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Family Resilience: Preventive Solution of Javanese Youth Klithih Behavior

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Abstract

In the past seven years, the people of Yogyakarta have been confronted with the rampant of brutal behavior of adolescent social behavior, and have led to criminal acts, known as *klithih*. It is necessary to research about how the resilience of Yogyakarta families in conducting preventive solutions to *klithih* behavior. Most family resilience study is related to the behavior solution of *klithih* focusing on the role of parents in parent's perspective. This study aims to explore family resilience in *klithih* behavioral preventive efforts in the perspective of adolescents with the Interpretative Phenomenological Analysis (IPA) method on three male middle teens aged 16-17 years, living in urban areas with biological parents, Muslims, and having good behavior both in school and the society. Thematic analysis of the data showed that the participants are personally able to suppress the emergence of *klithih* because of the strong establishment in religious values, the existence of two-way communication, behavioral control, and continuous self-esteem that characterize adolescents not to act *klithih*.

Keywords

Family Resilience, Klithih Behavioral Preventive, Javanese, Interpretative Phenomenological Analysis (IPA)

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Family Resilience: Preventive Solution of Javanese Youth *Klithih* Behavior

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In the past seven years, the people of Yogyakarta have been confronted with the rampant of brutal behavior of adolescent social behavior, and have led to criminal acts, known as klithih. It is necessary to research about how the resilience of Yogyakarta families in conducting preventive solutions to klithih behavior. Most family resilience study is related to the behavior solution of klithih focusing on the role of parents in parent's perspective. This study aims to explore family resilience in klithih behavioral preventive efforts in the perspective of adolescents with the Interpretative Phenomenological Analysis (IPA) method on three male middle teens aged 16-17 years, living in urban areas with biological parents, Muslims, and having good behavior both in school and the society. Thematic analysis of the data showed that the participants are personally able to suppress the emergence of klithih because of the strong establishment in religious values, the existence of two-way communication, behavioral control, and continuous self-esteem that characterize adolescents not to act klithih. Keywords: Family Resilience, Klithih Behavioral Preventive, Javanese, Interpretative Phenomenological Analysis (IPA)

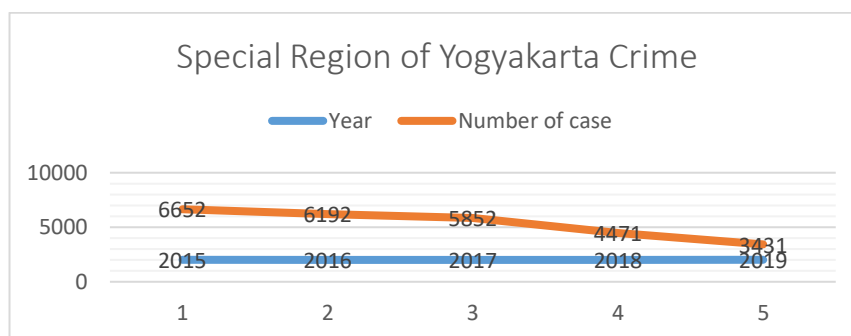
Preliminary

Yogyakarta is a part of Indonesia, which is known as the City of Student and the Cultural City (the Javanese culture). The people of Yogyakarta are identical as a Javanese community, where a culture containing elements of character in acting, customs, manners, rules of association (ethics), literature, art, beauty (aesthetics), mysticism, divinity, philosophy and anything that belongs to the elements of culture in general lies there (Endraswara, 2005). There are two rules of social pattern that need to be understood and implemented together in the social life of the Javanese community. The first rule is that humans must be able to process all situations wisely so as not to cause conflict, which is called the principle of harmony. The second rule is that every human being needs to have respect for others, called the principle of respect (Magnis-Suseno, 1984, p. 38). Ideally, these principles can regulate the order of life in the community, especially the social arrangements of the youth. However, the fact is that in the past seven years, the people of Yogyakarta have been confronted with the rampant of brutal behavior of adolescent social behavior, and have led to criminal acts, known as *klithih*.

Klithih is a typical term renowned in Yogyakarta that is related to the deviation of adolescent behavior. The *klithih* phenomenon originates from a friendship association of adolescents, which then develops into a group of teenage gangs who behave defiantly. These behaviors include the behavior of adolescents who commit violence using sharp weapons against any passers on the road without a reason, theft, and destruction of public or private

facilities and tend to terrorize the public (Ahnaf & Salim, 2017). Such behavior is classified as antisocial behavior (Crocetti et al., 2016), and it is a part of juvenile-delinquency cases (Simmons, Steinberg, Frick & Cauffman, 2018).

The cases of juvenile delinquency in Yogyakarta have decreased from time to time. The following chart shows the criminality data in the Special Region of Yogyakarta (Daerah Istimewa Yogyakarta) from 2015-2019:



Source: Republic of Indonesia's National Police DIY

Throughout 2018 there were 59 cases of *klithih*, which were handled by the DIY Regional Police, of which resulted in death, severe or minor injuries (Wibowo & Ma'ruf, 2019). Deviant behavior was identified as a part in the process of forming adolescent self-identity (Hasanah, Zamroni, Dardiri, & Supardi, 2019). In the process of seeking self-identity, a teenager is often in a state of confusion, frustration, worry or destructive action, conflict, stressful behavior, and tension (Hashmi, 2013; Hurlock, 2008). This *klithih* issue occurred due to the fragility of the teenagers who are less able to welcome the changing lives that continue to roll and not be able to dam the rotation (Mulasari, Suksesi, & Sulistyawati, 2017).

The community considered *klithih* as an unsettling act of social deviation (Efren Nova, 2017; Kartika, 2017) that has become a complex problem, in which has not yet been resolved (Efren Nova, 2017). Some researchers showed that juvenile-delinquency related to student gangs and externalization actions were closely related to troubled families (Bongers, Koot, Van Der Ende, & Verhulst, 2004), namely, low parental monitoring (Low, Tan, Nainee, Viapude, & Kailsan, 2018), family conflict (Cassé, Finkenauer, Oosterman, Van der Geest, & Schuengel, 2015), family poverty and mental health (Markson, Lamb, & Lösel, 2015), also the low capacity of the family to solve the juvenile-delinquency problems (Simons, Mulder et al., 2017; Simons et al., 2016; Simons, Van der Vaart et al., 2017). Empirical data shows that there are many cases of *klithih* that arose because of the absence of family resilience, because of parents making a distant relationship with the children (Wibowo & Ma'ruf, 2019). Another fact shows that in 2017 (January to March) there were 22 cases of *klithih* involving 43 perpetrators, esteemed to be from the fragile family fortifications due to parental divorce. The results of the study reinforced the opinion that *klithih* behavior is the effect of low family resilience.

Family resilience or family strength is associated with the ability of a family to manage problems they are facing, based on the resources they have to suffice their needs (Sunarti, 2010). Family resilience comes from strong family resources such as innate intelligence, knowledge from education, emotional health, adaptability, family organization, social support, access to medical services, school, and government policies (Lin, et.al., 2016). The function of family resilience is a tool to measure the level of success of roles, purposes, tasks, and responsibilities in the family in realizing the welfare of its members. The resilience of individuals in the family contributes to family resilience in facing life's challenges and difficulties (Mawarpury & Faisal, 2017).

There are three components of family resilience namely physical, social, and psychological resilience (Sunarti, 2010). Physical resilience is the fulfillment of clothing, housing, education, and health needs. Social resilience is the fulfillment of family-needs oriented to religious values, effective communication in the family, and commitment in the role, cooperation, togetherness, and synergy in solving problems in the family. Psychological resilience is a condition where the family can solve non-physical problems, control emotions positively, and positive self-concept.

Holding religious values in educating and guiding children in the family are the main fortress to ward off *klithih* behavior, as stated by Ismail and Nik Suryani (2012) that religion and faith play an essential role in the prevention and settlement of *klithih* or aggressive acts. Internalized religious values in the family become the soul that drives behavior to goodness (Naily Rahma, 2017) and in adolescents, it will shape their identity based on the values they believe in (Furrow, King, & White, 2004). All of the results of these studies are elaborated on the perspective of parents, whereas parents and adolescents tend to have a different point of views. As a result, the government and the people of Yogyakarta have difficulty in finding the right and appropriate solution corresponding to the views of adolescents to overcome *klithih* to avoid becoming more widespread. Those three mentioned studies discussed about parental perception of family support in the perception of parents. Therefore, a study of family resilience that can counteract the emergence of *klithih* from the perspective of adolescents is needed.

Research on family resilience in the perception of the child has not yet been done. The reality is, the ideality of children's quality to not get involved in *klithih* is not something that the parents want, but the children who are the subject of the perpetrator. Therefore, the conscience of children needs to be explored more deeply to see that the reality of strong family resilience contributes to the prevention of adolescent's *klithih* behavior.

Research Objectives

This study aims to explore the experience of adolescents in applying understanding of family resilience to control themselves in order to not getting involved in *klithih*.

Research Question

This research question is how are adolescents' experiences in applying the understanding of the family resilience to control them to not getting involved in the *klithih* behavior?

Role of Researchers

In this research, we act as researchers that serve the information about family resilience as the preventive effort to *klithih* behavior in Yogyakarta as we are academics as well as researchers having academic responsibilities to help providing information about the problems faced by the community and the people. We are lecturers and researchers of Islamic State University (UIN) Sunan Kalijaga Yogyakarta and State University of Yogyakarta (UNY) who concentrate to the researches focusing on psycho-sociology and education.

Research Design

We designed this research using a qualitative research paradigm (Crotty, 2003), a research paradigm to find the derivation of culture and historical interpretation from social life. We attempted to explore the in-depth information and data from the research participants – as

they are the first person experiencing the phenomenon based on their perspectives. Therefore, we considered that Interpretative Phenomenological Analysis (IPA) by Langdrige (2007) is the suitable methodology in this study. IPA makes it possible to conduct in-depth exploration through the experiences of adolescents in receiving education from their parents, which describes whether a family has a strong resilience or not – so that they are not involved in the *klithih* behavior.

The consideration to choose this approach is to investigate how someone comprehends his social and private experiences (Smith, Flowers, & Larkin, 2009), in this context, the adolescent. The experiences delivered by the adolescents (Lieblich, Tuval-Mahiach, & Zilber, 1998) contain the essence of general characters, process, or facts, which resulted to the understanding that later being delivered in a narration format. The narration is originated from the adolescents who become the participants describing their life experiences with their parents, which then became the foundation in performing psychosocial adjustment in the society, family, and school. Semi-structured interviews are also applied to guide, so that the data will stay focused on the research objectives.

Participant

The number of participants in this study is limited to three adolescents, using *purposive sampling* technique. The criteria for participants are (1) middle teenaged males of 16-17 years old, (2) living in the urban city of Yogyakarta with their biological parents, (3) Muslim, and (4) well behave both in school and society which tend to be vulnerable to the situation because their same-aged friends tend to behave *klithih*. The determination of participants refers to the explanation of Langdrige (2007, p. 79) that in phenomenological utilized the IPA method; the number of participants is not necessarily in a large quantity, which is sufficient to include 3-7 participants.

The election of these three participants was started by interviewing the school principal and the school consular, which then the data being crosschecked or reviewed with the school's documented data. Of the seven candidates who met the four criteria as explained in the previous paragraph, there were three participants who fulfilled the accessibility and were ready to share their information about their life experiences in the condition of family resilience that made them not to be involved in *klithih*, even though they are in the middle of environment where their same-aged friends acting *klithih*.

Data Retrieval

The data retrieval was conducted by doing individual in-depth interviews. The narration gathered from intensive in-depth interview results in better adequate level of data than a short and shallow interview (Josselson & Lieblich, 2003). The experiences explored through in-depth interview that will generate the data needed (Lieblich, Tuval-Mahiach, & Zilber, 1998); while the three participants were consistently being explored with narrative methodology (Creswell, 2013; Josselson & Lieblich, 2003) that was repeatedly conducted – if there is any further data needs to be collected.

Data Recollection

Researchers conducted individual in-depth semi-structural interviews with the three participants to get the data compatible with the research objectives. The semi-structural interview guidelines in narrative research become a tool to listen and do not literally lead the process of interviews (Josselson & Lieblich, 2003). Narrative research depends on the story

told by the participants, therefore, listening to it is more vital than leading the interviews. This process makes the participants to be able to tell their story naturally without feeling nervous by the pressure from the researchers' questions.

The interviews are in comfortable and quiet places, following the participants' preferences with the maximum amount of time of 30 minutes in each interview session. Genders become a consideration to determine the interviewer, the boys with the male interviewer and vice versa. The interviews were recorded and transcribed digitally, but still, featuring the conveniently and the confidentiality of the outcome of the interviews.

The semi-structured interview questions are as follows:

1. Please tell how your parents educate you about religion, when it was started, and in what methods did they use to teach you?
2. When or what time do you get scolded by your parents? How do they scold you?
3. Tell me any impressive experiences when you got praised and or when you got scolded by your parents?
4. How is your parents' attitude when you have an occupation or business in the night and you had to go?
5. What do your parents do when you go home late from school or are just hanging around? How do they feel about that?
6. What do you feel when you made mistakes or when something goes wrong mainly when associating with your friends? How do you feel when you do something wrong on it?

Besides the in-depth interviews, the researchers also conduct observations in this study. The school consular helped with the observations at school and the parents reported to the school consular about the participants. The observations conducted to look at how are the adolescents' attitude and behavior when associating with their same-aged friends. The observations were to see the implication from the resilience esteemed by parents in their minds, the attitude and behavior at school, at home, and in the society.

Data Analysis

There are some steps in the process of data analysis in this study, 1) analysis involving the interviews data transcript and 2) in-depth analysis of each individual's transcript data followed by intra-status analysis (Smith, Flowers & Larkin, 2009). The data transcript from the interviews is carefully read line by line to find the essence of every narration (Chenail, 2012) by numbering every line of it. The transcript data analysis approach uses model categories (Lieblich et al., 1998), namely (1) Choosing the relevant texts from the interviews; (2) Developing the meaningful categories; (3) Sorting the materials into categories; (4) Making a conclusion out of the result. Categorizing the content of the transcripts produced a more in-depth analysis in every obtained theme (Lieblich et al., 1998). Synthesis categorization of the content results in in-depth and comprehensive analysis data as well as the emotional features and language can be observed as a crosscheck material for the data and the cases.

Accuracy

The objectivity in conducting a qualitative research is essential to maintain (Creswell, 2013), because often that the subjectivity of the researchers is being involved in the research and it destroys the validity of the data. The objectivity of researchers also needs to be maintained through accuracy (Jones, 2007), so that the position of the researchers can be under

control in every step and process of the research. This effort to maintain is accomplished by crosschecking the obtained data collected from the interviews with the school consular in cooperation with our university students who are being in practical works at the school. They observed the subject much more intensely when they were at school or when they were in outside school activities.

The researchers realized that maternal or parental feelings sometimes distorted the interviews; however, the use of interviews guidelines was able to get it done without involving those feelings. The researchers also applied self-reflection on the profession of first author as a lecturer in a subject area of Family Psychology and the second author who is struggling with education development. Initiated from some writings of the first author about family and the second author about education, researchers started to develop a study on the relation of family in education development. Reflecting that continuity is vital in increasing the credibility of qualitative research, so as researchers we are able to reconsider how our own vision and passion are in the research (Streubert & Carpenter, 2011) on its every steps and process.

Ethical Review

This study was permitted by the school and approved by Universitas Islam Negeri Sunan Kalijaga Yogyakarta along with Universitas Negeri Yogyakarta. The agreement with the participants also enacted, to put their initials in the research if necessary. As gratitude, at the end of the interviews, the researchers give a memento in the form of souvenir.

Results and Discussion

Research Result

The main question of this research is about the experience of adolescents in applying understanding of family resilience in the form of instilling the values of parents to control themselves so that they are not involved in *klithih* even though they are in an area and environment that is vulnerable to *klithih*. Based on the analysis of the participants' interview transcripts, there are three main themes that they consider to be the basis of forming family resilience that is able to prevent *klithih* behavior from arising. The themes that emerged from the interview transcripts of the participants are: they pay attention to my moral development and behavior, they listen to me, and my potential is appreciated.

Theme 1: They pay attention to my moral development and behavior

The first theme to be the participants' attention was the parenting that they experienced, in which they could form resilience towards any clash temptation is due to the presence of their parents' attention in shaping their behavior based on moral values. This is the evidence in some explicit statements of the participants. All respondents stated that in their families, the moral of each family member was built based on the religious values they adhere, also based on the social values of the surrounding community. These values were instilled by their parents since childhood, starting from verbal and exemplary recognition. Following is a participant's statement 1 (P1) about what happened in their family in the process of building moral religion:

Since I was a child, I am a Muslim, because my parents taught me to be a Muslim. In the past, when I wasn't in elementary school, my mother always took me to the TPA (Al-Quran Education School). My mother is not good at

reciting (Al-Quran), but she always says that I have to be good in reciting so that I can teach her. (P1, lines 22-25)

The above passage implies that for P1, he was taught by his parents to be a Muslim since he was a child. His mother was willing to take him to learn reciting the Koran at Islamic education institution just before he was in elementary school. Even though his mother is not good in reciting the Koran, it is hoped that he can recite well in order to teach his mother.

In the next discussion, P1 also stated:

My father always diligently goes to the mosque, also he always reads the Quran every dawn. But at *Maghrib* – a Muslim praying time in the evening, at dusk – is rather rare to go, because he sometimes comes home late at night. However, my father often orders, that I'm a man, so I should go to the mosque at *Maghrib*, even if he isn't home. That's why I always try to do what he said so. (P1, lines 28-30)

P1 also revealed that his father often went to the mosque and was diligent in reading the Koran after the *Fajr* prayer (Muslim praying time in the morning, at dawn). Thus P1 carried out his father's message to go to the mosque for the *maghrib* prayer, even though his father was not at home with him. In another section, P1 described the conversation with his parents as follows: "Sometimes I ask why do Muslims have to go to the mosque? Why do I have to recite? My father always says that learning to read the Koran is not just reading, but needs to know its meaning because in the Koran all things have been discussed clearly, especially regarding good and bad, *halal* and *haram*, and about affection for others" (P1, lines 45-48).

Other respondents also stated the same thing, that he was introduced to religion from childhood. Even until their adolescence, they are still controlled by parents about their religious behavior:

If I am busy playing cellphones, then the call to prayer reverberates, surely my mother will scold immediately ... *Kakak* (brother)... aren't you hearing? What sound is that? *Hehe*... listen to mom called me with a shrill, I automatically ran to get a *wudhu*. (P2, lines 25-27)

P3 stated that his mother always reminds him that he must always protect himself from any inappropriate relationships,

My mother is never bored to remind me at all times, especially during meals, that I should remember, I must take care of myself. I shouldn't do weird things, to always remember to God, yeah... Because of that I always think carefully before doing things.

The respondents stated that their family resilience also formed because their parents continued to conduct behavioral control. Behavioral control by parents tends to keep their children behaving in accordance with community norms, especially about relationships. Finally, the control of behavior becomes part of the process of moral formation for adolescents. The following is the P1 statement, which shows that behavior control is a form of resilience that the family has. "Even though I have grown up, my father, in particular, is still controlling me where to go. If I am late to go home, definitely I'll be called and asked where I go." (P3, lines 59-63).

P2 also stated the same thing as P3, that he still gained behavioral control from his parents. Behavior control carried out by P2 parents is sometimes a verbal warning or just a gesture with body language. They have never been punished physically.

Theme 2: They listen to me

The second theme that came to the attention of the participants was the willingness of parents to give time for teens to express what they wanted. The respondents stated that one of the things that made him not involved in deviant activities even though he lived in the middle of the city was because he felt that he has already feeling fulfilled by being heard very well by the parents. The closeness of the relationship between adolescents and the parents has opened up opportunities for feelings in adolescents that they are being listened to.

Sometimes I get into trouble at school, sometimes with friends. Luckily my mother is a good listener. Every time I tell a story, she always listens to me, without criticizing... I feel happy when what's in my heart is being heard. (P3, lines 52-53)

The same thing was expressed by P2, that what makes him feeling happy and does not want to be involved in teenage deviant activities is because he feels enough to be heard by his parents:

At home, we usually gather to eat, especially for the morning breakfast and during dinner time. At dinner, we always talk to each other and tell each other's story... in the point of when someone has a crush also is also shared... (P2, lines 73-74)

Theme 3: Parents support me

The third theme that concerns teenagers is the support they feel from parents to express themselves. That is interpreted as something important so that teens do not fall into negative things such as *klithih*. The respondents felt that the attitudes and behavior of their parents in supporting the growth of the natural potential of adolescents is one form of their family's resilience. The following is a statement from one of the respondents regarding this matter:

My father and mother never forced me to be what I am going to be, I was given the freedom to develop, the important thing was I had to tell the reason for deciding to join one of the types of tutoring, for the example. Or when I say I want to go to college, even though my parents don't have enough income, my parents still support me anyway. My parent, especially my father, always says that the important thing is to try to find a way. Therefore, I have more responsibility to always trying to be the best.

Discussion

Family resilience requires a process of internalization and continuity throughout the life span of humans (Lietz, Julien-Chinn, Geiger, & Hayes Piel, 2016; Marcellus, 2010). Based on the textual description of adolescent experiences regarding family resilience in warding off *klithih*, the essence of adolescent's experience about family resilience can be identified as a preventive step to counter the emergence of *klithih*. The main one is the ideological resilience

that begins with moral growth as a teenagers' foundation, and psychological resilience that begins with a sense of respect towards their potential by their parents.

Moral development as the foundation for adolescents

Family is the first place that is very important in growing adolescents' morality (Grusec, 2011). This initial planting underlies the personality traits of children not to be involved in *klithih* behavior. The exposure of three subjects showed that the moral foundation that was instilled by parents made them stay away from *klithih*. This moral foundation shows the strength of family resilience in the aspects of ideology that are applied in everyday life by adolescents.

The strong resilience of family ideology in the context of moral-religion is internalized through positive emotional relationships with children and through the process of planting virtue values in the family (Dermawan, Sunarti, & Herawati, 2018). The internalization process obtained by adolescents from their childhood made them able to develop a moral sense between right and wrong. Shame and guilt are embedded within them (Hardy, Padilla-Walker, & Carlo, 2008; Padilla-Walker & Carlo, 2007; White & Matawie, 2004), and one of them is shame and guilt for *klithih* behavior.

Family ideology resilience becomes the foundation of adolescents to socialize with their peers. By building new emotional relationships with peer group members out of their family, teenagers will be able to identify their friends. Through social interactions that occur within peer groups, the norms and values of other members of groups will have a significant influence on the morality of adolescents (Byungbae, Pratt, & Wallace, 2013; Rebellon, Piquero, Piquero, & Tibbetts, 2010).

The interest in peer groups in adolescence increases (Turner & West, 2013), but tends to associate with those who have the same norms and values (Solomon & Knafo, 2007). Some studies showed that the quality of good friendship has a positive effect on moral reasoning (Malti & Buchmann, 2010). For adolescents who are firm in their ideological resilience obtained from home rooted in character, even though the outside environment where they hang out gives space and vast opportunities to behave *klithih* but controlled by the growing of religious morals introduced by the parents. It shows that the resilience of family ideology also has implications for the social resilience of adolescents.

Parental monitoring of adolescents has an important role (Svensson, Pauwels, Weerman, & Bruinsma, 2016), because parent-child socialization takes place in it (Malti & Krettenauer, 2012), which has implications for the formation of deep emotional bonds between parents and children. Religious moral values such as shame and guilt are embedded in adolescents and become a preventive step for *klithih*, or Svensson et al. (2016) said that to be criminal anticipation or live protection (Cotton, Zebrachi, Rosenthal, Tsevat, & Drotar, 2006). Positive emotional relationships between adolescents who positioned themselves as children and parents create adequate controls to not involve in *klithih*. Parental control with positive emotional is substantial based on reasons and explanations towards adolescents (Svensson, Pauwels, Weerman, & Bruinsma, 2016).

To build ideological resilience, adolescents need guidance from their parents. In the period of identity diffusion, adolescents need the help of adults to make choices about the values that will become their identity. In this case, teenagers consider their parents to be able to guide these values. The guidance is useful to foster the ability to make decisions and resolve problems encountered. According to Kannammal (2014), direction and guidance are needed wherever there are problems. The importance of guidance is primarily to foster self-understanding and self-direction skills, guidelines for understanding strengths, limitations, and other resources. This occurrence is in line with the opinion of Dewantara (1997) that education

is guidance, not demand. The purpose of education is to guide all the natural forces that are in the children so that they, as human beings and as members of the community can achieve the highest safety and happiness. In other words, successful education is capable of producing psychological endurance that has healthy personality behaviors.

In the context of Javanese culture, healthy personality behaviors interpreted into life with *sepuh* (ripe/mature), *wutuh* (intact), and *tanggung* (resilience). These personalities become a character and are formed in family life. *Sepuh* personality is implemented with the intention of *niat ingsun nebar gondo arum* (always spreading goodness) to anyone. *Wutuh* personality is a character that is able to carry out life as a whole, covers ugliness with kindness, always *andhap ashar* (manners) and *alus* (elegant/empathic). *Tanggung* personality is a character of being able to live a life with joy amid a test and suffering experienced (capable of organizing and arrange life events of *dadi tumetese kanugrahan* (being a gift of God; Casmini, 2016).

Adolescents feel happy of being heard by their parents

The participants expressed a positive response to parents who want to communicate in two directions with them. Parent-adolescent communication openness is needed so that teens avoid risky behavior and wrong psychosocial adjustments (Xiao, Li, & Stanton, 2011), forming adolescent relationship quality with various settings (Chow, Hart, Ellis, & Tan, 2017; Oldmeadow, Quinn, & Kowert, 2013) and children will be able to receive well what is conveyed by parents (Donovan, Thompson, LeFebvre, & Tollison, 2016). This openness can minimize conflicts that tend to arise due to the transition of teenagers' interest to interact more with peers (Turner & West, 2013).

Teenagers still need parental attachment, even though teenagers want to be free and independent (Pathak, 2012). Parent-child attachment occurs in the form of listening, understanding, providing assistance or guidance, trusting or loving behavior that can foster mutual trust between the two (Rice & Dolgin, 2002). The form of attachment, which is based on security, has positive implications for cognitive, social (self-identity) development, and children's behavior (Flaherty & Sadler, 2010). This aspect strengthens the resilience of the family that cannot be measured only by economic resilience, but psychological and social resilience that requires teenagers not to get trapped in *klithih* behavior.

Moitra & Mukherjee (2012) suggested that healthy communication indicates a better relationship between parents and adolescents so that it can function as a protective factor for children in dealing with depression, anxiety, and involvement with juvenile delinquency activities. Parents, who understand their teenage children, open a space for them to have openness to the changes that occur to them. Self-disclosure is the behavior of sharing one's feelings and information with other people (Sears, Freedman, & Pepuu, 1985). Starting from family communication and problem-solving, all family members will be able to convey information, feelings, facts clearly, and openly acknowledge problems and make solutions (Sajidina, Nursalam, Martinic, & Rahmawati, 2015; Li, Zhao, Zhang, Lou, & Cao, 2016).

Some parents are too busy, so they rarely communicate effectively. Parents do not have time to listen and pay attention to their children (Tokić, & Pećnik, 2010). These events imply that children feel they are not getting enough attention and expected love and supervision from parents so that children have too much freedom without control and seek love and attention from others, especially peers or the opposite sex (Bao, Haas, & Tao, 2016).

Conclusion

The family resilience study that has implications for anticipating *klithih* behavior is passed through the process of adaptation and understanding of family members who are

continually forming guilt and shame characters. The resilience of Javanese adolescents in distancing themselves from *klithih*'s behavior is an effect of parenting that embodies the values in everyday life carried out by their people. Parents' attention to moral and behavioral development, parents' willingness to listen to teenagers, as well as the support given by parents are factors in the emergence of adolescent resilience to behavioral behavior. This finding shows empirical support in several previous studies (Lietz et al., 2016; Marcellus, 2010), which found that family resilience is not only a result but is a process and continues to process. In the process, adolescents view that it is not family economic resilience that has a preventive effect on anticipation of *klithih* behavior, but the ability of parents in religious morality that is continually processing. Families with the cultivation of religious morality accompanied by proper communication, the willingness of parents to understand children are able to form a character of shame and guilt for deviant behavior or *klithih*.

Recommendation for Future Research

The research about family resilience in Indonesia is too substantializing in the aspect of family resilience and in the significance of materiality. This research presents the other side of family resilience that is essential for the adolescents' character reinforcement not to get influenced in any deviant behavior or renowned as *klithih* in Yogyakarta. The finding of the research gives a new insight that the children's experiences in the process of family education received by the children are significantly impacted by immaterial resilience of the families. The finding in this research encourages and arises a new academic question on how the education or the instilment of parents are still effective to adolescents even if they are in the situation and condition where it is vulnerable to *klithih* behavior. Adolescents will keep on struggling in the process of life either in happy or sad conditions, good or bad situations, relaxed or in pressure that will make them lose their stability of life. Reinforcements in the form of psychological treatment as psychological well-being and psychological resilience are necessary to maintain the stability of what children already obtained from their parents. The expectation is the character of adolescents will be reinforced intrinsically and extrinsically. The incoming research is expected to be able to develop a model treatment through experimental research that specifies in producing the model treatment for adolescents who are in the vulnerable environment of *klithih*.

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