



## Muslim Parents with Deaf Children: Religiosity and Resilience

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### **Abstract**

The presence of a child brings meaning to family life. Children become a source of pride and happiness for their parents. Unfortunately, some children are born with disabilities and limitations. Parents of children with disabilities face greater challenges and difficulties compared to those with typically developing children. These parents need to exercise patience and dedicate more time to support their child due to the high level of dependence that children with disabilities have on them. Being a parent of a child with disabilities also creates a unique psychological burden. Therefore, resilience—the ability to endure and continue facing difficulties while caring for and raising a child with disabilities—is essential. Resilience helps individuals overcome challenges, and one factor that can contribute to building resilience is religiosity. The aim of this study is to examine the influence of Islamic religiosity on the resilience of Muslim parents with hearing-impaired children at a Special Education School (SLB) in Purwokerto, Indonesia. This research is a quantitative study using regression analysis. The population size was 102, all of whom were included as samples in the study. The results of the analysis showed a significance level of 0.168 ( $p > 0.05$ ), indicating that the hypothesis of this study was rejected—Islamic religiosity does not influence resilience.

**Keywords:** *Deaf Children; Religiosity; Resilience; Special Education Schools (SLB)*

### **Introduction**

The presence of children gives meaning to family life. Children become the next generation who are expected to fulfill the dreams of their parents. For parents, children are a source of pride and happiness. Therefore, having a perfect and healthy child, both physically and mentally, is the hope of every parent. Unfortunately, not all children are born in normal conditions; some are born with deficiencies and limitations commonly referred to as disabilities.

Disability can be understood as the inability of a person to function normally. According to the World Health Organization, disability is the inability of a person to perform activities like a normal person due to the inability or loss of physical, mental functions, or abnormalities in anatomical structure (Rakhawy et al., 2015). According to the Convention on the Rights of Persons with Disabilities, disability includes those who have long-term physical, mental, intellectual, or sensory impairments and face various barriers that hinder their full and effective participation in society on an equal basis with others (Diono et al., 2014).

According to Undang-Undang Nomor 8 , 2016 concerning Persons with Disabilities, there are several types of disabilities, including mental disabilities, intellectual disabilities, sensory disabilities, and developmental disabilities. According to the classification, disabilities are divided into three categories: physical disabilities, emotional disabilities, and intellectual disabilities. Those included in physical disabilities are hearing impairment (deaf), visual impairment (blind), and physical disabilities. Those included in the category of emotional and behavioral disabilities are emotional disturbances (emotional disabilities), communication disorders, and hyperactivity. Those included in the category of intellectual disabilities are intellectual disabilities (mental disabilities), slow learners, specific learning difficulties, gifted children, autism, and indigo children (Desiningrum, 2017).

For children with disabilities, parents become the main companions and providers of services and assistance. However, raising and accompanying children with disabilities is not easy. Each child with different types and levels of disabilities requires different handling (Lestari et al., 2018). This causes psychological pressure for parents. Parents with children with disabilities are at risk of experiencing anxiety and worry about their child's (Khairiah & Ridho, 2021) depression due to the caregiving burden (Mustikawati, 2020), low self-esteem that can affect the quality of life (Nurasa & Mareti, 2022), shame and inferiority about the child's condition (Lestari et al., 2018), and various other psychological problems.

Parents with children with disabilities face greater challenges and difficulties compared to parents of normal children. Parents must have knowledge about raising children with disabilities. They are required to have patience and spend more time accompanying their children due to the significant dependence of children with disabilities on their parents. Parents must also have financial readiness to meet the considerable needs of children with disabilities. Therefore, resilience is needed—the ability to continue facing difficulties in accompanying and raising children with disabilities.

Resilience is the ability of a person to solve problems after overcoming challenges and difficulties and the ability to endure and adapt to difficulties and challenges faced. Resilience is defined as the ability of a person to face and overcome difficulties and to view difficulties positively (Grotberg, 1997). Resilience is more than just the ability to survive; it helps individuals recover from painful wounds, take control of their lives, and continue living with love and compassion (Lestari et al., 2018).

Resilient individuals can cope with life's difficulties and rebuild their lives. They transform their problems positively. Resilience helps individuals overcome their difficulties (Chafifah, 2021). A person with a high level of resilience can control problems, change their way of thinking, and thus manage stress and face difficult conditions (Valentien & Huwae, 2022). In this case, resilient parents can rise from stress, overcome difficult times caring for children with disabilities, develop positive emotions, and achieve psychological balance (Isfani & Paramita, 2021).

Various factors influence the development of resilience, one of which is religiosity (Suryaman et al., 2018; Suprpto, 2020). Religiosity is the manifestation of religious understanding by adherents, reflected in religious behavior. Religion is related to efforts to achieve the meaning of self-existence and the universe, evoke happiness, and overcome fear (Mulyadi, 2017). Religiosity is a way for individuals to use their beliefs to manage stress in life's problems (Setiawan & Pratitis, 2016). Embracing religious values makes a person more capable of managing and facing difficult conditions (Nurfitriani & Setyandari, 2022). A person's religiosity forms positive attitudes that influence their resilience (Aisha & Yuwono, 2014).

Several previous studies have proven the influence of religiosity and resilience in various subjects, such as victims of the Lapindo mud disaster (Setiawan & Pratitis, 2016), nurses in Timika Papua (Valentien & Huwae, 2022), drug rehabilitation patients (Suryaman et al., 2018), and Islamic boarding school students (Suprpto, 2020). These studies show that religiosity helps individuals develop resilience. Religiosity influences a person's perspective on life problems and helps them rise from adversity and difficulty, leading to the conclusion that religiosity affects resilience.

The difference between this study and other studies lies in the research subjects, namely parents of children with special needs, specifically children with hearing impairments. According to the Social Protection and Services Program (PPLS) in 2012, the number of people with disabilities nationwide was 3,838,985, with the number of hearing-impaired individuals totaling 36,956 (Diono et al., 2014). This needs attention from various parties, including the education sector.

Even though children have disabilities, they still have rights that must be fulfilled, one of which is the right to education. According to Article 15 of Law No. 20 of 2003 concerning the National Education System in Indonesia, the type of education for children with special needs is Special Education. Special Education for children with disabilities is provided in Special Schools (SLB). There are several types of SLBs tailored to the type of disability.

One of the Special Schools in Purwokerto, Indonesia. This school is intended for hearing-impaired children. Hearing impairment refers to a person who experiences loss and reduction in hearing ability due to the malfunctioning of part or all of the hearing apparatus (Setyarahma & Ramadhana, 2021). Hearing impairment is categorized into mild, which includes hearing loss (hard of hearing), and severe, which includes deafness (Hallahan, D.P dan Kauffman, 2006).

## **Method**

The variables used in this study are Islamic religiosity as the independent variable and resilience as the dependent variable. The concept of religiosity referred to in this study is Islamic religiosity. In Islam, practicing the religion must be comprehensive (kaffah), leading Muslims to apply Islamic values in their behavior, thoughts, and attitudes in all aspects of life (Mahiroh, 2015). Islamic religiosity is manifested in Muslim parents (the study's subjects) through their knowledge, beliefs, practices, and internalization of Islam in every aspect of life. The Islamic religiosity scale is considered more suitable for measuring Muslim parents' religiosity compared to the Glock and Stark religiosity scale (Ancok & Suroso, 2011)

The Islamic religiosity scale used in this research was developed by Raden Rachmy Diana and consists of 25 items. This scale is based on five dimensions of religiosity: belief, worship, internalization, knowledge, and experience. Meanwhile, the resilience scale in this study is a modified version of the Connor-Davidson Resilience Scale (CD-RISC), developed by Connor & Davidson (2003) It measures resilience based on aspects such as personal competence, high standards, perseverance, trust in one's instincts, tolerance of negative effects, the ability to withstand stress, positive acceptance of change, good relationships with others, self-control, and spiritual influence.

The population of this study consists of Muslim parents at the Special Education School (SLB) in Purwokerto, Central Java, Indonesia. This school serves children with hearing impairments, ranging from elementary to high school levels. The population consists of 102 parents. The sampling technique used is the saturated sample method. According to Sugiyono (2016a), the saturated or total sampling method is a technique in which the entire population is used as the sample. The sample in this study includes Muslim parents of hearing-impaired children at SLB Purwokerto, Central Java, Indonesia. The reason for using the entire population is to represent the population fully, as it is recommended to use the whole population as the sample when it is fewer than 100. Therefore, this study uses the entire population as the sample.

The data collection technique was conducted using a questionnaire. A questionnaire is a data collection tool where respondents are given a set of written questions or statements to answer (Sugiyono, 2016b). The questionnaire used in this study is closed-ended, where subjects select from predefined answer options provided by the researcher. The questionnaire employs a Likert scale with five response options: Strongly Agree (SS), Agree (S), Neutral (N), Disagree (TS), and Strongly Disagree (STS).

## **Result and Discussion**

The data analysis in this study used simple linear regression. The regression test results showed a significance level of 0.168, ( $p > 0.05$ ), which means the hypothesis was rejected. This indicates that religiosity does not play a role in the resilience of Muslim parents with hearing-impaired children. This finding contrasts with the hypothesis proposed at the beginning of the study, which suggested that Islamic religiosity plays a role in the resilience of Muslim parents with hearing-impaired children. The hypothesis was based on the assumption that Islamic religiosity contributes to resilience, supported by previous findings.

In prior research, it was stated that religiosity plays a role in resilience (Affandi & Mubarak, 2022). This is because individuals with high religiosity tend to have better coping strategies for dealing with problems and life's challenges, enabling them to recover from setbacks. The difference between this study's findings and previous research is believed to be due to differences in the subjects' conditions. The previous study involved students from Tahfidz boarding schools, while this study involved Muslim parents with hearing-impaired children.

There is also previous research indicating that religiosity does not play a role in resilience. Resilience is a process of interaction between individual factors and environmental factors. Individual factors help prevent self-damage and promote positive self-development, while environmental factors protect the individual and reduce the burden of life's difficulties (Prasetyo, 2016).

Another factor that may influence resilience, apart from the independent variable studied, is social support, self-esteem, or problem-solving abilities. These factors are hypothesized to play a more significant role in resilience, based on the three aspects outlined by Grotberg (2003) related to developing resilience. The first aspect of developing resilience is external support, which may come in the form of social support from family, friends, or partners. This has been demonstrated in previous studies, which showed that social support plays a role in resilience (Laksana & Virlia, 2019, Setiawan & Pratitis, 2016, Zahro, 2021).

The paragraph is mostly well-constructed, but a few small improvements can enhance clarity and flow. Here's a slightly revised version:

The second aspect that can enhance resilience is inner strength, one of which is self-esteem. According to Ghufron (2016), self-esteem is related to a person's ability to assess themselves based on their relationships with others. When a person's self-esteem is high, their relationships with others are also positive, enabling them to better adapt, even in pressure-filled situations (Supriyati, 2023). In fact, Supriyati (2023) also explains that self-esteem plays a larger role in resilience than social support.

The third and final aspect related to developing resilience is personal ability, which includes problem-solving skills and the capacity to handle difficult situations. This can be linked to the research variable of self-efficacy. According to Sulastri & Jufri (2021), individuals with high self-efficacy are characterized by confidence in their own abilities and view obstacles or problems as challenges. In previous research, self-efficacy has been proven to play a role in resilience (Saptariaji, 2021)

## **Conclusions**

Based on the research results, it can be concluded that Islamic religiosity does not play a role in the resilience of Muslim parents with hearing-impaired children. Another factor that could impact resilience, aside from the independent variable examined, is the presence of social support, self-esteem, or problem-solving skills.

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