that youths who have been exposing harassment and violence in their family life are more likely to be infiltrated the extremist ideology and become terrorists (Reitman, 2013).

According to Bornstein (2012), parenting is a means of socializing children to a culture's norms and values. Parenting style theory is one of the most often-used conceptualizations of parenting. Three parenting philosophies—permissive, authoritarian, and authoritative—have been proposed by Baumrind (2013). Dyches, Smith, Korth, Roper, and Mandleco (2012)claim that authoritative parenting characteristics are present in good parenting. It has been described as caring, attentive to the child's needs, and supportive (Darling & Steinberg, 1993). The text suggests that parenting can help thwart radicalism. Family expectations, family support, family responsibilities, family as a safe in-group, family expectations of employment tasks, and friction between family and culture are some of the Fouad et al. (2008) exemplifying the qualitative themes of family impact found in this study.

Family Trend for Z or Millennial Generation

The era of globalization causes everything to be easy and affordable. This phenomenon marks the emergence of a new generation, the millennial generation or gadget generation. This means that all life needs to be supported by the importance of high-technology tools. The internet is one of the things on which people in the

millennial era rely. The survey's findings demonstrate how Indonesian youths are trending and enjoying themselves despite a variety of media genres. They also grasp and utilize the internet for daily activities (Spire Research, 2008). With the millennial generation's presence and dependence on the internet, the family feels the need to take a role in knowing and controlling internet usage. This is due to the moral degradation in society due to the rapid technology that is not balanced with the moral quality, morals, and character. The function that parents play in the family and their impact on the surroundings and children are crucial. Over time, parents have a significant impact on their children's growth. According to Roach (2010), parents' roles have an impact on students' academic performance, sense of self, social competence, autonomy, identity development, and job satisfaction. According to the applied family system, the emotional interdependence, boundaries, and quality of family contact that is ingrained in the family affect one's capacity to make wise career selections (Hargrove et al., 2002; Montgomery et al., 2006). As a result, families find it difficult to communicate with one another, manage technology use, and remind one another of everyone's requirements when it comes to technology.

The greatest challenge in the millennial era is the replacement of the family role by technology. The role of technology greatly affects the lives of individuals in the family, even if the use of technology is not controlled then does not rule out the absence of social contact in family life. This is because this generation makes information technology a lifestyle or lifestyle. Multitasking is a way of life for this generation— managing and communicating at the same time (Pew Research Center, 2010). Similar to the previous generation's example, this generation goes home, watches TV, listens to music, reads messages, and completes assignments while using the internet. Regarding the difficulties facing the millennium generation, many family techniques are employed.

The father, mother, and family can all participate in the millennial approach to the new concept of family. The millennial family trends that can be achieved using digital tools include gender roles, religious education, cultural transmission, kid openness, family communication patterns, proximity, and gender roles. a time and place-infinite millennial age in which everything can be done at any time and any place,

and the family's role becomes crucial to one's personal growth, religious community, and mental health. According to Yang's (2003) example, psychological traits and behavioral traits that are characteristic of Western cultural values (e.g., open-mindedness, egalitarianism, optimism and assertiveness, hedonism and gender equality) and Chinese cultural values (e.g., filial piety and submission to authority) coexist. As a result, while family-related expectations and considerations might lead to conflicts and difficult situations, they can also give an individual the support and meaning they need (Young et al., 2003).

Theory of Change for Family Well-Being and Faith Community

A problem, a management scientist, a manager, and the organization in which they are embedded are all components of the theory of change. This organization is made up of subordinates, multiple tiers of superior managers, and other organizational units that are interdependent with the manager's unit (Dale E. Zand & Richard E. Sorensen., 1975). Lewin (1947) proposed a three-phase model of transformation that includes unfreezing, moving, and refreezing. Three elements are necessary for modifications to be successful: transferring to a new L2 level, unfreezing the present L1 level if needed, and freezing the group's existence at the new level. Permanence suggests that a new force field is produced that is comparatively safe against change, as each level is characterized by a force field. The three models are the most well-known and influential approaches to organizational change (Burnes, 2020), especially in families and faith communities. Based on the text, the theory of change is a process to update the system for a good managerial, good society, and good environment. Change is very important in the millennial era as it is today, especially in the digital era and the growing and highly competitive millennial generation. According to Hussain et al. (2018), change theory explains how well organizations may alter their structures, procedures, and tactics. Vanessa Corlazzoli and Jonathan White (2013) note that the theory of change is aware of the crucial data needed to track and evaluate the intended outcomes, particularly in families and religious communities that prioritize positive and psychologically healthy change. This helps them to improve their collaborations, organizational growth, and communication as well as create a clear framework for

monitoring and evaluation, a more comprehensive understanding, clarity, and efficacy in their approach (Cathy James & Comic Relief, 2011).

Theories of change must be utilized in connection with other tools and concepts; they are not a magic bullet for problems with the planning, observing, and assessing of programs related to conflict, crime, and violence (Vanessa Corlazzoli & Jonathan White, 2013). People's conscious or unconscious thoughts and beliefs regarding the reasons behind and mechanisms of human and planetary change are known as theories of change. People's fundamental ideas about life, human nature, and society influence how they view and comprehend change and the world around them. When we purposefully intervene in social change processes, the theory of change serves as a framework for all phases of cognition, action, and sense-making (Cathy James & Comic Relief, 2011). According to Patricia Rogers (2014), the theory of change is a continuous process of reflection to examine change, how it occurs, and what it means for our role in a certain setting, industry, or population. Each curriculum is filled with ideas, presumptions, and theories regarding how change occurs in political systems, organizations, ecosystems, and human behavior. Putting these numerous underlying presumptions about how change will occur in a program into words is the goal of the theory of change. The management scientist, a continual process of reflection to study change, and a guiding framework for all phases of thinking, action, and sense-making are the indicators of the theory of change, according to the text. Additionally, according to Hussain et al. (2018), organizational change refers to a shift or transition from a known present condition to an uncertain future state, particularly when those changes are constructive and promote the welfare of families and religious communities.

Psychological Well-Being: Family and Faith Community as Agent of Microsystem

Psychological well-being is a popular study among researchers. This study deals with some of the changes in the millennial era (Anwar & Ningsih, 2019). Well-being is the state of being comfortable, healthy, or happy. Families with religious welfare have better resilience and can maintain a positive outlook, and religious welfare and faith communities affect family resilience (Prasetyo et al., 2022). The concept of well-being explains that well-being is achieved through the fulfillment of human welfare from

basic needs to the needs of self-actualization (Clark, 2005). In contrast, Macgregor & Sheerin (2006) declare that welfare is the achievement of emotional freedom and optimal human resources available. The family well-being concept of ecological theory concludes that the family is said to be prosperous if physical, social, and environmental well-being is achieved because individual welfare and family welfare can't be separated from the widespread ecosystem welfare (Neblett, 2007). Three factors make up the theory of family well-being: 1) aspects of meeting material necessities for the family, such as clothing, food, and housing 2) The family's moral behavior and communication aspects. 3) aspects of liberation and power (Baldwin, 1996). Based on this, family welfare is the emotional freedom and optimal resources owned by the family and faith community. Achievement is categorized based on family needs, internal communication between family members, and understanding the division of roles among family members or faith community. Therefore, the well-being of family and faith communities is also impacted to ecology or the surrounding environment.

Ecological theory gives rise to new views conceptually more widely than traditional theories (Moh Khoerul Anwar, 2017). The ecological counseling paradigm highlights the value of collaboration and makes the most of each position. A healthy mutualistic symbiotic relationship is necessary in the millennial era. Each person indeed has responsibilities to their father, mother, kid, family, and the communal environment. Moreover, the mesosystem is a component of the ecology. Macrosystems are the forms and contents of the micro, meso, and ecosystems that make up a particular culture or subculture, as well as any ideology or belief system that underpins that consistency. Ecosystems, on the other hand, are made up of one or more environments in which developing individuals do not actively participate, but rather in which events take place that either influence or are influenced by the developments in those environments. A mesosystem, which includes a person's family, friends, schools, and surroundings, is a sub-system that directly interacts with the individual (Bronfenbrenner, 1986). In this context, people are not viewed as passive recipients of experiences; rather, kids actively create these microsystem environments. As a result, this perspective places a high value on each individual working together within the mesosystem inside the microsystem to accomplish the related goal and objective.

Religious communities are one avenue via which attempts might be made. This is carried out since all religions preach righteousness and never mistake or ugly. This is consistent with Cook's (2012) assertion that a common commitment to upholding religious traditions can convey a way of life to its constituents.
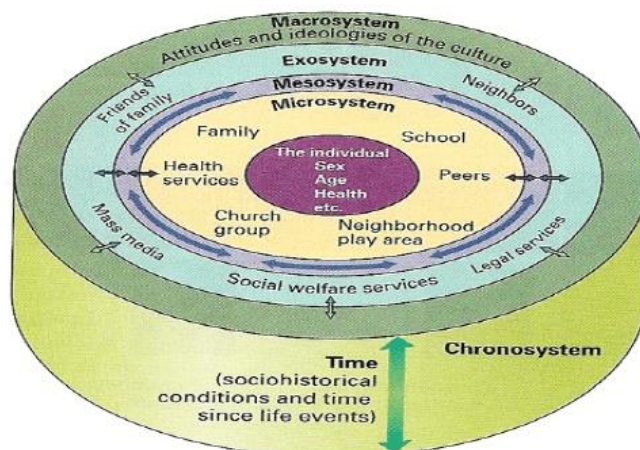
Source: Uri Bronfenbenner (1986)

Figure 1. Ecological Theory of Human Development

Families living in Indonesia believe in religion according to their beliefs. Furthermore, each family has its faith community. After family education, the foundation of education is the faith community. As a result, the religious community plays a crucial part in enhancing the psychological health of the family. Accordingly, Koenig (2005) asserts that the goal of the religious community's many beliefs to shield against misfortune is what drives the community's role more than anything else. The concern of the faith community in providing assistance and services to improve psychological well-being can be effective. It is also supported by Leddy's opinion (2006) that religious beliefs and spirituality are a source of emotional and social support. In line with the above opinion, the family has a role in the religious community. A positive family can know, direct, and control between members of their family. According to Bonomi (2005) in theory, the family system can be explained that the welfare of the family can be seen from the psychosocial welfare of family members by considering the complexity of the family, the relationship between family members, and family dynamics. Thus, family welfare in the millennial era has an important role in shaping individuals and society. Family gatherings will form a community, and the

best community is the religious community. Because there is no religious teaching that teaches animosity, evil, apostasy, and dissension. Based on this, the family faith community as a microsystem agent has a role in improving psychological well-being.

The religious community or church group is a component of the microsystem, according to Figure 1. The environments in which people live are known as microsystems; these include homes, schools, neighborhoods, and peer groups (Bronfenbrenne & Ceci, 1994). Every component in a microsystem plays a specific role since the interaction process is active. The mesosystem inner circle is shown by the image and consists of classmates, neighbors, church organizations or religious communities, schools, families, health services, and microscopes (Bronfenbrenner & Morris, 1998). Individual development is significantly impacted by microsystem settings, particularly from early life through adolescence. Furthermore, the microsystem is regarded as the primary socializing factor that shapes a child's personality. Family dynamics and the mental health of children and adolescents (Noh et al., 2020). Adolescents generally experience emotional pain as a result of family commitments, and a high level of family obligations will affect their emotional and personal autonomy (Tsai et al., 2020; Wilkinson-Lee et al., 2011). In light of this, the family and religious community serve as socialization tools that can enhance mental health. Moreover, Fouad et al. (2016) found that decision-making is influenced by the family and that the family shapes values in Asian and American society.

Conclusion

This study demonstrates the relationship between parenting, family, faith community, and psychological well-being. A few of these indicate how the health of families and faith communities influences the social environment. Based on the study of multicultural studies, psychological well-being, and faith communities are areas of the research that require more research.

References

Ajeng Agrita. (2021). *Pendekatan Teori Sosiologi dalam Pranata Keluarga* .

Anaebere, A. K., & DeLilly, C. R. (2012). Faith Community Nursing: Supporting Mental Health during Life Transitions. *Issues in Mental Health Nursing*, *33*(5), 337–339. https://doi.org/10.3109/01612840.2011.631164

Anwar, M. K., & Ningsih, R. (2019). Faith-Base Communities (FBCs) in Ecological Counseling (EC) to Promote Well-Being (WB) in Millenial Era. *Counsellia: Jurnal Bimbingan Dan Konseling*, *9*(1), 1. https://doi.org/10.25273/counsellia.v9i1.3209

Baldwin, E. E. (1996). Family Well-being : A Conceptualization Guide to Professional Parctice", paper dalam Toward a Theory of Family Well–Being, presented at the Annual Meeting of the American Association of Family and Consumer Sciences Nashville. *Tennessee June 29-30, 1996.*

Baumrind, D. (2013). Is a Pejorative View of Power Assertion in the Socialization Process Justified? *Review of General Psychology*, *17*(4), 420–427. https://doi.org/10.1037/a0033480

Benjet, C., Borges, G., & Medina-Mora, M. E. (2010). Chronic childhood adversity and onset of psychopathology during three life stages: Childhood, adolescence and adulthood. *Journal of Psychiatric Research*, *44*(11), 732–740. https://doi.org/10.1016/j.jpsychires.2010.01.004

Bonomi, A. E. , B. D. M. , F. P. A. , M. R. T. , R. D. A. (2005). Is "a family equal to the sum of its parts? Estimating family-level well-being for cost-effectiveness analysis" . *Quality of Life Research, 14, 1127–1133.*

Bornstein, M. H. (2012). Cultural Approaches to Parenting. *Parenting*, *12*(2–3), 212–221. https://doi.org/10.1080/15295192.2012.683359

Braza, P., Carreras, R., Muñoz, J. M., Braza, F., Azurmendi, A., Pascual-Sagastizábal, E., Cardas, J., & Sánchez-Martín, J. R. (2015). Negative Maternal and Paternal Parenting Styles as Predictors of Children's Behavioral Problems: Moderating Effects of the Child's Sex. *Journal of Child and Family Studies*, *24*(4), 847–856. https://doi.org/10.1007/s10826-013-9893-0

Bronfenbrenne, & Ceci. (1994). Nature-Nurture Reconceptualized in Development Perspective; A Bioecological Model. *Psycoligical Review*, 568–686.

Bronfenbrenner, & Morris. (1998). *The Ecology of Developmental Processes. In W. Damon(Series Ed.) & R. M. Lerner (Vol. Ed.), Handbook of Child Psychology: Vol. 1: Theoretical Models of Human Development.* Wiley.

Bronfenbrenner, U. (1986). *Ecology of the Family As A Context for Human Development Research Perspectives.*

Burnes, B. (2020). The Origins of Lewin's Three-Step Model of Change. *The Journal of Applied Behavioral Science*, *56*(1), 32–59. https://doi.org/10.1177/0021886319892685

Cathy James, & Comic Relief. (2011). *Theory of Change Review, 2011 in Marjan van Es, Irene Guijt and Isabel Voge. Theory of Change Thinking in Practice*. Colophon.

Clark, D. A. (2005). *The capability approach: its development, critiques and recent advances. Research Paper GPRG-WSP-032. Economic and Social Research Council: Global Poverty Research Group*. Institute for Development Policy and Management University of Manchester.

Cook, E. P. (2012). *Understanding People in Context, the Ecological Perspective in Counseling*. ASCA.

Dale E. Zand, & Richard E. Sorensen. (1975). Theory of Change and the Effective Use of Management Science. *Administrative Science Quarterly*, *Vol. 20, No. 4*.

Darling, N., & Steinberg, L. (1993). Parenting style as context: An integrative model. *Psychological Bulletin*, *113*(3), 487–496. https://doi.org/10.1037/0033-2909.113.3.487

Dewantara, K. H. (1961). *Ilmu Pendidikan*. Taman Siswa.

Dinham, A. (2011). What is a "faith community"? *Community Development Journal*, *46*(4), 526–541. https://doi.org/10.1093/cdj/bsq016

Dodson, L., & Dickert, J. (2004). Girls' family labor in low-income households: A decade of qualitative research. *Journal of Marriage and Family*, *66*(2), 318–332. https://doi.org/10.1111/j.1741-3737.2004.00023.x

Dyches, T. T., Smith, T. B., Korth, B. B., Roper, S. O., & Mandleco, B. (2012). Positive parenting of children with developmental disabilities: A meta-analysis. *Research in Developmental Disabilities*, *33*(6), 2213–2220. https://doi.org/10.1016/j.ridd.2012.06.015

East, P. L. (2010). Children's provision of family caregiving: Benefit or burden? *Child Development Perspectives*, *4*(1), 55–61. https://doi.org/10.1111/j.1750-8606.2009.00118.x

Fouad, N. A., Kantamneni, N., Smothers, M. K., Chen, Y. L., Fitzpatrick, M., & Terry, S. (2008). Asian American career development: A qualitative analysis. *Journal of Vocational Behavior*, *72*(1), 43–59. https://doi.org/10.1016/j.jvb.2007.10.002

Fouad, N. A., Kim, S. Y., Ghosh, A., Chang, W. H., & Figueiredo, C. (2016). Family Influence on Career Decision Making: Validation in India and the United States. *Journal of Career Assessment*, *24*(1), 197–212. https://doi.org/10.1177/1069072714565782

Fuligni, A. J. (2007). Family Obligation, College Enrollment, and Emerging Adulthood in Asian and Latin American Families. *Child Development Perspectives*, *1*(2), 96–100. https://doi.org/10.1111/j.1750-8606.2007.00022.x

Fuligni, A. J., & Tseng, V. (2008). A Measure of Adolescents' Attitudes toward Family Obligation. *On-Line Working Paper Series, California Center for Population Research*.

Fuligni, A. J., Tseng, V., & Lam, M. (1999). Attitudes toward family obligations among American adolescents with Asian, Latin American, and European backgrounds. *Child Development*, *70*(4), 1030–1044. https://doi.org/10.1111/1467-8624.00075

Fuligni, A. J., Yip, T., & Tseng, V. (2002). The impact of family obligation on the daily activities and psychological well-being of Chinese American adolescents. *Child Development*, *73*(1), 302–314. https://doi.org/10.1111/1467-8624.00407

Hall, D. T. (2004). The protean career: A quarter-century journey. *Journal of Vocational Behavior*, *65*(1), 1–13. https://doi.org/10.1016/j.jvb.2003.10.006

Hargrove, B. K., Creagh, M. G., & Burgess, B. L. (2002). Family interaction patterns as predictors of vocational identify and career decision-making self-efficacy. *Journal of Vocational Behavior*, *61*(2), 185–201. https://doi.org/10.1006/jvbe.2001.1848

Hussain, S. T., Lei, S., Akram, T., Haider, M. J., Hussain, S. H., & Ali, M. (2018). Kurt Lewin's change model: A critical review of the role of leadership and employee involvement in organizational change. *Journal of Innovation & Knowledge*, *3*(3), 123–127. https://doi.org/10.1016/j.jik.2016.07.002

Jo Seng Bie. (2011). *Konferensi Keluarga Islam Internasional Bahas Radikalisme* .

Kieran McKeown and John Sweeney. (2011). *family well-being and family policy areview of research onbenefits and costs*. Lenus : The Iris Health Resipository.

Koenig, H. G. (2005). *Faith and Mental Health*. Templeton Foundation Press.

Leddy, S. K. (2006). *Health Promotion, Mobilizing Strenghts to Enhance Health, Wellness, and Well-Being*. Davis Company Copyright.

Loue, S. (2013). Faith Community. In *Mental Health Practitioner's Guide to HIV/AIDS* (pp. 215–216). Springer New York. https://doi.org/10.1007/978-1-4614-5283-6_38

Macgregor, C. A., & Sheerin, D. (2006). Family life and relationships in the health of the nation outcome scales for children and adolescents". *Psychiatric Bulletin, 30, 216–219.*

Moh Khoerul Anwar. (2017). *Dakwah Millenial: Berdakwah melalui pendekatan konseling ekologi*. Samudera Biru.

Montgomery, A. J., Panagopolou, E., de Wildt, M., & Meenks, E. (2006). Work-family interference, emotional labor and burnout. *Journal of Managerial Psychology*, *21*(1), 36–51. https://doi.org/10.1108/02683940610643206

Neblett, N. G. (2007). Work, Family, and Community: Exploring Interconnections - by Patricia Voydanoff. *Journal of Marriage and Family*, *69*(3), 894–896. https://doi.org/10.1111/j.1741-3737.2007.00418.x

Newland, L. A. (2015). Family well-being, parenting, and child well-being: Pathways to healthy adjustment. *Clinical Psychologist*, *19*(1), 3–14. https://doi.org/10.1111/cp.12059

Noh, H. M., Park, J., Sung, E. J., Ju, Y. S., Lee, H. J., Jeong, Y. K., & Park, K. H. (2020). Family Factors and Obesity in Relation to Mental Health Among Korean Children and Adolescents. *Journal of Child and Family Studies*, *29*(5), 1284–1292. https://doi.org/10.1007/s10826-019-01558-7

Patricia Rogers. (2014). *Theory of Change*. UNICEF Office of Research - Innocenti .

Pew Research Center. (2010). *Millennials A Portrait of Generation next Confident, Connected, Open to Change.*

Prasetyo, Y. B., Faridi, F., Masruroh, N. L., Melizza, N., Laksono, A. D., & Abdullah, Y. (2022). The Influence of Religious Well Being on Family Resilience in Maintaining a Positive Outlook During The COVID-19 Pandemic. *Jurnal Aisyah : Jurnal Ilmu Kesehatan*, *8*(1), 49–54. https://doi.org/10.30604/jika.v8i1.1456

Reitman. (2013). *Jahar's world. Rolling Stone.*

Roach, K. L. (2010). *The Role of Perceived Parental Influences on the Career Self-Efficacy of College Students.* Counselor Education Master's Theses.

Santrock, J. W. (2012). *Life Span Development.* Erlangga.

Spire Research. (2008). Spire Research & Consulting bekerja sama dengan Majalah Marketing (2008). In *(http://marketing.co.id).*

Sukiman. (2016). *Implementasi Program Pendidikan Keluarga Berbasis Sekolah.* . Ditjen PAUD dan Pendidikan Masyarakat Kementerian Pendidikan dan Kebudayaan RI.

Syamsu Yusuf. (2011). *Psikologi Perkembangan Anak dan Remaja.* PT Remaja Rosdakarya.

Thomas, P. A., Liu, H., & Umberson, D. (2017). Family Relationships and Well-Being. *Innovation in Aging*, *1*(3). https://doi.org/10.1093/geroni/igx025

Tsai, K. M., Nguyen, H., Weiss, B., Ngo, V. K., & Lau, A. S. (2020). Effects of Family Obligation Values and Autonomy Support on Internalizing Symptoms of Vietnamese-American and European-American Adolescents. *Journal of Child and Family Studies*, *29*(4), 1136–1146. https://doi.org/10.1007/s10826-019-01584-5

Vanessa Corlazzoli, & Jonathan White. (2013). *Practical Approaches to Theories of Change in Conflict, Security, and Justice Programmes* . Department for International Development.

Wells, I. E. (2010). *Psychological Well-Being.* Nova Science Publishers, Inc.

Wilkinson-Lee, A. M., Zhang, Q., Nuno, V. L., & Wilhelm, M. S. (2011). Adolescent Emotional Distress: The Role of Family Obligations and School Connectedness. *Journal of Youth and Adolescence*, *40*(2), 221–230. https://doi.org/10.1007/s10964-009-9494-9

Yang, K. S. (2003). Methodological and theoretical issues on psychological traditionality and modernity research in an Asian society: In response to Kwang-Kuo Hwang and beyond. *Asian Journal of Social Psychology*, *6*(3), 263–285. https://doi.org/10.1046/j.1467-839X.2003.00126.x

Young, R. A., Ball, J., Valach, L., Turkel, H., & Wong, Y. S. (2003). The family career development project in Chinese Canadian families. *Journal of Vocational Behavior*, *62*(2), 287–304. https://doi.org/10.1016/S0001-8791(02)00022-2