

## **The Role of Family Communication in Shaping The Personal Resilience of Qur'an-Memorizing Students in The Digital Era**

**Chatia Hastasari<sup>1</sup>, Siti Machmiyah<sup>2</sup>, Novianto Yudha Laksana<sup>3</sup>, Pratiwi Wahyu Widiarti<sup>4</sup>**

<sup>1,2,3</sup> Universitas Negeri Yogyakarta

<sup>1</sup>[chatia@uny.ac.id](mailto:chatia@uny.ac.id), <sup>2</sup>[siti.machmiyah@uny.ac.id](mailto:siti.machmiyah@uny.ac.id), <sup>3</sup>[laksananyudha@uny.ac.id](mailto:laksananyudha@uny.ac.id), <sup>4</sup>[pratiwi\\_wwi@uny.ac.id](mailto:pratiwi_wwi@uny.ac.id)

### **Abstrak**

Penelitian ini bertujuan untuk menggali peran komunikasi keluarga dalam membentuk ketahanan pribadi siswa hafalan Al-Qur'an (santri) di Pondok Pesantren Al-Amin, Pabuaran, Purwokerto di era digital. Proses menghafal Al-Qur'an pada dasarnya sangat menuntut, terutama ketika santri secara bersamaan mengambil peran sebagai mahasiswa. Menyeimbangkan peran ganda ini menghadirkan tantangan kompleks dalam domain akademik, spiritual, dan emosional. Menghafal Al-Qur'an membutuhkan konsistensi, ketekunan, dan stabilitas psikologis yang tinggi, sedangkan kehidupan universitas menuntut manajemen waktu yang efektif dan keterlibatan intelektual yang mendalam. Dinamika ini sering menyebabkan ketidakseimbangan, terutama dalam manajemen waktu, regulasi stres, kesejahteraan mental dan spiritual, dan interaksi langsung yang terbatas dengan keluarga. Oleh karena itu, santri membutuhkan sistem pendukung, dengan keluarga memainkan peran penting. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam dengan santri di pondok pesantren Al-Amin. Hasilnya menunjukkan bahwa komunikasi keluarga yang mendukung, empati, dan berkelanjutan—terutama melalui platform digital seperti WhatsApp dan panggilan video—berkontribusi secara signifikan pada pengembangan faktor ketahanan seperti yang didefinisikan oleh Reivich dan Shatte: regulasi emosional, pengendalian impuls, optimisme, analisis kausal, empati, efikasi diri, dan menjangkau. Dalam kerangka teori sistem keluarga, komunikasi dua arah, stabil, dan terbuka berfungsi sebagai fondasi penting untuk menjaga kesehatan mental dan spiritual santri. Selain itu, kemajuan dalam teknologi komunikasi digital bertindak sebagai penghubung emosional, memperkuat ikatan keluarga, namun membutuhkan manajemen yang penuh perhatian untuk menjaga kualitas interaksi tatap muka. Penelitian ini menekankan pentingnya kolaborasi antara keluarga dan pesantren dalam menciptakan sistem pendukung yang menumbuhkan ketahanan pribadi santri di tengah tantangan modern.

**Kata kunci: Ketahanan, Komunikasi Keluarga, Siswa Menghafal Al-Qur'an, Teori Sistem Keluarga, Teori Ketahanan**

### **Abstract**

*This study aims to explore the role of family communication in shaping the personal resilience of Qur'an-memorizing students (santri) at Pondok Pesantren Al-Amin, Pabuaran, Purwokerto in the digital era. The process of memorizing the Qur'an is inherently demanding, especially when santri simultaneously take on the role of university students. Balancing this dual role presents complex challenges in academic, spiritual, and emotional domains. Memorizing the Qur'an requires high consistency, perseverance, and psychological stability, while university life demands effective time management and deep intellectual engagement. This dynamic often leads to imbalances, particularly in time management, stress regulation, mental and spiritual well-being, and limited direct interaction with family. Hence, santri need a support system, with the family playing a crucial role. Using a descriptive qualitative approach, data were collected through in-depth interviews with santri at the Al-Amin Islamic boarding school. The results indicate that supportive, empathetic, and continuous family communication—especially through digital platforms such as WhatsApp and video calls—significantly contributes to the development of resilience factors as defined by Reivich and Shatte: emotional regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out. Within the framework of family systems theory, two-way, stable, and open communication serves as a vital foundation for maintaining santri's mental and spiritual health. Furthermore, advancements in digital communication technology act as emotional connectors, strengthening family bonds, yet require mindful management to preserve the quality of face-to-face interactions. This research emphasizes the importance of collaboration between families and pesantren in creating a support system that fosters the personal resilience of santri amid modern challenges.*

**Keywords: Resilience, Family Communication, Qur'an-Memorizing Students, Family System Theory, Resilience Theory**

## **1. INTRODUCTION**

Qur'an-memorizing students (santri) are individuals who undergo an intensive

process of both spiritual and cognitive education. The challenges become more complex when these students also take on the additional role of university students, as is the case for santri at Pondok Pesantren Al-Amin in Pabuaran, Purwokerto. This dual role demands effective time management, persistence in memorization, and emotional as well as spiritual stability. In practice, imbalances often arise—particularly in stress management, academic pressures, and limited face-to-face interaction with family, which serves as the primary support system. In this context, family communication plays a crucial role in fostering resilience, defined as the capacity to face, cope with, and recover from adversity (Grotberg, 1999; APA, 2020). Previous studies have shown that resilience and family functioning are positively correlated with the psychological well-being of Qur'an-memorizing students (Az-Zahra et al., 2025). Santri with strong personal resilience, supported by empathetic family communication, tend to manage both academic and spiritual stress more effectively. Supportive communication is believed to enhance feelings of safety, self-confidence, and perseverance in dealing with dual demands.

With the advancement of digital technology, family communication is no longer limited by physical boundaries. Platforms such as WhatsApp and video calls now enable continuous interaction, regardless of geographic distance. Research by Suryani et al. (2025) indicates that the use of digital communication tools within families can improve both the frequency and quality of interactions, allowing family members to remain emotionally connected despite physical separation. However, excessive reliance on technology may reduce the depth of in-person communication, which is essential for fostering deep emotional bonds. Thus, it is important for families to actively manage their use of technology, striking a balance between digital and face-to-face interactions to maintain warm and harmonious relationships. Other findings also emphasize that religiosity and Qur'anic achievement contribute positively to resilience, even under conditions of social constraint and psychological pressure (Nabilah, 2022). Additionally, emotional regulation and social support have been shown to significantly

influence the development of resilience (Santi et al., 2022). These findings underscore that resilience is formed through the synergy of internal factors (such as faith and emotional regulation) and external factors (such as family communication and social support). This study explores how patterns of digital family communication contribute to the development of personal resilience among Qur'an-memorizing santri at Pondok Pesantren Al-Amin, Pabuaran, Purwokerto. The process of memorizing the Qur'an is undeniably challenging—especially when santri also carry the responsibilities of university students. These individuals face complex demands that span academic, spiritual, and emotional dimensions. Memorizing the Qur'an requires high levels of consistency, perseverance, and psychological stability, while university life requires effective time management and intense intellectual engagement. These dual responsibilities often result in imbalances, particularly in managing time, stress, mental and spiritual health, and maintaining regular family contact.

Therefore, santri require a robust support system, with the family being one of the most essential elements. Families, as those closest to the students, can significantly influence the formation of personal resilience. One of the key aspects that supports this resilience is family communication. Supportive and empathetic communication from parents serves as a source of psychological strength for santri—even when that communication is mediated through digital technologies. In today's digital era, technological advancements have made communication more accessible and efficient in terms of both time and distance. This is especially relevant for Qur'an-memorizing students who often live far from their families in boarding school settings. Through digital communication tools such as WhatsApp, video calls, or instant messaging, santri can maintain emotional and spiritual connections with their parents more flexibly. Where once communication was restricted to in-person visits, it can now occur in real time—allowing parents to provide encouragement, motivation, and emotional support throughout the memorization process. In this context, digital technology not only serves as a communication tool but also functions as an affective medium

that strengthens interpersonal bonds between santri and their families. Based on the background described above, this study seeks to investigate how family communication, particularly via digital platforms, contributes to the personal resilience of Qur'an-memorizing students. Specifically, this research aims to:

1. Identify the forms and patterns of family communication among tahfidz students in the digital era.
2. Analyze the relationship between the quality of family communication and the development of personal resilience.
3. Formulate conceptual recommendations for strengthening family communication grounded in spiritual and psychological values for Qur'an-memorizing students.

## **2. METHODS**

Based on the background and the roadmap of previous research, this study employs a descriptive qualitative approach. Kriyantono (2014) defines descriptive research as a method aimed at describing and analyzing existing phenomena, whether natural or human-created. This type of research focuses on outlining various aspects of a phenomenon, such as its form, activities, characteristics, changes, relationships, similarities, and differences with other phenomena. The phenomenon explored and analyzed in this study is family communication that strengthens the resilience of Qur'an memorizing students (santri) at Pondok Pesantren Al-Amin Pabuaran Purwokerto. The primary data sources in this study are Qur'an memorizing santri at Pondok Pesantren Al-Amin Pabuaran Purwokerto who are also pursuing university education. To meet these criteria, the data sources—or informants—were selected using purposive sampling. Data collection was conducted through in-depth interviews with each informant, preceded by the distribution of consent forms containing detailed information about the research procedure, interview process, and data storage protocols. This eight-month study (July to December 2025) implements source triangulation techniques to ensure data validity. Source triangulation involves collecting data from various sources using the same method to increase the credibility and reliability of the data (Anggito and Setiawan,

2018). According to Nugrahani (2014), source triangulation enables researchers to gather data from multiple sources, thus enhancing the trustworthiness of the research findings. In this study, source triangulation was applied by comparing interview results from different informants to confirm data validity. The data analysis technique employed refers to the framework proposed by Miles and Huberman, which involves four stages: data reduction, data display, conclusion drawing, and verification (Sugiyono, 2019).

## **3. RESULTS AND DISCUSSION**

### **The Resilience of Qur'an Memorizing Students**

This study explores the crucial role of family communication in shaping the personal resilience of Qur'an memorizing students who also pursue university education at Pondok Pesantren Al-Qur'an Al-Amin Purwokerto, particularly amidst the dynamics of the digital era. Resilience is understood as the individual's ability to respond to difficult conditions or trauma in a healthy and productive manner. Through in-depth interviews with three students (Hana Laila, Abdur Rahim, and Alfiana Ayuniza), the findings are examined using Reivich and Shatte's (2002) resilience theory and the family systems theory. All three participants face significant challenges, such as managing time between memorization and academic studies, mental fatigue, academic pressure, and economic constraints. In response, they develop various coping mechanisms, including recreational activities, seeking support from peers, and reinforcing spiritual connection. Within this context, family communication emerges as a foundational pillar, offering psychological and spiritual support that significantly influences their mental and emotional resilience. Emotion Regulation Emotion regulation refers to the ability to remain calm under pressure and manage emotional responses effectively, involving calming and focusing skills. Hana Laila refreshes her mind through recreational activities like watching anime. Abdur Rahim seeks spiritual inspiration through social media and prayer. Alfiana Ayuniza finds strength through peer support and even transforms

negative feedback from her mother into motivation to improve.

Impulse Control Impulse control is the ability to manage internal urges and pressures. Hana Laila uses recreation to control emotional outbursts and avoid overthinking. Abdur Rahim exercises strong discipline instilled since childhood, with strict schedules for prayer and memorization. Alfiana Ayuniza demonstrates impulse control by returning to the pesantren after initially running away, motivated by her mother's advice. Optimism Optimism reflects confidence in overcoming failures and achieving a better future through realistic efforts. Hana Laila aims to complete both memorization and university studies simultaneously. Abdur Rahim sets a goal to complete his memorization by the end of 2026, motivated by his mother's hard work and spiritual encouragement. Alfiana Ayuniza, despite initial doubts, grows more optimistic through family support. Causal Analysis Causal analysis is the ability to identify causes of failure without blaming others. Hana Laila identifies poor time management as a challenge. Abdur Rahim analyzes multiple factors such as environmental distractions and financial stress. Alfiana acknowledges that her university commitments and poor time management affect her memorization progress.

Empathy Empathy involves recognizing others' emotional states and interpreting non-verbal cues. Hana Laila advises a friend to improve communication with her father. Abdur Rahim encourages a friend who struggles with memorization to speak with parents. Alfiana, despite finding it difficult to open up to her own parents, advises others to be open and communicative. Self-Efficacy Self-efficacy is the belief in one's ability to solve problems and succeed. Hana Laila is confident in completing both her memorization and university studies. Abdur Rahim remains motivated by his mother's example and trust in God's guidance. Alfiana Ayuniza regains her commitment to stay in the pesantren after her mother's stern advice, strengthening her self-belief. Reaching Out Reaching out refers to the ability to seek positive aspects after failure and strive toward ambitious goals. Hana Laila seeks support from her father and engages in refreshing activities.

Abdur Rahim finds motivation through social media inspiration and constant communication with his family. Alfiana shares her feelings with friends and responds positively to family support, even when it comes as criticism. Overall, the findings underscore that family communication serves as a vital support system in strengthening student resilience. Whether through motivational talks, spiritual advice, or emotional encouragement, family interactions significantly help students to cope with pressure, remain focused, and build mental strength during their time at the pesantren.

### **The Role of Family Communication**

Family Systems Theory views the family as a system—a set of elements operating in reciprocal relationships among themselves and with their environment. Communication is central to this system, creating, maintaining, and transforming the family. Core attributes include interdependence, wholeness, and mutual influence. Each family member affects and is affected by the system. The students demonstrated strong dependence on emotional support from their families. Hana, for example, initially "avoided communication out of fear of being asked about her thesis progress," reflecting how personal conditions influence family interactions. Abdur Rahim's mother sensed his distress and called him immediately, underscoring emotional interconnectedness and a swift systemic response. Abdur Rahim noted that "his mother's voice sparked motivation," illustrating the profound influence of family on his emotional well-being. Similarly, Alfiana's act of momentarily leaving the boarding school prompted her mother's direct response—"she scolded me, saying, 'Don't you feel sorry for your mom who's been paying for you?'"—which encouraged her to return. This is clear evidence of reciprocal influence within the family system.

Another key element is stability and self-regulation (calibration). Family systems tend to maintain a certain level of equilibrium and self-regulation to stay aligned with their norms and goals. Hana's father advised her to "face the situation rather than avoid it," serving as a guide to keep her on track. Alfiana's mother provided corrective feedback—both when Alfiana left the pesantren and when she failed to

meet her memorization target—motivating her to improve. Alfiana admitted, "Though I sometimes need to be scolded first, that's what actually drives me." The families also demonstrated adaptability in communication to accommodate the students' busy schedules, as Abdur Rahim shared: "If there's an activity, my mom video calls and adjusts the time," reflecting their efforts to maintain orderly family functions. Another important dimension is openness. The family system is dynamic and open to its environment, adapting to external developments like technology. All three students regularly used WhatsApp and video calls to stay connected, demonstrating their families' openness to digital tools. Alfiana preferred video calls, saying, "Video calls are better because they're face-to-face and feel more intimate." Hana explicitly appreciated the openness in her family: "I was given the opportunity to choose how to communicate," and "My dad is the type who's open with his children," thus creating a supportive environment for transparency.

Regarding change (morphogenesis), change is an inevitable evolution that leads to progress—where the system reorganizes and grows over time. The students demonstrated deep personal growth and adaptive resilience. Hana described herself as becoming more patient, resilient, and disciplined through memorizing the Qur'an. Abdur developed "time management discipline," while Alfiana, initially forced to join the pesantren, now finds herself "more enthusiastic about her Qur'an studies." These changes reflect how the family system promotes individual development through feedback. A significant life event, such as the death of Alfiana's father, altered the frequency of communication with her mother to "once every three days since my father passed away," showcasing the system's adaptation to major life transitions. Family systems also feature interactive complexity and feedback. Every action triggers a response and is shaped by previous behaviors, forming intricate patterns that maintain balance. When students felt low or demotivated, their families responded with support. Hana, "when feeling overwhelmed by academic issues," confided in her father, who responded with calming advice. The finding that "a mother's voice can rekindle motivation"

exemplifies positive feedback maintaining emotional balance. Conversely, a question like "How many parts have you memorized?" could create pressure, demonstrating negative feedback. Yet, Alfiana's mother's reprimands often served as corrective feedback that reignited her motivation, reflecting the complexity of these interactions.

Equality within the family system means that despite differing roles, all members aim for the same goals. The students acknowledged that parents and siblings actively provided advice and motivation. The students themselves also offered suggestions: Hana encouraged a friend to "talk more often" with her father. Abdur Rahim advised parents to "communicate more during times when children's motivation fluctuates" and "not to rely solely on the boarding school but also maintain control." Alfiana advised others to "open up to family and not keep everything to themselves," acknowledging her own struggle with this. This shows that each member contributes to the system's dynamics, supporting shared goals of happiness and student success. Integrating these findings with Reivich and Shatté's Resilience Theory and Family Systems Theory provides a comprehensive explanation of the role of family communication in building resilience among Qur'an-memorizing students at Al-Amin Islamic Boarding School. The family, as an interdependent and open system, provides vital psychological and spiritual support that underpins the development of the resilience factors identified by Reivich and Shatté. Routine and high-quality family communication—via text messages or video calls—serves as a primary medium to convey this support. It directly sustains students' optimism and self-efficacy, such as the encouraging message from Abdur Rahim's mother: "Involve Allah. Do your best; the outcome is in His hands." Communication also assists in emotional regulation and impulse control, whether through calming advice or constructive reprimands. Family communication acts as a catalyst for all domains of resilience. It enhances causal analysis, helping students identify root causes of problems and learn from failure without blame—as seen in Alfiana's admission of poor

time management. It fosters empathy, reflected in how students advise peers based on their own family interactions. The students' ability to reach out is bolstered by easy and responsive communication with family. Abdur Rahim's remark that "my mother's voice can boost my spirit," and Hana's experience that "being asked how many parts I've memorized can be stressful," illustrate how communication feedback affects their emotional state and motivation.

Digital technology plays an essential role as a medium of emotional connection, enabling families to stay closely connected and provide the support students need to seek help. The family system's openness to technology and ability to adapt (morphogenesis) allow students to experience deep personal growth and exhibit adaptive resilience amid the challenges of the digital age. In conclusion, the resilience of Qur'an-memorizing students at Al-Amin Boarding School is shaped by a synergy of internal motivation, spiritual support, and continuous, open communication within the family system. Empathic and non-pressuring family communication lies at the heart of this dynamic system, holistically nurturing and reinforcing the resilience domains proposed by Reivich and Shatté, and enabling students to adapt successfully to various modern-day adversities.

## **Discussion**

### **Resilience of Qur'an Memorizing Students**

Reivich and Shatte's (2002) resilience theory identifies several core factors that contribute to an individual's resilience, emotional regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out. The students (santri) in this study demonstrated the ability to remain calm under pressure and manage emotional responses effectively. They employed self-soothing strategies such as engaging in recreational activities, seeking inspiration through digital media, or strengthening spiritual connections. Encouragement from family members to face challenges also helped them focus their thoughts on problem-solving. Their ability to transform negative stimuli, such as parental reprimands, into positive motivation to achieve goals reflects a strong indicator of

adaptive emotional regulation. Warm and empathetic family communication in responding to the students' emotions was found to significantly reduce anxiety and support more effective emotional management. In terms of impulse control, students showed strong self-discipline in daily life, especially in balancing their Qur'an memorization schedules with academic commitments. Family upbringing that emphasized patience and discipline played a significant role in strengthening their impulse control. One notable example was a student's ability to resist the urge to give up or leave the pesantren after receiving a corrective message from their parents—this illustrates the powerful role of family communication in reinforcing self-control.

Optimism was evident in the students' strong confidence in overcoming failure and striving for a better future, supported by realistic efforts. This was reflected in the formulation of specific memorization and academic targets. Motivation from the family, particularly through observing the hard work of their parents, along with spiritual messages emphasizing perseverance (ikhtiar) and trust in Allah, helped instill a solid sense of realistic optimism. Other studies also affirm that religiosity has a significant influence on students' resilience and psychological well-being. In terms of causal analysis, the students demonstrated the ability to identify the root causes of their challenges objectively without placing blame on others. They analyzed internal factors like poor time management, and external factors such as peer influence or economic difficulties at home. This causal analysis ability is essential for problem-solving and is often reinforced through discussions with family members who offer guidance and new perspectives. Empathy was displayed in the students' ability to understand the emotional and psychological states of others and to place themselves in someone else's shoes. This was evident through the constructive advice they offered to peers facing difficulties, whether related to family relationships or challenges in memorization. Even students who personally found it difficult to open up to their families were able to reflect on the value of openness, demonstrating a deep understanding of empathy and the importance of communication.

In terms of self-efficacy, the students showed high levels of belief in their ability to solve problems and achieve success. This was supported by ambitious yet realistic personal goals. Consistent family support and motivation conveyed through communication played a crucial role in reinforcing their confidence. Research by Suryatiningsih (2024) indicates that higher levels of resilience and religiosity are positively correlated with better psychological well-being in students. This was reflected in how the students managed to overcome difficulties—initially with family encouragement, but gradually increasing their own self-efficacy. The students also demonstrated the ability to reach out. They actively sought positive aspects after experiencing failure and were willing to ask for support. This was done through various means—refreshing through entertainment, seeking inspiration on social media, reinforcing spiritual connections, and most importantly, reaching out to family or close friends to share concerns and seek advice. The ease and responsiveness of family communication greatly facilitated the students' ability to seek help when needed. These findings are supported by research from Santi et al. (2022), which highlights that social support—particularly from family—is a significant factor influencing resilience.

### **The Role of Family Communication in the Context of Family Systems Theory**

Family Systems Theory views the family as a system composed of interdependent, interacting, and organized elements that also engage with their environment. Communication is a key attribute of human systems—it creates, maintains, and transforms the family system (Cangara, 2023, p. 34). The interviews with the Qur'an memorizing students (santri) revealed how family communication serves as a central mechanism that shapes and supports their resilience. The families of all three students demonstrated principles of interdependence, wholeness, and mutual influence. The student's families functioned as systems in which the well-being of one member directly affects the others. For example, the students' anxiety about academic matters influenced their willingness to communicate with their parents, while the

parents' concern about their children's condition motivated them to proactively reach out. Deep emotional attachment was evident in how parents could sense their children's emotional distress and respond promptly, which in turn boosted the students' morale. Effective communication helps optimize the parental role and has a positive impact on the child's development. Stability and Self-Regulation were also prominent, as students tended to maintain a certain level of emotional stability and used internal calibration mechanisms to correct deviations from goals or norms. Parental advice functioned as guidance to keep students on the right path when facing difficulties. Corrective feedback—such as scolding from parents—often served as an effective calibration tool, helping students become more aware and motivating them to persevere. Families also showed the ability to adjust communication patterns and frequency in response to the students' schedules at the pesantren, ensuring regularity and predictability, which are essential to maintaining system functionality.

Research by Azzahra et al. (2025) supports these findings, showing that routine communication and parental visits significantly reduce anxiety and improve self-acceptance among santri. The students' families also demonstrated openness to the external environment, particularly in adapting to communication technology. The regular use of WhatsApp and video calls illustrates their adaptation to the digital era in maintaining familial connections. Students found that video calls offered a more meaningful face-to-face interaction, indicating effective adaptation to technological developments. Open communication—where students are allowed to make choices and parents adopt transparent communication styles—strongly supports the continuity of the family system. Both the students and their families demonstrated the capacity for change and development over time. Students experienced profound personal growth, becoming more patient, disciplined, and increasingly motivated in their Qur'an memorization. Major life events, such as the death of a parent, prompted adaptations in the communication structure—e.g., changing the frequency of communication between the

student and the surviving parent—demonstrating how the family system evolves. This reflects the concept of morphogenesis, where the system reorganizes and progresses toward improvement. Interactions within the family system are inherently complex and characterized by continuous feedback loops. When students felt pressured or demotivated, the family responded with emotional support, advice, or encouragement, creating a positive feedback cycle that maintained emotional balance. However, feedback can also be negative; for instance, probing questions about memorization progress sometimes induced pressure. This highlights the importance of two-way communication, where students can also provide feedback to their parents—helping parents adjust their messages and enhance their emotional support (Azzahra et al., 2024). Effective communication involves aligning communication styles with the child's emotional condition. While parents and children have distinct roles, the principle of equality suggests that all family members contribute to shared goals. The students were not passive recipients of support—they also voiced their opinions, offered advice to peers on the importance of family communication, and even conveyed expectations to their parents about more effective communication patterns. This illustrates that every family member participates in shaping the system's dynamics toward a common goal: the well-being and success of the student.

#### 4. CONCLUSION

The resilience of Qur'an memorizing students at Pondok Pesantren Al Amin is formed through the synergy of internal motivation, spiritual support, and ongoing open communication within the family system. Empathetic and non-pressuring family communication is at the heart of this dynamic system, holistically nurturing and reinforcing the seven resilience factors of Reivich and Shatte, thereby enabling students to adapt successfully to various risks and challenges in the modern era. Collaboration between parents and the pesantren is crucial in optimizing this communication, with attention given to both its quality and intensity. Overall, this study affirms that empathetic, non-pressuring, and continuous family

communication is the core of a support system that holistically nurtures and strengthens students' personal resilience, enabling them to adapt successfully to the diverse challenges of modern life.

#### REFERENCES

- Abdullah, M. W., Hasan, S. R., & Ibrohim, S. (2025). Pengaruh intensitas komunikasi orangtua terhadap resiliensi santri pesantren dalam perspektif hukum keluarga Islam. *Jurnal Riset Hukum Keluarga Islam (JRHKI)*, 5(1), 45–52.
- American Psychological Association. (2020). *Building your resilience*.
- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. CV Jejak.
- Azzahra, N., Salsabila, N. P., & Azzahra, A. W. (2024). Pola Komunikasi Antara Santri dan Orang Tua untuk Menjalin Hubungan Jarak Jauh di Pondok Pesantren Manba'ul Hikam. *Seminar Nasional Universitas Negeri Surabaya 2024*.
- Az-Zahra, F., Utami, B., Adnani, & UIHaq, S. A. (2025). Hubungan resiliensi dan fungsi keluarga dengan kesejahteraan psikologis santri tahfidz Pesantren Darul Falach Temanggung. *Jurnal Pendidikan Tambusai*, 9(1), 6841–6874.
- Cangara, H. (2023). *Komunikasi Keluarga (Family Communication): Jalan Menuju Ketahanan Keluarga dalam Era Digital*. Prenada Media.
- Dewi, L., Anjani, K., Nurainy, N. D., Husna, H., & Fatimah, G. N. (2025). Peran pesantren dan keluarga dalam membentuk persepsi kesetaraan gender pada santri. *Madiun Spoor: Jurnal Pengabdian Masyarakat*, 5(1), 48–59.
- Grotberg, E. H. (1999). *Tapping your inner strength: How to find the resilience to deal with anything*. Oakland, CA: New Harbinger Publication.
- Johnson, A., & Rogers, M. (2023). Strengthening and supporting parent-child relationships through digital technology: Benefits and challenges. *Family Relations*, 73(3), 1550–1567.
- Kriyantono, R. (2014). *Teknik praktis riset komunikasi*. Prenada Media.
- Nabilah, N. (2022). Resiliensi mempertahankan hafalan Al-Qur'an pada remaja alumni santri Darul Qur'an Mulia (DQM) ditinjau dari religiusitas dan prestasi hafalan Al-Qur'an saat pandemi COVID-19. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-empiris*, 8(2), 1–11.
- Nathaniela, R. A., & Widiarti, P. W. (2022). REPRESENTASI POLA KOMUNIKASI KELUARGA DALAM FILM "DUA GARIS BIRU" (ANALISIS SEMIOTIKA ROLAND BARTHES). *Lektur: Jurnal Ilmu Komunikasi*, 4(2). <https://doi.org/10.21831/lektur.v4i2.18518>



- Nugrahani, F. (2014). Metode penelitian kualitatif dalam penelitian pendidikan bahasa. Cakra Books.
- Reivich, K., & Shatte, A. (2002). *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*. USA: Broadway Books.
- Santi, D. E., Arifiana, I. Y., & Ubaidillah, F. A. (2022). Religiusitas, regulasi emosi dan resiliensi santri selama pandemi COVID-19 dengan dukungan sosial sebagai variabel mediator. *Brilliant: Jurnal Riset dan Konseptual*, 7(1), 1–15.
- Sugiyono. (2019). Metode penelitian kuantitatif, kualitatif, dan R&D. Alfabeta.
- Suprpto, S. A. P. (2020). Pengaruh religiusitas terhadap resiliensi pada santri pondok pesantren. *Cognicia*, 8(1), 69–78.
- Suryani, I., Fatihah, P. A., Salsa, N. H., Rizqiah, N., Rahmadani, S., Sari, V., & Hakiki, M. (2025). Dampak teknologi komunikasi terhadap komunikasi keluarga. *Al Mikraj: Jurnal Studi Islam dan Humaniora*, 5(2), 900–913. <https://doi.org/10.37680/almikraj.v5i2.6852>
- Suryatiningsih, S., Mariyati, L. I., & Ansyah, E. H. (2024). Resiliensi, religiusitas dan psychological well-being pada santri. *G-COUNS: Jurnal Bimbingan dan Konseling*, 8(2), 903–916.