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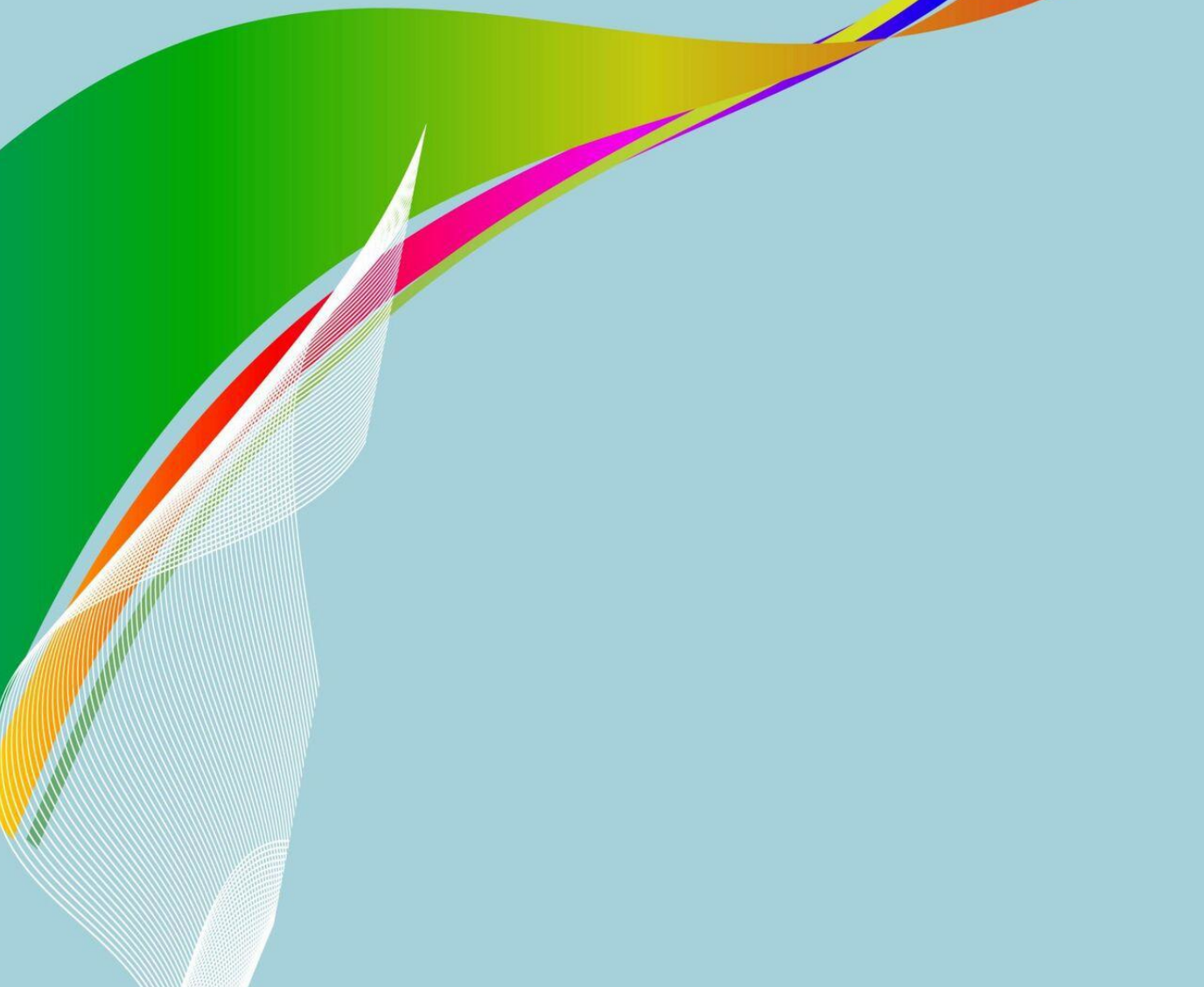
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**The Model for Maintaining Families with Noble Character During
the Pandemic in *Kampung KB* Villages**

**Martin Kustati¹; Muhammad Kosim²; Sermal³;
Suryadi Fajri⁴; Suci Ramadhanti Febriani⁵**

^{1,2,3,4,5}*Imam Bonjol Islamic State University of Padang, Indonesia*

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THE MODEL FOR MAINTAINING FAMILIES WITH NOBLE CHARACTER DURING THE PANDEMIC IN KAMPUNG KB VILLAGES

Martin Kustati¹; Muhammad Kosim²; Sermal³;
Suryadi Fajri⁴; Suci Ramadhanti Febriani⁵

^{1,2,3,4,5}Imam Bonjol Islamic State University of Padang, Indonesia

¹Correspondence Email: martinkustati@uinib.ac.id

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Abstract

This research is motivated by the lack of family resilience during the Covid-19 pandemic, especially from the perspective of Islamic education. So, research and development are needed to increase the resilience of character families. This research aimed to identify how the profile of family resilience with the Character of an Islamic education perspective during the Covid-19 pandemic in the family planning village and how the characteristic of family resilience with the Character of an Islamic education perspective during the Covid-19 pandemic in a family planning village that is valid, practical, and effective. The method used was research and development with qualitative and quantitative data approaches. The results were obtained through research on the Character Family Resilience Profile and Character Family Resilience Module. The family resilience profile based on the Islamic Education Perspective was characterized by five characteristics: Nationalism, independence, Mutual Cooperation, and Integrity as well as a character family resilience module during a pandemic in the KB village, which had been developed through a self-evaluation process, validation with five validators, one-on-one evaluation process, small group evaluation and extensive group evaluation resulting in a very valid, practical and effective module.

Keywords: Covid-19; Family; Character; Islamic; Kampung KB.



A. Introduction

The Covid-19 pandemic has had a significant impact on economic and educational aspects. UNESCO estimates that by April 2020, globally more than 1.5 billion children could not study at school to minimize the spread of Covid-19 (Anwar et al., 2020; Avanesian et al., 2021; Buonsenso et al., 2021; Rachman, 2020). The traditional learning process at school has been replaced by learning from home or distance learning. Of course, school educators have experienced various obstacles in providing good quality learning (Yunitasari & Hanifah, 2020). To solve the problem, parents must increase their attention to their children's education. Children's mentality and Character can experience problems without severe attention and effort from parents. In other words, parents' active role is needed to build children's Character (Lilawati, 2020; Purandina & Winaya, 2020; Rohayani, 2020).

Economic and educational problems can cause anxiety, stress, panic, frustration, and other mental disorders in the family (Ramadhana, 2020). In his article, Muslims emphasized that there are at least three forms of stress that are prone to occur during the COVID-19 pandemic, i.e., academic stress, work stress, and family stress. These conditions can trigger various negative behaviors, including violence against children (Kandedes, 2020) and problems that disrupt family unity (Ramadhana, 2020; Sudirman et al., 2021).

The family has a vital role in the social life system. If the family cannot perform its functions perfectly, social problems will arise that will impact the family and society (Amri & Tulab, 2018; Nurhisam, 2018; Stuart et al., 2010). As with various significant impacts, the role of the family is substantial in the social context, such as strengthening the Character of each family, which will influence the social environment (Kristiyani & Khatimah, 2020). Apart from that, Herdiana (2019) stated that the importance of the family is a very relevant unit that positively impacts the social Character of society. Thus, in strengthening community

character, efforts are needed to enhance individual Character in the smallest unit, namely the family (Ardianto et al., 2020; Elimartati et al., 2023). Therefore, family development has become one of the national development issues.

Efforts must be made to create an ideal family and produce a generation with good Character. This means that parents must act as role models for their children. This is why the family needs to be prepared as the first and foremost educational institution in producing children and other family members with noble Character (Ceka & Murati, 2016; Hasanah & Deiniatur, 2020; Mei-Ju et al., 2014; Setiawan et al., 2020).

Even though the family has a vital role in educating children's Character, the family is the least prepared institution needs to prepare. As the first and foremost educators in the family, parents must seek information and knowledge about how to grow and support their children's education in favorable conditions (Hidayat, 2016; Sari, 2023; Barkah et al., 2022). To strengthen family resilience, various efforts are needed, one of which is through character education for families (Ardi et al., 2022; Masten, 2018). A family with noble Character is a family with family members with positive character values, e.g., religious, honest, tolerant, disciplined, hard-working, independent, creative, and democratic. These character values are focused on five central character values: religion, nationalism, independence, cooperation, and Integrity.

Several previous studies suggest that family resilience can be built through strong collaboration between families (Kokorelias et al., 2019). Apart from that, other research confirms that the COVID-19 condition is an opportunity to foster resilience for individuals or their families and systems, such as the environment (Ameis et al., 2020; Rajafie et al., 2020). Parental support is also the most essential reinforcement in family resilience. Based on several studies, there is still a need for strengthening related to developing a character-based family resilience maintaining model to become a reference source for support even in critical conditions during a pandemic (Roben et al., 2022).



However, there are several problems in realizing families with noble characters during the Covid-19 pandemic, such as the limited knowledge of parents about religious teachings; there are parents who are not practicing worship and limited learning facilities at home, which bring difficulties for other family members to help children do the learning process; there is no written or specific guidance for families. Therefore, Fasnî emphasized that it is essential to create guidelines for families to realize families with noble characters for Family Planning Model Villages (Kampung KB), especially during the pandemic (Ahmad Fasnî, *Interview*, 23 December 2020).

Therefore, it is necessary to research and develop a method to formulate a model for creating a family with noble Character during the pandemic using scientific procedures. Thus, this research aims to identify how the profile of family resilience with the Character of an Islamic education perspective during the Covid-19 pandemic in the family planning village and how the characteristic of family resilience with the Character of an Islamic education perspective during the Covid-19 pandemic in a family planning village that is valid, practical and effective.

B. Method

This type of research is research and development, which produces a research product in the form of a module entitled "Character Education for Adolescents in Families with an Islamic Education Perspective". The research method used a Plomp model development design with three stages of research activities: preliminary research, prototyping phase, and assessment phase (Plomp, 2013).

At the preliminary research stage, a needs and context analysis was conducted by conducting an initial investigation regarding fostering families with Character during the COVID-19 pandemic based on the experiences of three family planning villages studied using a religious and educational approach. The three KB villages are Kuta Jaya KB Village in Kuta Jaya Village, Kec. Kemis Market, Kab. Tangerang (1st place in the

national Quality Family Village competition in 2022), KB Padusunan Village, East Pariaman District, Pariaman City, and KB Bukit Karan Village, Padang City (both of which are outstanding KB villages in West Sumatra). Data at this stage was obtained through interviews with family planning village managers, parents, and family planning instructors using snowball sampling techniques.

The prototyping phase involves designing and drafting a module for youth character education. The draft module underwent a formative evaluation in the form of a validity test of the draft module by the researchers themselves (self-evaluation), expert review, and the presence of several experts, family planning village managers, parents of teenagers, and teenagers in focus group discussions (FGD). The module prototype was revised based on the notes of experts and resource persons in the FGD.

The final stage is the assessment phase, a summative evaluation by testing the prototype's practicality and effectiveness (field test) (Module). Teenagers and parents of teenagers are asked to assess the practicality of the modules that have been prepared. Interviews were also conducted to explore the informants' opinions regarding the practicality of the module. After it was declared practical, the KB Village management was asked to use the module to design character education activities for teenagers in the family by involving their parents. This was done to assess the effectiveness of implementing the module, and researchers tested it by observing the activities of family planning village managers who used the module.



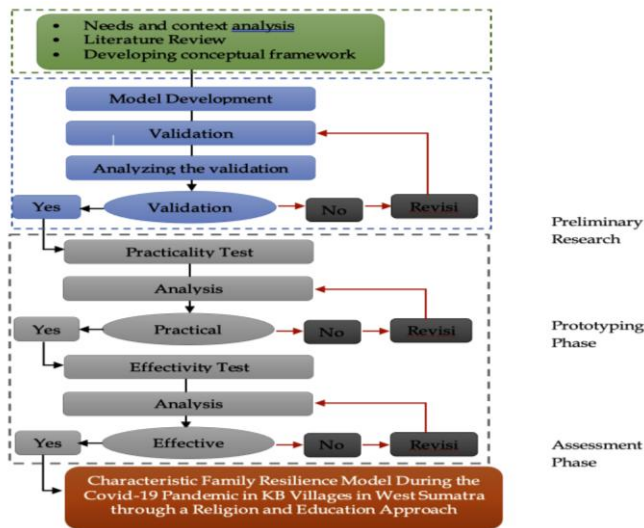


Figure 1. Model development stage

C. Result and Discussion

1. Result

a. Needs Analysis

Information about the problems of maintaining families with noble Characters was obtained through observation, interviews, and the distribution of questionnaires to teenagers, parents, and family planning village officials. The results show that implementing families with noble Characters has not been realized well. This is seen from several characters that must be present in a Kampung KB model village.

First, Religious values reflect the level of faith in God manifested in the behavior, respect for religious differences, an attitude of tolerance towards the practice of worship of other religions, living in harmony, and good relationship with God, others, and the environment. *Second*, Nationalist values are a way of thinking, behaving, and acting that shows loyalty, concern, and high respect for language, environment, society, culture, economics, and politics. *Third*, Independent values are attitudes and behaviors that do not depend on other people and use all energy, thoughts, and time to realize hopes, dreams, and aspirations. *Fourth*, Cooperative values reflect cooperative actions and working together to



solve common problems, establishing communication and friendship, and helping people in need. *Fifth*, the value of Integrity is a value that underlies behavior based on efforts to be a person who can be trusted in his words, actions, and work, has commitment and loyalty to human values, and has moral Integrity.

b. Initial product description

1) Prototype 1

a) Module design

At this stage, KB officials develop the prototype for the module “Character Education for Adolescents in Families from an Islamic Education Perspective: A Guidebook for Kampung KB Model Village Officials” as an activity program. There are five primary materials, i.e., 1) Religious, 2) Nationalist, 3) Independent, 4) Mutual Cooperation, and 5) Integrity.

b) Focus group discussion

The draft prepared by the research team was discussed in the First Focus Group Discussion (FGD 1) with 20 participants, consisting of 3 resource persons, 3 researchers, 3 people from the P2KBP3A Social Service of Pariaman City, 2 family planning instructors, 3 cadres BKR Padang City, 1 religious figure from Padang City, and 3 BKB cadres from other Provinces.

In the FGD activity, there were several notes from participants. In principle, all of these suggestions can be accommodated in the preparation of the module. However, due to time constraints, not all suggestions could be completed in detail, such as developing material on the 8 family functions and adding an evaluation session at the end of each material. This module focuses on what parents must do to educate teenagers, especially during the pandemic. The Kampung KB Model Village officials also developed the parents’ activities to include these ideal activities in the programs and activities designed by the officials.



2) Prototype 2

Based on FGD I, the module was designed and arranged systematically, considering existing suggestions. The module is equipped with attractive pictures according to the topic of discussion so that it is appealing to readers so they will not get bored. All images contained in the module are taken from the internet.

c. Data Analysis

1) Product validation results

After the validator validates the instrument, the validation instrument is submitted to the product validator. The results of product validation in the form of the Module “Character Education for Adolescents in the Family from an Islamic Education Perspective: Guide for Kampung KB Model Village Officials” are as follows.

Table 1. Results of validation of the character education module for adolescents in families from an Islamic education perspective: guide for Kampung KB model village officials

No.	Aspects	Component	Score (%)	Category
1.	Content Appropriateness	Material Suitability	100	Very Valid
		Material Accuracy	97.2	Very Valid
		Material Novelty	95.8	Very Valid
		Encourage Curiosity	95.8	Very Valid
		Compatibility with Islamic Values	97.2	Very Valid
		Average	97.2	
2.	Presentation Appropriateness	Presentation technique	97.2	Very Valid
		Presentation support	95.8	Very Valid
		Presentation of Learning	91.6	Very Valid
		Coherence and consistency of thought flow	95.8	Very Valid
		Average	95.1	
3.	Graphic Appropriateness	Module Size	91.6	Very Valid
		Module Cover Design	80.5	Valid
		Content Design	95.6	Very Valid
		Average	89.2	
4.	Language Appropriateness	Straightforwardness	91.6	Very Valid
		Communicativeness	91.6	Very Valid
		Dialogic and Interactive	91.6	Very Valid



No.	Aspects	Component	Score (%)	Category
		Suitability to the reader's development	95.8	Very Valid
		Conformity with Indonesian language rules	91.6	Very Valid
		Use of terms, symbols, or icons	91.5	Very Valid
		Average	92.2	
		The average of the four aspects	94.07	Very Valid

Based on the table, it can be seen that content appropriateness received the highest score of an average of 97.2%, followed by presentation appropriateness (95.1%), language appropriateness (94.07%), and graphic appropriateness (89.2). The highest component is material suitability (100%), while the lowest is the Module cover design component (80.5). Thus, this module is very valid.

2) Small group evaluation

In this session, the module was tested in the individual evaluation. This small group consisted of 9 teenagers who gave opinions about the discovery learning-based module being developed. Kampung KB model village officials, cadres, and parents were asked to perform the evaluation.

Based on the results of interviews on the small group evaluations, one of the teenagers stated, "Why is the inspirational story only in the Nationalism character section?" It means that stories or illustrations of events had raised their enthusiasm to emulate the Character of an Islamic teenager. He also suggested that "it would be better if there was a story for each topic so that it would describe how they should behave more specifically". It can be concluded that students need help understanding the presentation of problem-solving. However, all students expressed that this module was interesting to study and motivated them to learn.

Based on the results of interviews with several teenagers, they revealed that "The material about religion is too short and not interesting". Apart from that, they also feel bored because the material



presented is too general. However, students expressed at the second small group evaluation meeting, “I am happy if I learn to like this and use this module; learning is fun and doesn’t get boring”. To the question of whether this module is easy to use, students answer quickly. From the interviews at meeting II, students are very interested in learning using discovery learning-based modules.

Table 2. The result of the small group evaluation practicality test

No.	Sub-variable Practicality	Practicality Score (%)	Criteria
1.	Attractiveness	89%	Very Practical
2.	Use Process	91%	Very Practical
3.	Ease of Use	90,5%	Very Practical
4.	Time	85%	Very Practical
	Average	88,8 %	Very Practical

Table 1 shows the practicality test score for a module for the small group evaluation was 88.80% with efficient criteria. This indicates that the module for the Adolescents Guidebook developed is practically used by teenagers.

3) Final product

In the assessment phase, the IV prototype resulting from the small group evaluation will be given a limited trial (large group trial) on teenagers. This research conducted trials on teenagers from Kampung KB Bukit Karan, Padang City. The purpose of the large group trial is to see to what extent the practicality and effectiveness of this module developed in increasing the resilience of families with the Character of a Kampung KB Model Village.

a) Practicality test

(1) Practicality tes by teenagers

Practicality test data on the *Character Education Module for Adolescents in the Family from Islamic Education Perspectives: A Guidebook to Kampung KB Model Villages Officials* by teenagers was obtained through a practicality



questionnaire. This questionnaire is filled out to assess the practicality of the module as seen by the teenagers who use it. Details of the practicality test results for this module can be seen briefly in Table 3.

Table 3. The result of the practicality test by teenagers

No.	Sub-variable Practicality	Practicality Score (%)	Criteria
1.	Attractiveness	90%	Very Practical
2.	Use Process	91%	Very Practical
3.	Ease of Use	91%	Very Practical
4.	Time	85%	Very Practical
	Average	89 %	Very Practical

Table 2 shows teenagers' practicality score for this module, which module is 89% with efficient criteria. This indicates that the module developed helps instill adolescent character values.

(2) Practicality test by parents

Practicality test data for this module by parents was obtained through a practicality questionnaire. Details of the practicality of test results by parents can be seen in the attachment, which is briefly shown in Table 4.

Table 4. The result of the Practicality Test by Parents

No.	Sub-variable Practicality	Practicality Score (%)	Criteria
1.	Attractiveness	88%	Very Practical
2.	Use Process	92%	Very Practical
3.	Ease of Use	90%	Very Practical
4.	Time	85%	Very Practical
	Average	88%	Very Practical

Table 3 shows that the practicality value of the module by parents is 88% with efficient criteria. This indicates that the module developed is helpful for teenagers and parents in Kampung KB Model Village.

b) Effectivity Test

(1) Religious Character

Religious Character is obtained through observation sheets that characterize teenagers as religious. Details of the average results of these



observations can be seen in Table 4.13. Of the 30 teenagers from 3 research loci, they had a relatively high level of religiosity, namely 81%, as shown in the attachment. This indicates that the use of the character family resilience module is in the sound (effective) category. Details of the observation sheet assessment results are in the table below.

Table 5. Average scores of observation sheet

No.	Religious Aspects	Percentage (%)
1.	Parents provide understanding to teenagers about correct beliefs	83%
2.	Parents involve teenagers to be active in taklim assemblies	73%
3.	Parents provide understanding to teenagers about the importance of worship	90%
4.	Parents and teenagers pray fardhu prayers at the mosque	60%
5.	Parents and teenagers perform sunnah prayers at home, such as <i>qiyamul lail</i>	56%
6.	30 minutes of tadarus/ recitation of the Quran after <i>Maghrib</i>	76%
7.	Get into the habit of morning and evening dhikr with your family	46%
8.	Parents provide understanding to teenagers about noble morals	93%
9.	Parental example	83%
10.	Visiting clerics' homes to instill love for clerics and consult on religious matters	46%
11.	Developing noble morals at home (eating patterns, communication patterns, sleep patterns, healthy lifestyles based on the Quran and Hadith)	93%
12.	<i>Infaq</i> dawn	40%
13.	Active in celebrating Islamic holidays at the mosque or community	90%
14.	Communication between parents and teachers at school	86%
15.	Collaboration between parents and community leaders to educate teenagers	80%
Effectivity Test Average Score		81%

(2) Nationalism Character

Nationalism was obtained through an observation sheet filled in by the observer in applying the module in the Kampung KB model village. The



attitudes observed are that parents instill an understanding of love for the country and increase harmony between neighbors. The results of this effectiveness test show a result of 84.5%, which shows that the level of effectiveness of nationalism is excellent (Appendix), as shown below.

Table 6. Average assessment of adolescent nationalism character

No.	Nationalism Aspects	Percentage (%)
1.	Parents instill an understanding of love for the country	86%
2.	Join in celebrating national holidays	83%
3.	Disasters awareness	76%
4.	Increase harmony between neighbors	93%
Average Percentage of Effectivity Test		84.5%

The average value of the attitude assessment for each meeting can be seen in Table 4.18 above, with the average attitude assessment of the four conferences obtained at 84.5% with very good criteria. This shows that the module is used in the practical category.

(3) Independent Character

In Independent Character, teenagers are trained to be able to do work independently. The several aspects assessed in this case are shown in Table 6. The average independent Character can be seen in the following table.

Table 7. Average assessment of independent character

No.	Independent Aspects	Percentage (%)
1.	Set a routine activity schedule at home	80%
2.	Independent in making the bed	83%
3.	Independent in cleaning the house	76%
4.	Independent in cooking	90%
5.	Independent in dressing	93%
6.	Independent in learning	83 %
7.	Involving teenagers in developing independent household businesses (creative economy)	73%
Average Percentage of Effectivity Test		82.5 %

From the test results on the effectiveness of teenagers' independence in doing daily activities, which can be seen in the table above, they got a score



of 82.5%; this shows that the level of autonomy of teenagers in the Kampung KB model villages module is in very good category.

(4) Cooperative Character

From the test results on the effectivity test of teenagers' independence in conducting daily activities, which can be seen in the table above, they got a score of 82.5%; this shows the level of autonomy of teenagers in Kampung KB model villages who are in a very good category.

Table 8. Average assessment of cooperative character

No.	Cooperative Aspects	Percentage (%)
1.	Establish a routine schedule for cooperation at home	80%
2.	Involving teenagers for mutual cooperation around the house	90%
3.	Involving teenagers in mutual cooperation in the community	86%
4.	Involving teenagers in mutual cooperation in mosques	80%
5.	Involving teenagers in mutual cooperation at school	90%
Average Percentage of Effectivity Test		85%

From the results of the test on the effectiveness of the cooperative aspect among teenagers in carrying out daily activities, which can be seen in the table above, they got a score of 85%; this shows that the level of willingness for mutual cooperation character is in the very good category.

(5) Integrity Character

The assessment of adolescent Integrity is seen from parental behavior in terms of honesty, consuming and providing halal food, producing words and deeds, prioritizing rewards rather than punishment, and educating adolescents with love. The results of the assessment and observation results were obtained in the table below:

Table 9. Average assessment of integrity character

No.	Integrity	Percentage (%)
1	Parental behavior in terms of honesty	93%
2.	Parental behavior in terms of providing and consuming halal food	97%



No.	Integrity	Percentage (%)
3.	Parental behavior in terms of producing words and deeds	90%
4.	parental behavior in terms of prioritizing rewards over punishment	76%
5.	parental behavior in terms of educating teenagers about love	83%
Average Percentage of Effectivity Test		87%

From the test results on the effectiveness of Teenagers' Integrity in carrying out daily activities, which can be seen in the table above, they got a score of 87%; this shows that the level of Teenage Integrity in Kampung KB model villages is a very good category.

2. Discussion

a. The profile of family resilience with noble character

Family resilience plays a vital role in national development. There are 5 dimensions of family resilience, which have been implemented through programs and activities. These 5 dimensions are: 1) Legality and Family Integrity; 2) Physical Endurance; 3) Economic Resilience in the field of Gender Equality; 4) Social Psychological; and 5) Social Resilience.

Family resilience reflects the adequacy and continuity of a family's access to existing income and resources to meet basic needs, e.g., food, clean water, health services, education, housing, social participation, and social integration (Saltzman et al., 2011; Tabrani ZA et al., 2023).

Every family must be able to improve communication and interaction within the family to protect the family from being infected with COVID-19, improve life skills within the family system, especially for children and the younger generation, by improving health and physical fitness, and continue to be productive during the Work From Home (WFH) and self-isolation period.

During the Covid-19 pandemic, moments with family must be spent well. One of the benefits of gathering with family at home is to build family resilience. A study in the journal *Family Relations* states that families who often do activities together have strong emotional ties and can adapt well,



which will ultimately build family resilience (Bates et al., 2021; Burke et al., 2023; Daks et al., 2020; Prime et al., 2020; Yuda & Munir, 2023). Doing hobbies together, exercising, watching films, and reading books are examples of activities that can create a harmonious family.

In the Islamic context, a family with Character is a family with personality, behavior, and Character that is by Islamic values. The five characteristics that a family must have are Religiousness, Nationalism, independence, Cooperation, and Integrity. When a family has instilled these five values, it can be said to be a family with noble Character. Both parents, teenagers, and children must instill these values.

In a Muslim family, the characteristic that cannot be removed is the religious characteristic. Religious Character is related to the attitudes and behavior of teenagers in the family who are obedient in implementing the teachings of their religion, tolerant of the practice of worship of other religions, and living in harmony with adherents of other religions such as nationalism, independence, work together, and Integrity.

First, Nationalism is the behavior of teenagers with a patriotic spirit and love for the nation. Parents can build nationalism by introducing children or teenagers to nationalist things, such as using domestic products and loving Indonesian culture and language. *Second*, Independent Character can be realized by training teenagers to be able to do their work independently. The value of independence is synonymous with how teenagers are not dependent on other people. Independence can be seen in teenagers' abilities when making their bed, dressing, keeping the house clean, studying, etc. *Third*, Can work together and help each other within the family and the community, including the cooperative Character.

Teenagers can implement the value of cooperation through the awareness that they cannot live alone and need the help of other people. *Fourth*, Integrity means having a firm attitude in maintaining the principles of truth in everyday life, in this case, by Islamic views. In family life, the value of Integrity can be seen through honesty, consuming halal food, and conformity between words and actions. From an Islamic education



perspective, these characteristics of a family with noble Character must be applied by families in everyday life.

b. The module of family resilience with noble character

As an Islamic-based parenting model, model villages (Kampung KB) should be equipped with teaching materials that teenagers and parents can use to understand positive characters from an Islamic education perspective. The module on family resilience with good, noble Character should present material containing religious teachings. Much Islamic literature can be used as a reference for educating teenagers. Many things need to be introduced to teenagers, especially critical ones. Hence, they need to be accelerated regarding religious values, nationalism, independence, mutual cooperation, and Integrity. These values are increasingly fading with time, especially since the outbreak of Covid-19.

That is why the Islamic-based parenting model through the Model Village (Kampung KB) was developed as the *Module Character Education Module for Adolescents in the Family from Islamic Education Perspectives: A Guidebook to Kampung KB Model Villages*. In this research, the module was prepared and analyzed using scientific steps. As explained in the research findings, the module was assessed by experts as valid, practical, and effective in its implementation. The characteristics of its validity were seen from four aspects, i.e., content appropriateness, presentation appropriateness, graphic appropriateness, and language appropriateness. In the practicality test, this module was also efficient, as assessed by experts regarding attractiveness, utilization, usage, and time. The time aspect is considered practical (77.7%), lower than other aspects because the material in this module is still integrated with the primary material in the BKKBN version. In this case, cadres and parents assess that the available time needs to be increased to convey or discuss this Islamic-based parenting module.

The limited implementation test was carried out to assess its effectiveness. The test results show that the module is suitable for use, especially in Islamic-based parenting. The results of interviews with cadres



also expressed their agreement and willingness to implement this module, especially in Kampung KB model villages, because they assessed that the existing material was needed by teenagers, parents, and cadres of Kampung KB model villages.

The Family Resilience Module with Character was considered very valid by the validator. The average value of the Validity test for the Family Resilience Module with Noble Character is 94.7%. Meanwhile, the average practicality test score for the Character Family Resilience Module by teenagers was 89.00%, and by parents, it was 88% with very practical criteria.

Based on the effectiveness test of the family resilience module, the religious Character is 81%, the nationalism character is 84.5%, the independent Character is 82.5%, the cooperative Character is 85%, and the integrity character is 87% with very effective criteria.

This shows that the *Character Education Module for Adolescents in the Family from Islamic Education Perspectives: A Guidebook to Kampung KB Model Villages* suits teenagers' and parents' daily use. The module, which was developed with Islamic material and integrated with the BKKBN version of the material, should be understood by cadres first. In this case, cadres who understand the concept of Islamic education practically need to be applied by teenagers and parents at home (Yani et al., 2017).

D. Conclusion

This study evaluated the character profile of family resilience based on the Islamic Education Perspective, characterized by five characteristics: Religious Character, Nationalist Character, Independent Character, Cooperative Character, and Integrity Character. The findings of this research show that these several characteristics can strengthen family resilience in a social context from an Islamic perspective. The positive impact of Character support during the pandemic on the most diminutive family unit can effectively increase individual and social interaction. On



that basis, strengthening the Character of family members is highly recommended to form a society that is independent and able to maintain family resilience even in pandemic conditions. These character values must be instilled in parents, teenagers, and children.

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