

## Component Resilience in Family Harmony in Omben Village

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### ABSTRACT

The resilience of Islamic boarding school cooperatives in the economic order of society and students has been established for a long time. So that in Law 52 of 2009 concerning population development and establishing a definition of family resilience and prosperity as a family that has tenacity and toughness and contains material physical properties to live independently in achieving inner and outer happiness and economic resilience. This research method is qualitative. Meanwhile, this research was written using empirical legal research, which started as a primary based on field data from the community, through a process of observation and interviews. So this research is based on society and Islamic boarding schools, namely in the form of the Nahdlatul Thullab Islamic boarding school cooperative, in which there is a big contribution not only for students but for family resilience in the economy. Therefore, the results of research on component resilience in family harmony cannot be separated from the form Compontren's contribution to society and the factors and benefits and social aspects felt by the community and the students are found. So it is not surprising that the existence of components can help the economy of every community. Apart from that, there are also factors that with the existence of components, it can open up job vacancies for people so that they can also be helped economically and work together with their partners, so it is not surprising, if there are several aspects and several advantages that can be found in the community, it becomes more economical and be more grateful for what you have. So as to create family harmony and household resilience that is always happy physically and mentally.

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### INTRODUCTION

In the resilience of the pondok cooperative in the economic order of society and students has been formed since ancient times. So that in law 52 of 2009 concerning population development and building a definition of family resilience and welfare as a family that has tenacity and toughness and contains physical material in order to live independently in achieving physical and spiritual happiness and economic resilience. So it is not surprising that cooperatives are a business development carried out by a concrete effort to prove that cooperatives as business entities can be accepted and applied by all levels of society. Therefore, cooperatives, in addition to penetrating formal institutions, cooperatives are also in demand by non-formal educational institutions such as Islamic boarding schools.

In addition, the existence of Islamic boarding school cooperatives is to provide practical contributions to Islamic boarding schools as non-formal educational institutions. While in cooperatives in Indonesia itself, it is carried out as a family principle, in accordance with article 1 paragraph 1 of the law on cooperatives no. 25 of 1992, the Republic of Indonesia institution in 1992 no. 116. In its development, the types and models of establishment and business fields of cooperatives are increasingly varied. It is not surprising that one of the latest models is the establishment of cooperatives in Islamic boarding schools known as (kompontren).

One of the components formed is the Nahdlatut Thullab component located in Omben village. Viewed from the perspective of Islamic community development, this component is included in the components in general that have activities that contain elements of mutual assistance which are included in muamalat in Islam. So in this case, the pondok cooperative is very important in family life in Omben village, to help meet the family's daily needs.

Therefore, the cooperative in the Nahdlatut Thullab Islamic boarding school is a cooperative that is very much needed in the midst of society and students, because as a forum to regulate the balance of an economic system to achieve welfare and harmony in society. With there being many ways how components affect the community's economy. So this study, to clarify the purpose of components as a contribution to household resilience, by looking at several facts and social communities and the benefits generated in the household, and there are aspects of resilience in the household, the form of contribution of Islamic boarding schools to the family resilience economy.

## **METHODOLOGY**

The research method is qualitative. While this research is written with empirical legal research, which is based on primary data from the community, through the process of observation and interviews. So that this research is in the community and Islamic boarding schools, namely the Nahdlatut Thullab Islamic boarding school cooperative, in which there is a great contribution not only for students but for family resilience in the economy. Then in this study, to resolve issues about Islamic economic law. So it is necessary to have research sources which are then called primary or secondary legal materials. Primary legal materials are authoritative legal materials. As for secondary legal materials, interviews are conducted with selected parties according to the materials to be explored. In addition, other secondary materials as supporting data are books, journals and articles, and theses.

In this study, the researcher acts as the main instrument or Key instrument and in obtaining data validity according to needs. The researcher chose several people with the status of a community in Omben village who rely on the Islamic boarding school as a means of solution for household harmony and welfare, as well as a component guard who makes the Islamic boarding school as an additional income for the economy in his household to remain harmonious and the third is a component owner who from the Islamic boarding school can provide resilience to his family and to the students.

## **RESULTS AND DISCUSSION**

### **Definition of Cooperative**

In terms of language, Cooperatives come from the English word co-operation (co means together and operation means business), cooperative means joint business, for example Village Unit Cooperatives (KUD) means joint business of the community in one village area, employee cooperatives mean joint business of employees. There are also those who state that cooperatives come from the Latin Cum (which means with) and operatio (which means work). From these two words, cooperatives can be interpreted as working with other people. Cooperatives are a form of company established by certain people, to carry out certain activities, based on certain provisions and objectives.

In terms, there are several definitions of cooperatives with various wordings although the essence is the same. As stated by the UN's International Labor Organization, a cooperative is an association of people, usually with limited abilities, who through a form of democratically controlled corporate organization, each make an equal contribution to the capital needed and are willing to bear the risk and receive rewards in accordance with the efforts they make.

According to Arifin Chaniago, a cooperative is an association consisting of people or legal entities which gives members the freedom to enter and leave by working together in a family manner to carry out business to provide the physical welfare of its members. Mohammad Hatta stated that cooperatives were founded as associations of weak people to defend their living needs, to achieve their living needs at the lowest possible cost, that is what is aimed at cooperatives, prioritizing mutual needs, not profit. According to Munker, cooperatives are mutual aid organizations that carry out business as a group based on the concept of mutual assistance.

According to Law Number 12 of 1967 Article 3 on the Principles of Cooperatives, Indonesian cooperatives are people's economic organizations with a social character, consisting of people and cooperative law which is an economic structure as a joint venture based on family. In Law No. 25/1992 Article 1 paragraph 1 concerning cooperatives, it is explained that cooperatives are business entities whose members are individuals or cooperative legal entities, by basing their activities on cooperative principles as well as people's economic movements, which are based on the principle of family.

Ali Hasan and Masjfuk Zuhdi define cooperatives as an association or organization whose members are individuals or legal entities who work together consciously to improve the welfare of members on a voluntary basis as a family. Some scholars call cooperatives sirkah (mutual assistance associations), namely a cooperation agreement between two or more people, one party provides business capital, while the other

party carries out business on the basis of profit elements of mudhorabah because one party has capital and the other party carries out business on the basis of the capital.

### Objectives, Functions and Basis of Cooperatives

#### 1. Cooperative Objectives

In cooperatives, the main objective of establishing cooperatives is to improve economic welfare. its members. However, because in fighting for the improvement of the economic welfare of its members it adheres to certain ideal principles and principles, then cooperative activities are usually also expected to help improve the welfare of society as a whole. From this goal, it has norms in Islamic lines.

a. To improve the economic welfare of its members in accordance with Islamic norms and morals

O people, eat what is halal and good from what is found on earth, and do not follow the steps of Satan, because indeed Satan is your real enemy. (QS Al-Baqarah: 168)

b. Creating brotherhood and justice among members

O people, indeed, we created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you, indeed Allah is All-Knowing, All-Knowing. (QS Al-Hujarat 13)

#### Functions of Cooperatives

a. Building and developing the potential of the economic capabilities of members in particular and society in general to improve their economic and social welfare.

b. Actively participate in efforts to improve the quality of human and community life.

c. Strengthening the people's economy as the basis for the strength and resilience of the national economy with cooperatives as its backbone.

d. Strive to realize and develop the national economy, which is a joint effort based on the principles of family and economic democracy.

The basis of cooperatives from a religious perspective

So cooperatives actually already existed during the time of the prophet, as seen in several hadiths. In a hadith narrated by Abdullah ibn Umar, it is explained as follows:

God willing, God willing, God willing, God willing, God willing English

Meaning: The Messenger of Allah handed over his land in Cairo to the Jews to work and plant crops and they received a portion of the produce from the land. (HR al-Bukhari).

This hadith explains about working together in managing his land in Khaibar by handing it over to the Jews to be cultivated and planted, the cooperation of the Messenger of Allah is in accordance with the factors underlying the idea of cooperatives, namely cooperation and mutual assistance. This attitude is taught in the Qur'an and practiced by the Prophet and his companions. Allah says message

Meaning: And help you in goodness and piety and do not help in sin and enmity. (QS. Al-Maidah 2)

#### Understanding Family Resilience

Family resilience is defined as a condition that is able to adapt and overcome pressure after pressure in the present and in the future, a resilient family will face problems positively through various methods adjusted to the context of the problem, the level of difficulty, and various considerations related to the interests of all family members.

The concept of family resilience from Sunarti (2001) which explains that family resilience concerns the family's ability to manage the problems it faces based on the resources it has to meet its family's needs. This is measured using a system approach that includes input components (physical and non-physical resources). Process (family management, family members, coping mechanisms) output (fulfillment of physical and psychosocial needs) family resilience is a holistic concept that combines the flow of thought of a system, starting from the quality of resource resilience, coping strategies, and appraisal. Family resilience is then seen as a process of adaptation to challenges for psychological well-being.

In general, families have (four) characteristics, namely:

1. A family is made up of several people who are united by a bond such as marriage, blood relations, or adoption.

2. Family members live and reside together in a place or building under one roof in one household structure.

3. Each family member interacts with each other, communicates with each other, and creates social roles for each member, such as: husband and wife, father and mother, son and daughter, brother and sister, and so on.

4. Relationships between family members are a representation of efforts to maintain shared cultural patterns obtained from the general culture in the community. In a broader context, family resilience is identified with social resilience because the family is the smallest unit in the social system.

#### Family resilience factors

1. Communal factors that influence social resilience include :

a. Reproductive social organization includes: family formation, marriage and blood relationship

systems, and the principles of heredity, inheritance, and success.

b. Social organization of production includes: stratification and division of labor based on gender, age, and social class.

c. Social organizations of political participation include: local leadership and management patterns.

d. Socio-religious organizations include: punishments and incentives that reinforce prevailing social norms.

2. Social factors that influence social resilience include :

a. degree of integration into the global market economic system (e.g. prevalence of wages/salaries, monetization, mechanization of technology use, foreign investment, export orientation and dependence and import dependence.

b. The rapid flow of global knowledge and information.

c. Degree of integration into urban life systems

d. Implementation of international, national and non-local scale policies that have an impact on the region (e.g. policies related to population, health and education) .

Aspects of family resilience

a. The first aspect is the belief system, containing shared values and beliefs that will direct how the family responds to the difficulties that occur, for example, families who adhere to the value that after difficulties, there must be ease, tend to feel optimistic and feel able to overcome the crisis, certain other values held by the family also allow them to interpret difficulties with a positive framework. For example, difficulties as a means to strengthen family ties.

b. The second aspect is the organizational pattern, related to how the family organizes or manages the resources owned by its members and the surrounding social environment in facing difficult situations. Because to return to normal is not easy, so the family needs to adapt.

c. The third aspect is the communication pattern, when a stressful crisis situation occurs, communication and relationships between family members can easily deteriorate. For example, when a family member deliberately hides information because he does not want the anxiety of other members to have an impact on their lack of each other because the information received by each member is not complete. This condition can cause the relationship between family members to be strained. In this regard, Wals recommends that families share and not cover up important information related to the crisis they are facing, in a crisis open communication is needed based on empathy and trust.

### **Understanding Family Harmony**

The meaning of family harmony in marriage is essentially a human endeavor to obtain happiness in married life. The purpose of marriage as stated by Abdul Rahman Ghazali that the purpose of marriage according to Islam is to fulfill religious instructions in order to establish a harmonious, prosperous and happy family.

Harmonious in using the rights and obligations of family members, prosperous means the creation of physical and spiritual peace due to the fulfillment of physical and spiritual life needs, so that happiness arises, namely affection between family members. In the Indonesian dictionary (KBBI) harmony means the matter (state) of harmony, harmony and harmony in the household that needs to be maintained.

Harmonious family is also called *sakinah*, *mawaddah* and *rahmah* family, the 3 types of words have their own meanings that are different from each other. First, *sakinah* means peace, the word *sakinah* comes from the Arabic *sakana-yaskunu-sukunan* which means calm. In another explanation, *sakinah* is a collection of harmonious families, prosperous, happy physically and mentally, living calmly, peacefully and peacefully full of love, as well as a balanced and equal husband and wife relationship and there is no violence in it. This feeling can certainly occur when a husband and wife feel that what they want can be obtained from their respective partners. In order to better understand what the meaning is contained in the word *sakinah* itself. Second, *mawaddah* means loving and caring, in another explanation the word *mawaddah* comes from *al-waddu* which means love or loving something. Finally, *rahmah* comes from the word *rohima* which means to have pity. The meaning of *rahmah* can also be said to be polite and caring. This *rahmah* is more about affection or love that is inner, namely the peace of each party's heart.

Of the various explanations of these 3 matters, there is a verse that explains *sakinah*, *mawaddah* and *warahmah*, as explained in the Qur'an:

Meaning: And among the signs of his power is that he created for you wives of your own kind, so that you would be inclined and feel at ease with them, and he created among you feelings of love and affection. Indeed, in that there are truly signs for a people who think. (QS: Ar-Rum Verse 21)

In relation to the verse above, then *sakinah* is a feeling of comfort, inclination, peace or calm towards the beloved. *Mawaddah* is a feeling of wanting to be united or together in any situation. Some interpret *al-mahabbah* as a feeling that makes blind to others and deaf to others. *Rahmah* is affection and tenderness, arising mainly because there is a bond. Such as love between people who are blood-related, the love of parents for their children or vice versa. *Ar-ra'fah* is affection and compassion that arises because of the

circumstances of others, or because there are similarities in circumstances that he finds in others.

### **Stages in building harmony**

To build a harmonious and peaceful family life, there are at least 3 main steps that must be taken.

The first step, building a good understanding means there must be a common view in understanding the purpose of this life. A husband and wife must have the same vision and mission in living this life, including the goal of building a household. This is important considering that misunderstandings often arise because of differences in mindset or thought patterns in dealing with family problems. Among the ways to build the understanding in question is to pay attention to the compatibility between the two partners as explained, namely the same religion and the compatibility of morals. In general, differences in religion will trigger conflict in the household or will later leave a psychological burden on children from couples of different religions.

The second step of at-tasamah means being tolerant and generous. Starting from an awareness of the truth of a Malay proverb, there is no ivory that is not cracked: an Arabic proverb says: no matter how beautiful a woman is, she must have flaws. Because humans definitely have weaknesses. Because of that weakness, humans often make mistakes, therefore, if there is a quarrel, whether small or large, it is better for each to judge themselves. A proven understanding and an attitude of tolerance will produce unity that gives birth to success. Husband and wife must be united and able to cover up their partner's weaknesses.

The third step at-tawassut means being moderate, reasonable and professional, no more and no less. Indeed, anything done reasonably will have good results. Husband and wife should act tawassuth, at least in three things:

1. Be reasonable in providing a living
2. Behave normally in showing love and affection, don't do it for free at the beginning of marriage, especially before marriage.
3. Be reasonable in being jealous, jealousy is important because it is a sign of love but excessive jealousy is not good, just a little bit out of the fence of the house is already suspected, bad assumptions that are not in place. Likewise not being jealous at all is also not good .

### **Characteristics of Family Harmony**

1. Balance of rights and obligations of husband and wife

Understanding and implementing the rights and obligations of husband and wife in running a household is the key to family stability. It is important to remember that to find out whether domestic life is good or not, you need to look at whether the relationship between husband and wife is good or not. Husband and wife are the main roles in the household. In order to build a sakinah, mawaddah and warahmah household, there should be no levels between the positions of husband and wife.

2. Child education maintenance

Children according to Law Number 23 of 2002 concerning child protection, chapter 1, article 1, paragraph 1, explains: a child is a person who is not yet 18 years old, including those who are still in the womb. According to what is formulated in the Convention on the Rights of the Child, article 1 defines every human being who is under 18 years old unless the law applicable to the child determines that adulthood is reached earlier.

3. Building good relations between the extended family of the husband and wife and the community

A brief explanation of the characteristics of a harmonious family is the creation of good relations between the extended families of the husband and wife, that marriage is not just a union between a man and a woman in a household.

4. Faith increases

If the provisions of family law are intended, what is meant in the Qur'an and hadith about the rules of husband and wife relations is not only to regulate the rights and obligations between the two. But also must pay attention to the family relationship with Allah, namely increasing piety to Him, making it a means of spiritual purification and emotional cleanliness.

### **Form of Contribution of Islamic Boarding School Components to Family Resilience Economy**

In the form of contribution of Islamic boarding school cooperatives in the community economy is very much, one of which is the sale of basic food ingredients, the needs of students that can be obtained closer and easier for parents of students, school equipment, and household needs such as gas, water, plates, spoons, glasses, and others. So that the function of the cooperative has an economic function and a social function, namely the existence of forms of economic business activities carried out by cooperatives to ease the daily lives of cooperative members and the surrounding community. In this case it has been stated in Law No. 25 of 1992 Article 4 which reads building and developing the potential and economic capabilities of members in particular and society in general and playing a high role in the quality of human life and society, strengthening the people's economy as the basis for economic strength, finally trying to realize and develop

the national economy. So in this case, exactly what was explained by the owner of the Islamic boarding school (Mrs. Nyai Zakiyah) in the following interview:

Lim: Assalamualaikum mother nyai!

Zakiyah sounds: waalaikumsalam!

Lim: First of all, we would like to apologize to you here. May I ask about the Islamic boarding school components or cooperatives at the Nahdlatul Ulama Islamic boarding school?

Zakiyah's voice: please!

Lim: How did the idea to establish a component that targets not only students and guardians of students, but also the community, come about?

Bunyai Zakiyah: The initial idea for this came from my family, including the results of discussions with the students and their guardians as well as the surrounding community, so that if the students need something at the boarding school, they don't have to go far to the boarding school, and the community can also help reach it for their daily needs. .

Lim: How will the economy of the community and students be impacted after the existence of this Islamic boarding school component?

Bunyai Zakiyah: If we talk about impacts, there are positive and negative impacts. The positive impact is the financial stability of the students and the community. The negative impact is because sometimes the students forget to pay or the community forgets to pay to the Islamic boarding school component, it can take almost a year.

Lim: What form does the component contribute to family resilience?

Bunyai zakiyah: the form of contribution of the Islamic boarding school to family resilience, can be seen from the family's economic perspective, because the price of household necessities in the Islamic boarding school is much more affordable, can be borrowed if there is no monthly payment, can feel the equality of the economy in the community, because the Islamic boarding school is managed by a community in the village and its income is for the community, so it can reduce conflict in the family and the family is more harmonious and prosperous.

Lim: Thank you for your time, wassalamualaikum warohmatuallah wabarokatuh.

Zakiyah's voice: you're welcome, wa alaikum salam.

So in this case, it has been explained that the form of component contribution to family resilience is to stabilize in terms of finance, and minimize family disputes. So that families become happier, more harmonious and prosperous and the whole community feels the same economic equality in every family.

Household Needs Factors in Society with the Presence of Nahdlatul Ulama Islamic Boarding School Cooperatives

In explaining about the economy cannot be separated from the factors of production, according to qardlawi, namely an element that must be in production both conventional and Islamic, then the elements of production as follows: earth (nature), capital, labor and as adding a system. In addition, household needs in society with the presence of components cannot be separated from the factors of needs in the household. It seems like the factors of basic ingredients that are cooked every day, bathing needs, household equipment needs and others.

Therefore, the result of many household needs factors with the presence of Islamic boarding schools, it is not surprising that the presence of Islamic boarding schools also opens up job vacancies that target to maintain the Islamic boarding school by taking local people to increase financial income in their families. This is exactly what is explained by the Islamic boarding school guard (Zainab) as follows:

Lim: Assalamualaikum!

Zainab: Peace be upon you!

Lim: I apologize in advance for disturbing your time while working as a guard at the Nahdlatul Ulama Islamic Boarding School. May I have a moment of your time?

Zainab: Please! With pleasure.

Lim: How does it feel to take part and work in this component?

Zainab: I feel very grateful because I was given a job vacancy by the Islamic boarding school. In addition to helping my husband's finances, it can also help reduce personal and family expenses, and can save more money because the distance to the Islamic boarding school is very close and affordable, without having to take a vehicle out of the house that goes far.

Lim: What are the factors after the components in household needs?

Zainab: many factors of household needs that can be met, namely primary needs and secondary needs, as well as needs in everyday things. In addition, you can be much more grateful for what you have.

Lim: Approximately how much does each household need here?

Zainab: It can be 500 thousand rupiah per month, some even have more than 500 thousand rupiah, but after there are components, the expenditure between households is almost in line.

Lim: Thank you for your time, ma'am. Sorry to bother you. Wassalamualaikum warohmatuallah wabarokatuh.

Zainab: You're welcome, Miss. I'm happy to be of help to you, waalaikumsalam warohmatuallah wabarokatuh.

So it has been explained that the factors of household needs with the presence of components in the Nahdlatut Islamic boarding school, many factors of household needs are met in terms of primary, secondary needs and things that are used daily. Therefore, monthly household needs reach 500 thousand per month or more, however, since the presence of components the needs of each family have become equal and much more affordable. Because in purchasing household needs we must know what is needed and according to Imam Syafi'I the buyer has the right to do Khiyar in seeing when buying to get clarity in an item.

Household Resilience with the Presence of Components in Omben Village to Strive for Harmony in the Family

In this case, family resilience with the presence of components will not be separated from family harmony, because not only, mutual understanding, understanding and trust, but also cooperation in terms of family economy, so there needs to be a discussion between husband and wife in terms of finance, so that it becomes a sakinah, mawaddah and warohmah family. Because in article 1 of the Marriage Law, namely forming a happy and eternal family. While the goal is to realize a happy family physically and mentally, in terms of spiritual needs and daily life needs. So that the presence of components provides benefits and aspects in household resilience. This is as explained by one of the communities around the Nahdlatut Thullab Islamic boarding school in Omben village (Wardah) as follows:

Im: Assalamualaikum!

Wardah: Peace be upon you!

Im: I apologize in advance, ma'am. I'm disturbing your time. It's late afternoon and I suddenly come to your house because I want to ask for your time to be interviewed. Can you do that, ma'am?

Wardah: Yes! Please do, Miss, with pleasure.

Im: How does the existence of components affect the family economy?

Wardah: the advantage of having components is that the expenditure in the economy is much less, you can be more economical and can borrow money, and it can help ease your husband's finances.

Im: How about the social aspects of family resilience, Mom?

Wardah: In terms of social aspects of resilience, we are more grateful, can share food with our neighbors, and if there is a celebration at a neighbor's house, we can donate, even if it's only a little.

Im: What facts were found to provide family resilience with the presence of Islamic boarding school components?

Wardah: in fact, I know more about my expenses for daily and monthly needs, and I know more about what items I no longer have, without having to wait for the others to run out, and I am much more grateful.

Im: What impact does the presence of Islamic boarding schools have on the resilience of your family?

Wardah: the impacts are both negative and positive, the negative impact can reduce sales in the market, the positive impact is that everything is more affordable.

Im: Thank you for your time, ma'am, wassalamualaikum!

Wardah: You're welcome, sis, waalaikumsalam!

So in this case, it has been explained that in providing the concept of family harmony and household resilience with the existence of components, namely providing several aspects and benefits in household resilience, namely being able to contribute to fellow neighbors when holding a celebration and being able to save more on monthly expenses.

**Table 1.** Comparison Table of Prices of Nata Components and Stores

<b>Nata Islamic Boarding School Component</b>	<b>Other Stores/ Supermarkets</b>
Cooking oil per liter Rp. 17,000	Cooking oil per liter Rp. 20,000
Red & white onions per kg Rp. 20,000/28,000	Red & white onions per kg Rp.23,000/30,000
Flour per kg Rp.13,000	Flour per kg Rp.16,000
Sugar per kg Rp.13,000	Sugar per kg Rp. 16,000
Eggs per kg Rp. 27,000	Eggs per kg Rp.34,000
Rice per kg Rp. 13,500	Rice per kg Rp.15,400
Gas Rp.18,000	Gas Rp.25,000

Therefore, the results of research on the resilience of Islamic boarding school components in family harmony cannot be separated from the form of contribution of Islamic boarding school components to society and found factors and benefits and social aspects felt by society and students. So that with the existence of Islamic boarding school components, it can help the economy of each community in family resilience.

## CONCLUSION

With the existence of components in the Nahdlatut Thullab Islamic boarding school, it not only provides a form of contribution to the students but also to the surrounding community, because of the

existence of this component, none other than all forms of resilience return to the community and are developed by the community. In addition, there are also factors with the existence of components, it can open up job vacancies for the community so that they are also helped economically and work together with their partners, so it is not surprising, if there are several aspects and several advantages found in the community, becoming more economical and more grateful for what is there. So that it creates family harmony and household resilience that is always happy physically and mentally.

### SUGGESTION

We really hope for constructive suggestions and criticism for this article on the resilience of Islamic boarding school components in family harmony in Omben village so that this article will be better and better and can increase scientific insight about the resilience of Islamic boarding school components in family harmony .

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