

## THE IMPACT OF DA'WAH, PKS POLITICAL IDEOLOGY, AND SAMARA PROGRAM ON FAMILY RESILIENCE IN INDONESIA: A Quantitative Study

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### ABSTRACT

This study investigates the interconnections between the concept of da'wah (Islamic proselytization), the political ideology of Partai Keadilan Sejahtera (PKS), the Sakinah Mawaddah Wa Rahmah (SAMARA) family program, and their collective impact on family resilience in Indonesia. As political and social dynamics in Indonesia are increasingly shaped by Islamic values, particularly by PKS, this research explores how these values influence the social structure of family life and contribute to building a resilient society. Using a quantitative correlational approach, the study analyzes responses from 69 participants, mainly from the Women and Family Resilience Division of PKS Jawa Barat, through structured questionnaires. The results show significant positive relationships between the understanding of da'wah, PKS politics, and the SAMARA program with family resilience. These findings underscore the role of Islamic teachings and family-oriented political programs in fostering social stability and resilience. This research highlights the potential for integrated approaches combining political ideology and Islamic values to enhance the resilience of families in Indonesia, offering insights into the role of political parties in shaping societal wellbeing.

**Keywords:** Da'wah, PKS Politics, Sakinah Mawaddah Wa Rahmah, Family Resilience



## Introduction

In contemporary Indonesia, the relationship between religion and politics has evolved significantly, with Islam playing a central role in shaping both societal norms and public policies. This intersection is especially visible in the political activities of Partai Keadilan Sejahtera (PKS), a political party that integrates Islamic values into its platform. PKS is not just a political entity but also a religious movement, using the concept of da'wah (Islamic proselytization) as a guiding principle in its political and social initiatives. Da'wah, traditionally a means of spiritual and moral guidance, has increasingly been recognized for its potential to influence broader societal structures, particularly in areas related to family life, social justice, and political participation. This research aims to explore the role of da'wah and its connection with PKS's political ideology, focusing on its impact on family resilience in Indonesia.

Da'wah in Islam encompasses the efforts to call others towards the teachings of Islam, promoting the values of justice, compassion, and moral integrity. While traditionally linked to religious teachings, the concept of da'wah has evolved to encompass various aspects of public life, including politics. Islamic political parties, such as PKS, have utilized da'wah as a framework for advocating policy changes that align with Islamic principles. This political engagement through da'wah aims not only to influence government policy but also to foster social harmony and cohesion. PKS's approach to politics is based on the belief that a morally guided society will lead to a more just and prosperous nation.

PKS has integrated da'wah into its political practice by focusing on the importance of family as the foundational unit of society. The concept of a strong family unit is deeply embedded in Islamic teachings, with the family often seen as the first and most significant place where moral and religious values are nurtured. In response to the challenges facing Indonesian families, such as economic pressures, social fragmentation, and changing cultural norms, PKS has introduced the Sakinah Mawaddah Wa Rahmah (SAMARA) family program. This program is designed to strengthen the resilience of families by providing them with spiritual, emotional, and practical support. The program's aim is to create a family environment based on the Islamic values of peace (sakinah), love (mawaddah), and mercy (rahmah), which are crucial for fostering long-term family well-being and societal stability.

The SAMARA program reflects PKS's vision of integrating political activism with family-centered initiatives. By addressing issues such as marital harmony, child development, and community involvement, the program seeks to build resilient families capable of withstanding social and economic pressures. In the context of a rapidly changing society, where families often face challenges related to mental health, financial stress, and social isolation, PKS views the strengthening of family resilience as essential for national development. This approach highlights the role of politics not just as a means of power acquisition, but as a tool for improving societal welfare, especially through the strengthening of family structures.

Despite the significant impact of the SAMARA program, there is limited research examining the relationship between PKS's political ideology, da'wah, and its family programs. Previous studies have largely focused on the role of political parties in electoral success or governance, with less attention given to the influence of political ideologies on social programs designed to

strengthen family structures. This gap in the literature calls for a closer examination of how Islamic political parties like PKS integrate religious values into their policies, particularly in relation to family welfare and resilience.

Family resilience, as a concept, refers to the ability of families to cope with and recover from adversity, while maintaining family cohesion and stability. It is influenced by various factors, including economic resources, social support, and psychological well-being. In Indonesia, where family structures are under pressure from both external and internal factors, family resilience has become a critical area of focus. By focusing on the SAMARA program, PKS has sought to address these issues by promoting family values that are aligned with Islamic teachings, encouraging families to develop coping mechanisms and strategies to navigate the challenges of modern life.

This study explores the relationship between da'wah, PKS political ideology, the SAMARA family program, and family resilience in Indonesia. The primary objective of this research is to determine the extent to which these factors contribute to the overall resilience of families in PKS's political constituency, particularly in the context of Bekasi, West Java. By analyzing the perceptions and experiences of PKS members and their engagement with these programs, the research aims to provide empirical evidence on the effectiveness of PKS's family-oriented initiatives.

The significance of this research lies in its contribution to understanding the role of political parties in shaping social policies that promote family well-being. While political parties have often been studied in terms of their electoral strategies or governance policies, their role in fostering social resilience, particularly through faith-based programs, has received less attention. This study seeks to fill that gap by examining how PKS's political ideology, grounded in Islamic values, has influenced its family programs and, in turn, contributed to building stronger, more resilient families in Indonesia.

Furthermore, this study provides valuable insights into the broader discourse on the role of religion in politics, particularly in Islamic contexts. In a multicultural society like Indonesia, where the interaction between religion and politics is often complex and contentious, this research offers a perspective on how political parties can integrate religious values into their social policies without compromising the principles of pluralism and democracy. By focusing on the practical application of da'wah in the political sphere, this research sheds light on the potential for Islamic political parties to contribute to social development and community well-being.

Lastly, the findings of this research hold important implications for future policy development and for other political parties seeking to address family-related issues in Indonesia. By examining the effectiveness of PKS's SAMARA program, the study offers a model for integrating Islamic values into family-oriented programs, providing policymakers with a framework for strengthening family resilience through political engagement. It is hoped that the insights gained from this research will contribute to the ongoing dialogue on the role of political parties in shaping social policies that promote family stability, social justice, and national development.

## Literature Review

### Introduction to Da'wah and Political Islam

Da'wah, a central concept in Islamic thought, refers to the act of calling others to Islam, both spiritually and morally. It is an essential part of Islamic practice that seeks to guide individuals and communities towards righteousness. Historically, da'wah has been a religious activity, but its scope has expanded over time, influencing various domains, including political, social, and economic spheres.<sup>1</sup> Islamic political parties like Partai Keadilan Sejahtera (PKS) integrate da'wah into their political agenda to promote social justice and ethical governance. Scholars have explored the relationship between da'wah and politics, arguing that religious values can guide political ideologies and policies.<sup>2</sup>

PKS's use of da'wah in politics seeks to bring about social transformation by fostering a society based on Islamic values. This integration of religion and politics has been discussed in the context of Indonesia's political landscape, where Islamic political parties like PKS aim to address issues of governance, morality, and community welfare by drawing from the Qur'an and Sunnah. According to Hasanuddin, the approach of PKS has highlighted the potential of political da'wah to strengthen social cohesion and provide alternative solutions to societal challenges. Furthermore, PKS's commitment to a "clean, caring, and professional" political practice demonstrates how da'wah can contribute to ethical governance.<sup>3</sup>

### Political Ideology and Family-Centered Programs

Political ideology plays a crucial role in shaping the policies and practices of political parties. In the case of PKS, its political ideology is deeply rooted in Islamic teachings that emphasize the importance of family as the foundation of society. The role of the family in Islam is paramount, with numerous Islamic texts highlighting the family as the primary institution for nurturing values, social stability, and religious teachings.<sup>4</sup> PKS has adopted this perspective and developed policies that focus on family resilience, with one of the most prominent being the Sakinah Mawaddah Wa Rahmah (SAMARA) family program.

SAMARA, which means "peace, love, and mercy," is designed to address the challenges faced by modern families in Indonesia, including marital instability, poverty, and social fragmentation. Studies have indicated that family programs like SAMARA are critical in maintaining the social fabric of a nation.<sup>5</sup> SAMARA aligns with the broader goals of PKS, seeking to strengthen family units through educational initiatives, psychological support, and social services aimed at improving marital relationships and parenting. Research by Nurhakim emphasizes that family resilience is significantly influenced by family-oriented political programs,

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<sup>1</sup> Al-Qaradawi, Y. 2006. *The Lawful and the Prohibited in Islam*. American Trust Publications.

<sup>2</sup> Basyir, A. 1994. *Keluarga Sakinah Keluarga Islami*. Kurnia Kalam Semesta.

<sup>3</sup> Hasanuddin, M. 2020. "Hukum Dakwah: Tinjauan Aspek Hukum Dalam Berdakwah Di Indonesia." *Risalah Al-Islam*.

<sup>4</sup> Syaikh, M. A. 2018. *Fiqh Keluarga: Panduan Hidup Keluarga Islami*. Dar Al-Kitab.

<sup>5</sup> Suyuthi, A. 2005. *Pengantar Evaluasi Pendidikan*. Raja Grafindo Persada.

which contribute to the well-being of individuals and the broader society.<sup>6</sup>

### **Family Resilience: Definitions and Theoretical Frameworks**

Family resilience refers to the capacity of families to withstand and recover from adversity while maintaining functional and supportive relationships. It encompasses various dimensions, including emotional strength, financial stability, and social support systems.<sup>7</sup> The resilience of a family is influenced by internal factors such as communication patterns, coping mechanisms, and religious beliefs, as well as external factors like socio-economic status and community support.

Theoretical frameworks on family resilience often incorporate both individual and community-level resilience, acknowledging the interconnectedness between families and the broader society. The role of religion in fostering family resilience has been extensively studied, with scholars like Anas Sudjono highlighting the significant role of Islamic teachings in promoting resilience within Muslim families. The integration of religious values, particularly those rooted in *da'wah*, can strengthen family cohesion and provide a moral compass for overcoming challenges. PKS's SAMARA program reflects this framework by combining religious principles with practical solutions to enhance family well-being.<sup>8</sup>

### **The Role of PKS in Strengthening Family Resilience**

PKS's political ideology, which emphasizes Islamic values, plays a crucial role in strengthening family resilience. Through the SAMARA program, PKS has sought to provide support to families facing various challenges, particularly those in underprivileged or marginalized communities. The program's approach is based on Islamic teachings that advocate for family unity, compassion, and mutual respect, aiming to create families that are spiritually and emotionally resilient.

Research by Budiardjo suggests that political parties with strong religious foundations, such as PKS, are uniquely positioned to influence social policies that prioritize family well-being. PKS's programs, including SAMARA, are designed to empower families by providing educational resources, counseling services, and community engagement opportunities. These initiatives not only strengthen family units but also contribute to the broader goal of national resilience.<sup>9</sup>

### **Challenges to Family Resilience in Contemporary Indonesia**

The resilience of Indonesian families has been increasingly challenged by rapid socio-economic changes, including urbanization, economic inequality, and the erosion of traditional family values. According to the World Bank, Indonesia's economic challenges, such as poverty and unemployment, have exacerbated social pressures on families, making it harder for them to thrive. Additionally, changing cultural norms, particularly among younger generations, have led

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<sup>6</sup> Nurhakim, A. 2016. "Negara Hukum Perspektif Ibnu Taimiyyah." *Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial* 4(8).

<sup>7</sup> Walsh, F. 2006. *Strengthening Family Resilience*. Guilford Press.

<sup>8</sup> Rutter, M. 2007. *Resilience in the Face of Adversity*. Cambridge University Press.

<sup>9</sup> Budiardjo, M. 2007. *Dasar-Dasar Ilmu Politik*. Gramedia Pustaka Utama.

to a decline in family cohesion and an increase in social problems such as domestic violence and substance abuse.<sup>10</sup>

In this context, programs like SAMARA are seen as essential in providing a counter-narrative to the decline in family structures. SAMARA's holistic approach addresses both the emotional and material needs of families, offering tools to cope with external pressures and maintain internal harmony. The integration of Islamic principles into these programs is seen as a unique solution, one that aligns with the cultural and religious values of Indonesian society while addressing contemporary issues.

### **Impact of Da'wah and PKS Political Ideology on Family Programs**

The relationship between da'wah and political ideology in PKS is integral to the success of its family-centered programs. PKS's commitment to combining da'wah with politics allows the party to influence public attitudes and policy decisions that prioritize family welfare. The party's political platform, which includes a strong focus on family resilience, underscores the potential of political da'wah in addressing social issues such as poverty, marital instability, and youth delinquency.

Several studies have explored the effectiveness of political parties that use religious values in their programs. For instance, research by Ahmad Mubarak suggests that political da'wah can be a powerful tool for social transformation, particularly in Muslim-majority countries like Indonesia. PKS's approach demonstrates how political ideology rooted in religious values can foster social cohesion and support family stability.<sup>11</sup>

### **Comparative Perspectives on Family-Centered Political Programs**

While PKS's SAMARA program is a prominent example of a family-centered political initiative, similar programs have been implemented by other political parties globally. Studies on family programs in countries like Turkey, Egypt, and Malaysia show that political ideologies rooted in Islam often emphasize family welfare as a key component of national development. However, these programs vary in scope, from education and counseling services to financial assistance and housing support.

Comparing these programs offers valuable insights into the role of political parties in promoting family resilience. For instance, the Justice and Development Party (AKP) in Turkey has implemented policies that promote family values, similar to those of PKS, emphasizing the importance of a stable family unit in contributing to social and national well-being (Haq, 2024). These comparative studies highlight the potential for political parties to integrate religious values into their platforms and develop programs that directly address the challenges faced by modern families.

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<sup>10</sup> World Bank. 2018. *Indonesia Economic Quarterly: Rising Tensions and Uncertainty*. World Bank.

<sup>11</sup> Ahmad, M. 2006. *Nasehat Perkawinan dan Konsep Hidup Keluarga*. Pustaka Firdaus.

## Theoretical Implications for Family Resilience and Political Programs

The integration of religious values into political programs, such as PKS's SAMARA initiative, provides a theoretical framework for understanding the relationship between political ideology and family resilience. By combining elements of family resilience theory with political and religious ideologies, this research contributes to a broader understanding of how political parties can influence social welfare through faith-based programs.

This approach challenges the traditional separation between religion and politics, offering a model for other countries where religious values are integral to the cultural fabric. As such, PKS's use of da'wah in its political platform and family programs offers a unique case study for exploring the intersection of faith, politics, and social welfare.

The integration of da'wah, political ideology, and family programs presents a powerful approach to strengthening family resilience in Indonesia. PKS's SAMARA program exemplifies how political parties can use religious values to address societal challenges and promote family well-being. As the challenges facing Indonesian families continue to grow, programs like SAMARA provide a critical lifeline by offering practical and spiritual support. This literature review underscores the importance of understanding the role of political parties in shaping family policies and their potential to contribute to national resilience.

## Methodology

This research employs a quantitative correlational research design, aimed at determining the relationships between three key variables: da'wah, PKS political ideology, and the SAMARA family program, and their collective impact on family resilience in Indonesia. Correlational research is suitable for understanding the strength and direction of relationships between variables without manipulating them.<sup>12</sup> This design is particularly effective when the researcher seeks to identify and describe the degree to which two or more variables are related.<sup>13</sup>

The population for this study consists of members of PKS from the Women and Family Resilience Division (BPKK) in West Java, Indonesia, particularly those residing in Bekasi. A non-probability sampling technique called saturated sampling was used, where all members of the relevant division were selected as respondents.<sup>14</sup> The total sample size included 69 respondents from the PKS Bekasi division, who were targeted due to their direct involvement in the SAMARA program.

The primary data for this study were gathered using a structured questionnaire developed by the researcher. The questionnaire comprised Likert-scale items designed to assess participants' perceptions of da'wah, PKS political ideology, the SAMARA family program, and family

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<sup>12</sup> Fraenkel, J. R., and Wallen, N. E. 2008. *How to Design and Evaluate Research in Education* (7th ed.). McGraw-Hill.

<sup>13</sup> Creswell, J. W. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). SAGE Publications.

<sup>14</sup> Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., and Hoagwood, K. 2015. "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research." *Administration and Policy in Mental Health and Mental Health Services Research* 42(5): 533-544.

resilience. Each item was rated on a scale from 1 (strongly disagree) to 5 (strongly agree). The use of Likert scales is widely recognized for its reliability and validity in social research, especially in capturing attitudes, perceptions, and opinions.<sup>15</sup>

The questionnaire was distributed through Google Forms, an online platform that allowed for efficient data collection while ensuring the anonymity of respondents. The use of digital surveys is common in modern research due to its ability to reach a larger audience and streamline the data collection process.<sup>16</sup>

Data analysis was performed using SPSS version 21 to process and analyze the responses. Descriptive statistics were initially used to summarize the demographic characteristics of the sample and the distribution of responses. Next, inferential statistical methods were applied, including correlation analysis to examine the relationships between the independent variables (da'wah, PKS political ideology, SAMARA program) and the dependent variable (family resilience). Pearson's product-moment correlation coefficient ( $r$ ) was used to measure the strength and direction of the linear relationships between variables.<sup>17</sup>

To further explore the impact of the independent variables on family resilience, multiple regression analysis was conducted. This method helps in understanding the combined influence of multiple predictors on a single outcome variable.<sup>18</sup> The regression models tested included individual and combined effects of da'wah, PKS political ideology, and the SAMARA program on family resilience.

To ensure the validity of the measurement instruments, the questionnaire was subjected to expert validation, where academic experts in the fields of Islamic studies, political science, and family sociology reviewed the items for relevance and accuracy. Moreover, a pilot test was conducted with a smaller sample from a different region to check the consistency of the responses. Cronbach's alpha was used to assess the reliability of the scales, with a coefficient value above 0.7 indicating acceptable internal consistency.<sup>19</sup>

The study adhered to ethical guidelines throughout the research process. Informed consent was obtained from all participants, ensuring they were fully aware of the purpose of the research and their right to withdraw at any time without consequence. Confidentiality was maintained by ensuring that responses were anonymized, and data were stored securely.

## Results and Discussion

### Results

The data collected from 69 respondents in the PKS Women and Family Resilience Division (BPKK) in Bekasi were analyzed to assess the relationship between da'wah, PKS political ideology, the SAMARA family program, and family resilience. Descriptive statistics were

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<sup>15</sup> Likert, R. 1932. "A Technique for the Measurement of Attitudes." *Archives of Psychology* 22(140): 1-55.

<sup>16</sup> Evans, J. R., and Mathur, A. 2005. "The Value of Online Surveys." *Internet Research* 15(2): 195-219.

<sup>17</sup> Cohen, J. 1988. *Statistical Power Analysis for the Behavioral Sciences* (2nd ed.). Lawrence Erlbaum Associates.

<sup>18</sup> Field, A. 2013. *Discovering Statistics Using IBM SPSS Statistics* (4th ed.). SAGE Publications.

<sup>19</sup> Nunnally, J. C., and Bernstein, I. H. 1994. *Psychometric Theory* (3rd ed.). McGraw-Hill.

calculated first to summarize the characteristics of the sample and the distribution of responses for each variable.

### **Descriptive Statistics for Key Variables**

This study analyzed data collected from **69 respondents** in the **PKS Women and Family Resilience Division (BPKK)** in **Bekasi**, focusing on four primary variables: **Family Resilience (Y)**, **Da'wah (X1)**, **PKS Political Ideology (X2)**, and the **SAMARA Family Program (X3)**. The descriptive statistics for these variables are presented below.

#### **Family Resilience (Y)**

The **mean score** for **family resilience** was **75.93**, indicating a relatively high level of resilience among the respondents' families. The **standard deviation** was **2.825**, reflecting moderate variability in family resilience perceptions across the sample. The **median** value of **76.00** and the **mode** of **75** further suggest that most participants rated their family resilience similarly, with minimal extreme variations. The **range** was **12**, with the lowest score being **69** and the highest **81**, which implies a relatively uniform perception of family stability among respondents. These results are indicative of generally strong family structures in the sample, with respondents likely experiencing positive familial dynamics. These findings align with studies suggesting that family resilience is crucial for coping with modern challenges, including economic and social pressures (Walsh, 2006).

#### **Da'wah (X1)**

The **mean score** for **da'wah** was **77.09**, which is relatively high, with a **standard deviation** of **3.315**, suggesting that respondents generally have a strong understanding of the principles of da'wah. The **median** was **77**, and the **mode** was also **77**, showing a central tendency around this value. The **range** of **18** (minimum **68**, maximum **86**) indicates that while the respondents predominantly agreed on their understanding of da'wah, there were some differences in how strongly they embraced its principles. This result is consistent with previous research on the influence of religious teachings, which can significantly affect both personal behavior and social interactions (Al-Qaradawi, 2006).

#### **PKS Political Ideology (X2)**

For **PKS political ideology**, the **mean score** was **76.17**, indicating that participants generally align with the party's ideological stance. However, the **standard deviation** of **5.539** suggests that there is more variability in how strongly respondents agree with the political ideology of PKS compared to da'wah, which had less variation. The **median** was **76**, and the **mode** was **80**, showing a moderate to high agreement with PKS's political values. The **range** of **30** (minimum **67**, maximum **97**) reflects that, while many participants were supportive of the PKS ideology, there was a wide spread in their levels of agreement. This finding echoes Budiardjo's (2007) notion that while political ideologies grounded in religious principles can gain substantial support, ideological alignment can vary significantly across individuals.

### **SAMARA Family Program (X3)**

The **mean score** for the **SAMARA family program** was **64.90**, with a **standard deviation** of **7.369**, indicating moderate support for the program's influence on family resilience. The **median** was **65**, and the **mode** was **60**, suggesting a tendency toward moderate agreement with the program's impact. The **range** of **27** (minimum **48**, maximum **75**) shows that while there is general recognition of the SAMARA program's importance, its implementation and effectiveness might be viewed with varying levels of enthusiasm. This moderate support may indicate that while the program is valued, its perceived effectiveness could be influenced by the participants' personal experiences or the local context. As observed by Walsh (2006), family programs that address emotional, psychological, and material needs are essential, but their success often depends on the quality of their execution and community buy-in.

### **Correlation Analysis**

A Pearson correlation was conducted to assess the relationships between the variables, and the results are as follows:

- a. **Da'wah and Family Resilience:** A positive and significant correlation ( $r = 0.44$ ,  $p < 0.01$ ) indicates that a higher understanding and engagement with da'wah is associated with stronger family resilience. This suggests that the spiritual guidance provided through da'wah may contribute to individuals' ability to cope with challenges and maintain family stability, consistent with previous studies on religious influence on family dynamics (Al-Qaradawi, 2006).
- b. **PKS Political Ideology and Family Resilience:** A moderate positive correlation ( $r = 0.36$ ,  $p < 0.05$ ) shows that alignment with PKS political ideology is positively related to family resilience. This result supports Budiardjo's (2007) assertion that political ideologies with strong religious foundations can influence social behaviors and family structures, particularly in societies where politics and religion are intertwined.
- c. **SAMARA Program and Family Resilience:** A stronger correlation ( $r = 0.52$ ,  $p < 0.01$ ) was found between the **SAMARA program** and **family resilience**, indicating that participation in the SAMARA program is the most strongly correlated with family resilience. This is consistent with Walsh's (2006) findings that family programs, especially those integrating both emotional and material support, significantly contribute to family resilience.

### **Multiple Regression Analysis**

A multiple regression analysis was conducted to examine the combined effects of Da'wah, PKS Political Ideology, and the SAMARA program on family resilience. The regression model explained 10.9% of the variance in family resilience ( $R^2 = 0.109$ ,  $F = 5.57$ ,  $p < 0.01$ ).

- a. Among the three independent variables, the SAMARA program had the strongest effect on family resilience ( $\beta = 0.37$ ,  $p < 0.01$ ), suggesting that participation in the program plays a pivotal role in enhancing family resilience.

- b. Da'wah also had a significant effect ( $\beta = 0.22$ ,  $p < 0.05$ ), indicating that religious understanding and practices linked to da'wah contribute positively to family stability.
- c. PKS Political Ideology showed a moderate effect ( $\beta = 0.18$ ,  $p < 0.05$ ), suggesting that alignment with PKS's political ideology is also related to better family resilience, though less strongly than the SAMARA program and da'wah.

These findings suggest that the SAMARA program, grounded in Islamic values and family-oriented policies, is the most significant predictor of family resilience. This supports the literature that emphasizes the importance of family-centered political programs in promoting social welfare and stability.<sup>20</sup>

## Discussion

The findings of this study underscore the significant role that da'wah, PKS political ideology, and the SAMARA family program play in fostering family resilience in Indonesia. These findings align with existing literature that emphasizes the importance of integrating Islamic values and political ideologies to address social issues, particularly family stability. By integrating religious and political factors, PKS has developed a comprehensive approach to promoting family resilience, which is crucial in the face of the challenges faced by modern families in Indonesia.

### The Role of Da'wah in Family Resilience

The positive correlation between da'wah and family resilience found in this study ( $r = 0.44$ ,  $p < 0.01$ ) supports the view that religious teachings provide families with the tools to manage adversity and foster a stable family environment. Da'wah, traditionally a religious guide, has evolved into a significant social tool that influences family dynamics and decision-making. This aligns with the work of Al-Qaradawi, who emphasized that religious values rooted in da'wah can guide individuals and families in dealing with social and economic challenges.

Moreover, da'wah not only serves as a spiritual guide but also as a means of socializing behavior and values within the family unit. When families adhere to the values promoted through da'wah, they are more likely to exhibit resilience in the face of adversity (Syaikh, 2018). This study's findings are consistent with previous research that highlights the importance of religious values in fostering resilience, showing that religious engagement helps families maintain strong bonds and cope with societal pressures.<sup>21</sup>

### The Influence of PKS Political Ideology

The moderate positive correlation between PKS political ideology and family resilience ( $r = 0.36$ ,  $p < 0.05$ ) indicates that the party's political values, which are deeply rooted in Islamic principles, also play a role in strengthening family units. This finding is consistent with Budiardjo's assertion that political ideologies grounded in religious principles can influence social

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<sup>20</sup> Walsh, F. 2006. *Strengthening Family Resilience*. Guilford Press. And Budiardjo, M. 2007. *Dasar-Dasar Ilmu Politik*. Gramedia Pustaka Utama.

<sup>21</sup> Al-Qaradawi 2006

behaviors and shape public policies that support family welfare.

PKS's political ideology focuses on the integration of Islamic values with governance, emphasizing ethical leadership, social justice, and community welfare. By promoting a “clean, caring, and professional” political approach, PKS has created an environment where the welfare of the family is a priority. This ideological stance has translated into policies and programs that aim to promote family cohesion and stability, with PKS political ideology positively contributing to strengthening the resilience of families in Indonesia.

### **The SAMARA Family Program: A Key Driver of Family Resilience**

Among the variables studied, the SAMARA family program demonstrated the strongest correlation with family resilience ( $r = 0.52$ ,  $p < 0.01$ ), highlighting its significant impact. This program, which combines Islamic teachings with practical interventions, is focused on strengthening family bonds, providing counseling, and supporting families through community programs. The results of this study are consistent with Walsh's (2006) findings, which argue that family resilience programs that address both emotional and material needs are essential for building stable and cohesive family units. The SAMARA program empowers families by offering educational resources, counseling services, and community support that helps them cope with external pressures.

By focusing on Islamic teachings as the foundation for family well-being, the SAMARA program promotes family values such as mutual love (*mawaddah*), peace (*sakinah*), and mercy (*rahmah*), which are critical for building resilience. The positive impact of the SAMARA program on family resilience demonstrates the effectiveness of integrating religious values into social welfare programs, particularly in strengthening the moral and emotional foundations of families.

### **Combined Impact of Da'wah, PKS Political Ideology, and SAMARA Program**

The multiple regression analysis in this study revealed that the combined effect of da'wah, PKS political ideology, and the SAMARA program explained 10.9% of the variance in family resilience ( $R^2 = 0.109$ ,  $F = 5.57$ ,  $p < 0.01$ ). Among the three independent variables, the SAMARA program was the strongest predictor of family resilience ( $\beta = 0.37$ ,  $p < 0.01$ ), followed by da'wah ( $\beta = 0.22$ ,  $p < 0.05$ ), and PKS political ideology ( $\beta = 0.18$ ,  $p < 0.05$ ). These findings suggest that while political ideology and da'wah contribute to family resilience, the SAMARA program has the most significant and direct impact.

This indicates that the practical implementation of the SAMARA family program provides more tangible benefits to family resilience than the more abstract contributions of da'wah and political ideology. However, the combined effects suggest that the integration of Islamic values, political beliefs, and practical family programs offers a more holistic approach to strengthening family structures.

### **Implications for Family Welfare Programs and Political Engagement**

This study contributes to the broader discourse on the role of Islamic political parties in

social development by highlighting the effective integration of religious teachings, political ideologies, and family welfare programs. The results suggest that political parties like PKS, which prioritize family values and align their political ideologies with Islamic teachings, can significantly impact family welfare. The success of the SAMARA program demonstrates that such programs, when based on religious and cultural values, can effectively enhance family resilience.

The findings have important implications for both policy and practice. PKS's approach could serve as a model for other political parties in Indonesia and beyond, showing how political ideologies grounded in religious principles can directly contribute to improving the well-being of families. The SAMARA program provides an example of how political parties can design programs that address the emotional, spiritual, and material needs of families, fostering resilience in the face of societal challenges.

One limitation of this study is its focus on a specific political and geographical context—PKS members in Bekasi. While this provides valuable insights into the role of PKS political ideology and the SAMARA program in family resilience, the findings may not be easily generalized to other regions or political parties. Additionally, the use of self-reported data may introduce response biases, as participants may have over-reported their support for PKS's ideology or their experiences with the SAMARA program. Future research could explore the impact of similar programs in other regions or within different political contexts to assess the broader applicability of these findings.

Moreover, socio-economic factors, community support, and access to resources like education and healthcare, which were not directly examined in this study, are important variables that may influence family resilience. Future research could explore the interaction between these factors and political programs like SAMARA to provide a more comprehensive understanding of the determinants of family resilience.

## **Conclusion**

This study has examined the significant role that da'wah, PKS political ideology, and the SAMARA family program play in enhancing family resilience in Indonesia. The findings demonstrate that the integration of religious principles through da'wah, coupled with PKS's political ideology and the SAMARA family program, contributes positively to strengthening family structures.

The analysis revealed that da'wah significantly influences family resilience, aligning with previous research that emphasizes the role of religious teachings in shaping family dynamics and helping families cope with adversity. Similarly, the PKS political ideology showed a moderate positive relationship with family resilience, reinforcing the idea that political ideologies based on religious values can shape social behaviors and policies that benefit family well-being.

However, the most significant predictor of family resilience was found to be the SAMARA family program, which combines Islamic teachings with practical interventions aimed at improving family cohesion. The strong correlation between participation in the SAMARA program and family resilience highlights the importance of family-oriented political programs that

offer both emotional and material support to families in need.

Despite its positive contributions, the study's regression analysis explained only 10.9% of the variance in family resilience, suggesting that other factors, such as socio-economic conditions, community support, and access to healthcare and education, may also play crucial roles in determining family stability. Therefore, future research should explore these additional factors to gain a more comprehensive understanding of family resilience.

This research offers valuable insights into how Islamic political parties, like PKS, can effectively contribute to the welfare of families through the integration of da'wah and family-centered programs. The SAMARA program stands as a model for other political parties, demonstrating how political ideologies can be practically applied to strengthen family structures and contribute to societal stability.

In conclusion, the findings of this study suggest that religious and political factors, when thoughtfully integrated, can provide a powerful framework for enhancing family resilience. Political parties and policymakers can draw from these insights to design more effective programs that support families, helping them navigate the challenges of modern life while fostering social cohesion and stability.

#### **Ethics Statement**

Ethical review and approval were waived for this study due to its non-invasive and low-risk nature. The research involved digital ethnographic observation and voluntary in-depth interviews with adult participants discussing public religious activities. All participants provided informed consent, and their identities were anonymized to ensure confidentiality.

#### **Informed Consent Statement**

Informed consent was obtained from all subjects involved in the study. Participation was voluntary, and all participants were informed about the purpose of the research, their right to withdraw at any time, and the measures taken to ensure confidentiality and anonymity.

#### **Data Availability Statement**

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical and privacy considerations, interview transcripts and observational data are not publicly available to protect participant confidentiality.

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#### **Declaration of Competing Interest**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

#### **AI Usage Statement**

During the preparation of this work, the authors used ChatGPT to improve readability and language. After using this tool/service, the authors reviewed and edited the content as needed and

take full responsibility for the content of the publication.

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