



HOW GENDER SHAPES FAMILY RESILIENCE IN MILLENNIALS

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Abstract, *The smallest unit in society is a family. Family's role is important in determining the quality of the nation. The issue of family resilience is important to study because national resilience is the accumulation from family resilience itself. Family resilience defined as the capacity of the family to withstand and rebound from stressful life challenges, emerging strengthened and even more being resourceful. First element that affects family resilience is the values that shared in inner circle of family, first and most matter value is gender equality and equity. This article looks at how the role of gender value towards family resilience. Gender values in this article consists of four dimensions, first family togetherness, next is husband and wife partnership, third is financial management openness and last one is about family decision making. The method used is a systematic literature review and online survey of two hundred millennial families. The survey was conducted using the Walsh Family Resilience Questionnaire (WFRQ) which divides the key to the family resilience process consisting of family belief systems, organizational patterns, and communication. Survey respondents are millennial married couples. The reason why focus on millennials because the number of millennials is the highest amongst the other generation, which reach 33.75%, with an almost equal number of men and women. The result show that gender value affects the level of family resilience. A balance relation between husband and wife become essential in family resilience. The more millennial a family, the more they value the balance relationship in the family. It also shows that family nowadays more open up to the gender equality and equity. This article conclude that nation resilience could achieved by increasing the understanding of gender in the family as first step.*

Keywords: Gender, Family Resilience, Millennials

INTRODUCTION

The family is a social unit in society that has a big share in a country. Believing that the role and function of a family is important to study further regarding the sustainability of the family. Seeing the definition of a family according to Law No.10 of 1992 is a unit of society consisting of spouses of wives and children or fathers and children or mothers and children, a family is formed from blood relations, marital ties and other aspects. This definition describes a family starting with two people, husband and wife, who can then become father, mother, and child. The current meaning of family can be defined as a social unit consisting of the head of the family and several people who have roles and functions in which they are related and dependent on each other. In modern terms, the definition of a family is not just a group of people in one house, but rather a collection of functions that come together. individuals in the family have their respective roles and functions. These roles and functions complement and influence each other.

The concept of family resilience is a situation where a family is able to face unusual situations and is able to provide resistance that comes from common strength. In this article, the concept of family resilience is defined as the ability of a family to adapt to non-decisive changes in its journey. Family resilience with the ability to answer problems and survive in the existing circumstances, does not even rule out the possibility of becoming a better version of the family than before.

The issue of family resilience is an issue that must receive special attention from observers of public policy, and of course the active participation of the community. This is because family resilience is the key to national development which will certainly have a big impact on the sustainability of the nation.

Currently, there has been a shift in values in society at large, and also within the family. In millennial families in particular, the roles and functions in the family also experience a shift. The modern family mirror can be seen with a dual role for mothers and fathers, both in earning income and completing domestic work, including taking care of children. Interdependence is also an aspect of a collection of roles and functions that exist as a family.

The values adopted in the family are influenced by the previous generation, but that does not mean that they share the same values. This situation occurs because of the incoming new values, especially in the millennial generation, this generation is attached to rapid changes, one

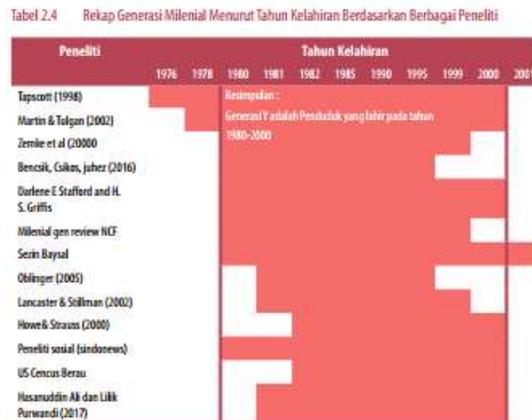
of which comes from technology. The characteristic of the millennial generation is a generation that is attached to technology. From here, the values adopted have changed, because the world is increasingly borderless, access to information is wide open, and there are great opportunities to access new knowledge.

There are several opinions on how to determine restrictions for the millennial generation. According to Manheim, generation is a social construction in which there is a group of people who have the same age and historical experience. Individuals who are part of one generation are those who have the same birth year in a span of 20 years and are in the same social and historical dimensions (Manheim, 1952). There are many versions of how to group the millennial generation, as shown in picture 1.1 below (taken from the 2018 Indonesian Millennial Generation Profile Book)

Picture 1.1 Versions of The Millennial Generation

Sumber	Label				
Tapscott (1988)	-	Baby Boom Generation (1946-1964)	Generation X (1965-1975)	Digital Generation (1976-2000)	-
Howe & Strauss (2000)	Silent Generation (1925-1943)	Boom Generation (1943-1960)	13 th Generation (1961-1981)	Millennial Generation (1982-2000)	-
Zemke et al (2000)	Veterans (1922-1943)	Baby Boomers (1943-1960)	Gen-Xers (1960-1980)	Nesters (1980-2000)	-
Lancaster & Stillman (2000)	Traditionalist (1900-1945)	Baby Boomers (1946-1964)	Generation Xers	Generation Y	-
Martin & Tulgan (2002)	Silent Generation (1925-1942)	Baby Boomers (1946-1964)	Generations X (1965-1977)	Millennials (1981-1999)	-
Oblinger & Oblinger (2005)	Maatzaens (< 1946)	Baby Boomers (1947-1964)	Generation Xers (1965-1980)	Gen-Y/NetGen (1981-1995)	Post Millennials (1955-present)

Sumber : Theoretical Review: Teori Perbedaan Generasi oleh Yanaar Saayya Putra (2016)



In this article, what is meant by the millennial generation is the group of people born between 1980-2000. This division follows the data used as a reference by the Central Statistics Agency (BPS). We further classified this millennial generation into 2 groups, namely junior and senior. Within that range, the junior generation is what we call 'more' millennials. The limit for the senior millennial generation is between 1980 and 1990, while the junior millennial generation is born in the period 1991 to 2000. In 2017 (SUSENAS, 2017), the number of millennials reached around 88 million people or 33.75 percent of the total population of Indonesia. This will

continue to increase in 2020, where 2020 is known as the year the demographic bonus in Indonesia began.

Furthermore, the definition of a millennial family is a family formed by a millennial couple. The survey was conducted on a number of millennial generations in various cities in Indonesia, namely young people aged 20-40 years. Survey samples were taken randomly from various levels of education, gender, social status, economic status, and also various kinds of professions. BPS data collected through SUSENAS 2017 states that more than half of the millennial generation are married, and more than 50% of the millennial generation are already parents. This data shows that in terms of quantity, millennial parents in Indonesia are in the most position compared to parents of other generations. Even the values carried in this millennial family are different from the previous generation (generation X) or the generation after (generation Z). It can be said that currently Indonesia is dominated by millennial generations who have built their own families. Of course, how they steer where their family goes is important for the interests of the country more broadly. A strong family structure will also impact the strength of the state.

Family resilience is achieved through a long process. According to Law No. 52 of 2009 concerning Population Development and Family Development, it is stated that one of the principles of family development is justice and gender equality. As outlined in the guidelines for building family resilience, there are variables in the dimensions of the legality foundation and family integrity, one of which is gender partnership. This gender partnership variable can be seen from 4 indicators, namely husband-wife partnership, togetherness in the family, openness in financial management, and family decision making.

This research tries to see how the values of justice and gender equality will affect the resilience of a family. The novelty of this research is to see a significant relationship between the values of justice and gender equality that are applied in the family and the resilience of the family itself. Previous research has not focused much on the form of millennial family resilience, even though millennial families have reached high numbers.

LITERATURE REVIEW

Millenials and Family

The family is the smallest unit in society which consists of husband and wife, or husband, wife and children, or father and child, or mother and child. (Law of the Republic of Indonesia Number 52 of 2009 concerning Population Development and Family Development.) This definition means that to become a family, it takes men and women to start a family, which is then added to the presence of children in their midst. The Merriam-Webster Online Dictionary defines the family as the basic unit in society traditionally consisting of parents raising their children. This means that in the family there are parents who play a role in raising and caring for their children. Seeing these two definitions, of course, the definition of family is still very simple. To become a family, it only takes two adults, a man and a woman, plus a child.

Looking at a more complex definition, the family can be divided into 3 categories, namely family structure, task orientation, and definition of transactional processes. (Wamboldt & Reiss, (1989); Noller & Fitzpatrick, (2002). Family structure definitions are based on number of family members, their blood relations and the hierarchy followed. According to Wamboldt & Reiss, (1989), Family structure definitions surround the family of procreation (partners and children), relatives by blood, or individuals that have established biological or legal legitimacy. The family is elaborated from the structure as a structure that consists of what the family is made of, whether from marriage or other. There are biological or adopted children, describing the structure of a family Task orientation definitions focus on whether certain tasks for family life are performed (Wamboldt & Reiss, 1989) Task orientation looks at the family's duties, roles and functions of each family member Transactional process definitions view the family as a group of intimates who generate a group identity (Wamboldt & Reiss, 1989). In this category, the definition of family sees that the family is a group of individuals who share values and maintain them together so that those values will influence the larger community.

There are five family functions by Friedmann (1986), namely a) affective function, the family as a place to provide affection. Family meets psychosocial needs. This function seems to work well if family members feel happy and peaceful. Family members feel a supportive climate, and there is a positive atmosphere in the family. In line with the transactional process previously conveyed by Wamboldt, positive relationships that exist within the family as a result

of a well-functioning affection function will become a basis for dealing with people outside the family. b) the function of socialization is the process of development and change individuals go through, which results in social interactions. Socialization begins when humans are born and the family is a place for individuals to learn to socialize. Family members learn the values in life starting at home. It can't be separated from gender values, which are manifested in the actions of parents which are then studied, imitated, and developed by other family members. c) reproductive function, the family as a place to continue the offspring, as mentioned earlier, the formation of a family can start from the existence of marriage, in Indonesia, marriage is recognized if the marriage between a man and a woman is registered by the state. d) economic function, namely the function of the family as a place to meet the needs of all family members, such as basic things including food, clothing, and shelter, to other needs such as education and health, finally e) health care function, namely the family functions to carry out practices health, starting from preventing sick family members and maintaining health.

From the combination of the two sources that have been mentioned, defining family is no longer simple because it has many attributes. The elaborated structure and function of the family provides an understanding that the family is a series of processes that involve all family members. Associated with justice and gender equality, the millennial family is believed to be a family that begins to see that these values are important to be realized and maintained. The European Social Survey, in 2010 states that millennial perceptions of the value of gender are increasingly the responses tended to be less conservative and more gender egalitarian than six years earlier, it is concluded that the more advanced times are, the more values of justice and gender equality are accepted by men and women (Bavel, 2017) Stangel (2016) Millennials, more than any other generation, believe in workplace meritocracy. Nearly half of millennials say they feel men and women are judged by "very similar" or "exactly the same" criteria. This shows that men and women in the eyes of the millennial generation have equal opportunities in development. This shows that the value of the GFC has entered into the mind of the language. BPS data taken from the 2018 Indonesian Millennial Generation Profile Book states that the millennial generation is more fluid in the concept of gender. A 2013 research by The Intelligence Group (a consumer behavior watchdog based in Los Angeles, United States) states that two thirds of millennials believe that now the case is gender is increasingly opaque and no longer

valid as previous generations saw it and applied it in everyday life. In the survey it was written that “instead of following traditional gender roles, young people interpret gender meanings according to their individual understanding.”

It can be understood that gender is no longer an obstacle. Gender values become easier to accept and understand. Living spaces that used to have clear lines are now increasingly gender neutral. Values that are against justice and gender equality even though they are still a public issue, but the understanding of millennials is more developed.

Family values

As mentioned earlier, gender justice and equality have proven to be well received by the millennial generation, in various fields of life. Taking from the Family Resilience Book issued by the Ministry of Women's Empowerment and Child Protection (KemenPPPA), gender roles in the family can be seen into 3 variables. The Gender Partnership variable is measured based on 4 (four) indicators, namely togetherness in the family, husband-wife partnership, openness in financial management, and family decision making.

Gender partnerships are cooperation that is equal and fair among family members. Equal and balanced functions and division of labor see common needs. Good gender partnerships promote family resilience. He emphasized that gender partnerships are included in the domestic and public sphere. The variable of the first gender partnership indicator is family togetherness which is defined as the quality and quantity of time spent together. The second is the husband and wife partnership, the relationship between husband and wife in the family has a big influence on where the family will embrace the values implanted. The values of justice and gender equality shown in the relationship between husband and wife will be seen by other family members (children). The third variable is the existence of openness in financial management. Money in and out is the result of joint decisions, neither party has full control over family finances. Financial transparency is an important variable in family resilience. The sixth indicator is Family Decision Making, deliberation takes precedence by listening to all voices of family members. The principle is that every family member has the right to express his opinion, and the right to be heard.

Family Resilience

Resilience entails more than merely surviving, getting through, or escaping a harrowing ordeal. (Walsh, 2016) Resilience involves dynamic processes that foster positive adaptation in the context of significant adversity (Bonanno, 2004; Luthar, 2006 in Walsh, 2016). Resilience according to Walsh is a condition that is more than just survival, but also enables people to heal from painful experiences, take charge of their lives, and go on to live and love well. (Walsh, 2016) An interesting point in the resilience mentioned by Walsh, is that resilience will increase along with the frequency in facing suffering and struggles, as well as the existence of relationships or dependency relationships with others.

The relationship in family resilience is then seen how the relationships between individuals in the family affect the family's ability to face common problems.

Family resilience is closely related to what is called a healthy family, a family whose functions are running well. Family resilience also refers to how the family faces a problem, finds solutions to problems, so that they can get out of the problem.

Walsh said there are 9 key processes in family resilience which are divided into 3 family functions, namely belief systems, organizational processes, and communication / problem-solving processes. The nine key processes can be seen in the following table:

Table 1: Key Processes In Family Resilience

1. Making meaning of adversity	Belief Systems
2. Positive outlook	
3. Transcendence and spirituality	
4. Flexibility	Organizational Processes
5. Connectedness	
6. Mobilize social and economic resources	
7. Clarity	Communication/problem-solving processes
8. Open emotional sharing	
9. Collaborative problem solving	

Strengthened by the results of studies related to family resilience revealed six attributes of family resilience: 1) collective confidence; 2) interconnectedness; 3) positive life view; 4) resourcefulness, including perceived availability of support and capability to identify and utilize support; 5) open communication patterns; and 6) collaborative problem-solving. (Oh, Chang,

2014) These six things intersect and are related. These six things exist and are correlated with each other in terms of the functions and patterns of family life.

METHODOLOGY

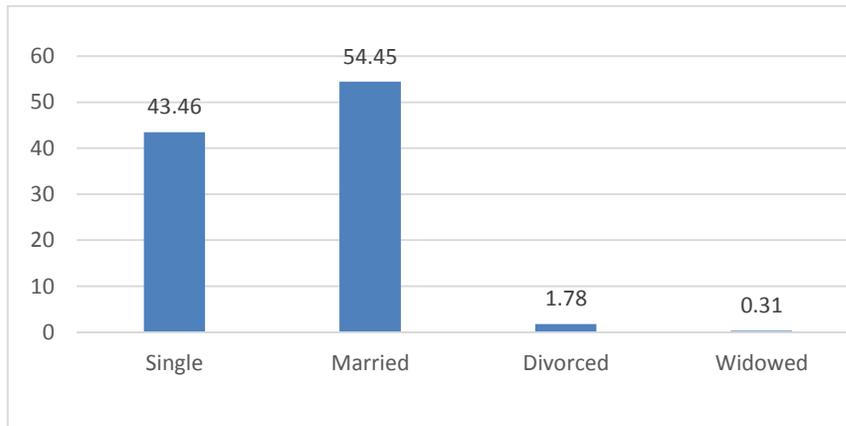
The research method used in this paper is a mixed method, literature review and survey. Literature review begins by selecting scientific journals indexed by the Web of Science (ISI) and SCOPUS. The topic being sought is the relationship of family resilience in terms of justice and gender equality. The various available sources are then sorted and evaluated. The author looks at trends and what similarities exist in the existing journals and writings and then processes them. Apart from indexed journals, the author also uses other sources in the form of books, magazines, potpourri, and other libraries. The publications used ranged from 2000 to 2020 which focused on family resilience. The keywords used are family resilience as a unit, not a separate word so that it is relevant to the current analysis. Furthermore, the authors also used a survey. The survey was conducted using the Walsh Family Resilience Questionnaire (WFRQ) which is based on the framework of the Family Resilience key process which consists of 3 processes, namely the family believe system, the Family Organizational Processes, and the Communication and Problem-solving Processes. The survey population was married millennials with the birth year range from 1980 to 2020.

RESULTS AND DISCUSSION

Profile of Indonesia's Millennial Generation

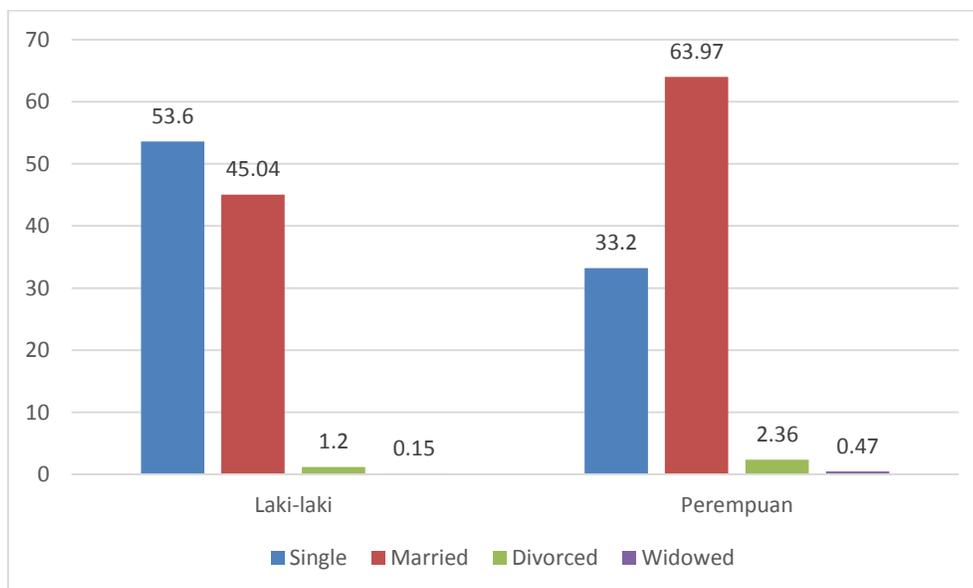
It is well known that 2020 is the year the demographic bonus begins, which means that the millennial generation will be at its peak with a productive age that will sustain the country. The existence of millennials certainly has a significant impact. The resilience of millennial families plays an important role in development. Currently the millennial generation is in the age range of 20 years to 40 years. Data released by BPS through SUSENAS in 2017 states that the number of millennials dominates the Indonesian population by reaching 88 million people, equivalent to 33.75% of the total population of Indonesia. This proportion is bigger than the proportion of generation X (25.74 percent) and baby boomers + veterans (11.27 percent), and the new generation Z reaches 29.23 percent. Furthermore, regarding the marriage of the millennial generation is shown in the following chart:

Chart 1: Millennial Generation and Marital Status in percent, National Socio-Economic Survey (Susenas), BPS 2017



The data above shows that 54.45% of millennials are currently married, followed by 43.46% are single, 1.78% are divorced, and 0.31% are divorced. The number of millennials who are married is in first place. If we look at the disaggregated data in table 1, it shows that the number of millennial generation of married women is 63.97 percent in 2017. Meanwhile, men are mostly still single with a percentage by 53.60 percent. Millennial generation disaggregated data is shown in the following table:

Chart 2: Disaggregated data on millennial generation marriages



This year, the oldest millennial generation has reached 40 years of age. And most of the millennial generation have formed their respective families and become parents. One in five mothers in Indonesia are millennial generation. If you look at the population, there are around 9 million millennial mothers. (BPS, 2018)

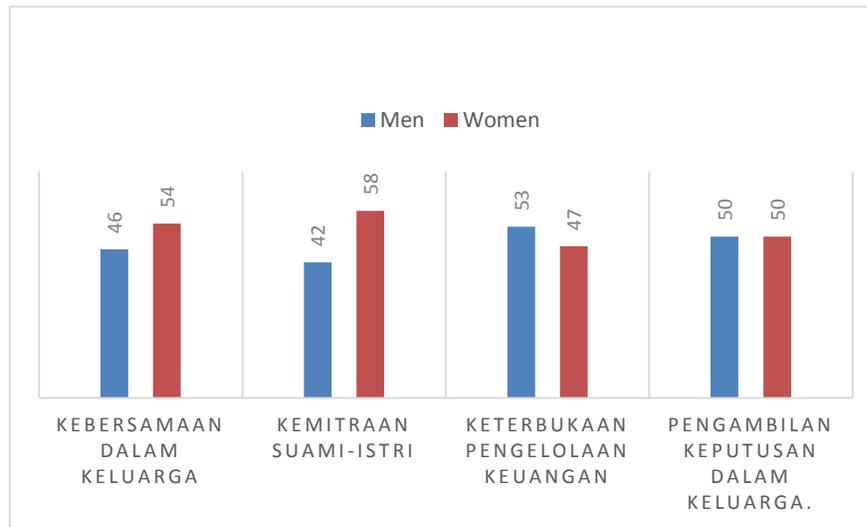
Various surveys show a striking difference between the millennial generation and the previous generation, including in the level of better education. So this results in the age of marriage which also changes. Currently, the ideal age for marriage for millennials is 23 to 27 years. () added, Millennials are getting married later than previous generations. The median age at first marriage has edged up gradually in recent decades. In 2019, the average man first got married at age 30, and the average woman was 28 when she first wed. This is three years later - for both men and women - than in 2003, four years later than in 1987 and seven years later than in 1968. (Pew Research Centre, 2020)

This data illustrates that millennial have more consideration and choice in determining marriage. This is also the impact of universal values that have changed. Gender values that are increasingly accepted by millennials affect decisions made, including in determining marriage, values of openness, justice, and equality are important findings related to the values held by millennials.

Gender and Family Resilience

The following are the results of the survey that have been processed by researchers. The results of the following survey are a survey conducted on 200 millennial generation who have married families. Respondents are not limited to work and others. The following is described into more detailed sections. In broad outline, Millennial agrees that the value of justice and gender equality has a role in family resilience, the family will be harmonious when balanced relationships occur in the home. The survey shows that 87% of respondents agree with it.

Chart 3: Result Survey The Gender Partnership



Togetherness in the Family

The definition of togetherness in the family is the time spent by family members together to do various things. Quoting from BPS, there are 3 categories of free time with family, namely more than enough (more than 28 hours a week), enough (14 to 28 hours a week), and less (less than 14 hours a week). Togetherness here means parents and children or other family members devote all their attention and time to other family members. Togetherness is not only about time spent accompanying and caring for children, but also time spent with a partner.

The survey results stated that 68% of respondents thought family resilience could be achieved by the quality of relationships, which were met both in quality and quantity. 74% of respondents stated that the quality of family togetherness is the most important factor. This group said that quality is more important than quantity. The description of family togetherness is when a husband and wife care for children together. One respondent said,

“When the evening finishes working, my husband and I play together with our children, sometimes we video call the grandparents, we also play with the children. When I cook, my husband accompanies my child. When one of us dissolves, the other looks after the child”. The existence of cooperation and a balanced division of duties within the family maintains family harmony and will have an impact on family resilience.

Another respondent explained, “a comfortable family, when my husband and I help each other and work together. I believe that the best parenting is that of both parents. It's not just mom.”

In millennial families, the values of justice and equality are becoming increasingly visible. Family togetherness is a shared awareness to keep family relationships harmonious.

Marital Partnership

A husband and wife partnership is defined as a balanced cooperation between husband and wife to achieve common goals. The husband and wife partnership can be seen in relation to the division of labor in the family. The domestic division of labor is a very visible indicator. In the previous generation's family, it was not uncommon for men to actively participate in domestic work, including childcare. The survey shows that millennial families have stronger partnerships than previous generations of families.

"I am a man and I am used to cooking at weekends and I'm proud" This was one of the respondents' answers that showed that domestic work was no longer only done by women. The double burden that becomes a gender issue is currently starting to fade because millennial men realize that domestic work is a collective job. Another respondent emphasized, “My wife and I both work outside the home, and both do housework. Even though my wife is doing more of it.” Added, “After 4 years of marriage, I began to notice that the household chores were inexhaustible. Currently I am starting to help my wife to wash dishes and dry clothes.”

Another opinion states, "my wife is a worker who of course doesn't have much time for family, so we work together when we are at home."

A successful partnership is a balanced partnership. A family that has strong resilience is one that realizes that husband and wife are equal partners. Even though traditional values still exist, it should be appreciated that changes in gender values that have entered provide changes in the behavior patterns of millennial households. There was a respondent who said, “I understand that the wife is responsible for the cleanliness

and tidiness of the house. Cooking is the wife's duty, as well as looking after children. I worked late into the night.”

Not all respondents agree that the husband and wife partnership should be balanced. 34% of the respondents said that the husband is the head of a different family and cannot be compared with the wife. Some of them mention are "I am the head of the family, the breadwinner, usually the wife has to comply with what I decide,” "In Islam the husband is a leader who must be followed." And "Men are more rational so they become family leaders and decision makers."

Financial Management Openness

Financial management is all activities related to managing family finances, from the time the money is obtained until it is used. Husband and wife who have open financial management are proven to be more harmonious. Openness is the key to family resilience. 76% of respondents agree that family finances should be transparent for all family members.

“My husband and I together show income. When going to buy something we will usually discuss ”

"My wife holds my salary, I entrust my wife to financial management."

"When I want to buy something that is a little expensive, I invite my partner to discuss by explaining in detail and seduction."

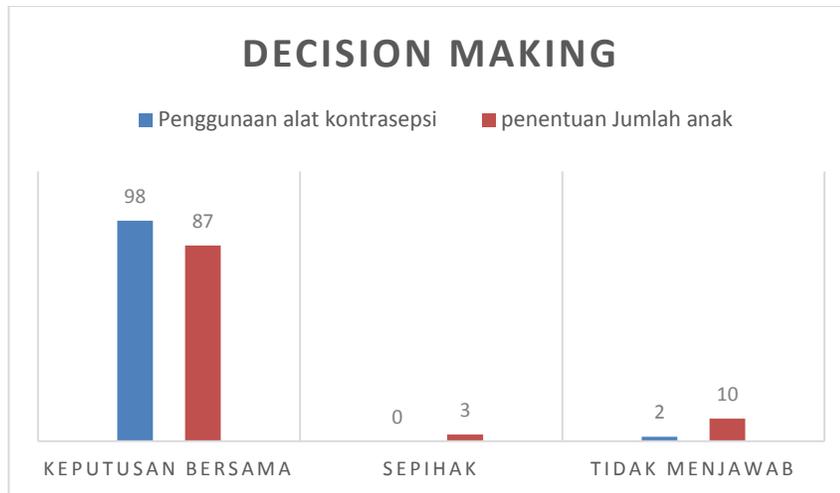
"We have money for family and personal money, this post is used by each of us, after housing needs are met."

Those respondent's answer is a form of openness in financial management. Husbands, wives, and children both have a picture of how the family's finances are.

Family Decision Making

Family resilience is influenced by how each family member is taken into account in making decisions. If you look at BPS, one of the judgments in decision making is related to the decision to have children and the decision to use the contraception tool. These two questions were given to the respondent, and the answers were as follows:

Chart 4: Decision Making in Family



98% of decisions regarding the use of contraceptives are made jointly between husband and wife. This shows that the communication patterns of millennial families are better. The existence of openness and joint decision-making has become commonplace in millennial family households. In relation to determining the number of children, 87% stated that the decision on the number of children in the family was a collective decision. Respondents' answers included, "I appreciate the wife's wish not to add more children first, even though I want more.", "The wife refuses to have more than two children.", "We feel like one child now is enough for us."

However, respondents answer that:

"I want to have only two children, but my partner wants more children. Even though we currently have two children, there is a worry that if I get pregnant again I will follow my husband's wishes even though I don't want to. "

This shows that in millennial families there is still an imbalance of voice in making big decisions in the household. These respondents are respondents who fall into the category of the senior millennial generation.

However, in this study, decision making is not only related to the two things mentioned above. But also to other matters relating to everyday life. Among them are related to childcare techniques, division of work together, and determining boundaries and values in the family.

A family that can accommodate the differences and desires of each family member is a family that has strong family resilience. Even the voices of children are also involved in decision making, with regard to matters relating to children, this is obtained by looking at the results of the respondents as follows:

"We recognize the child is part of the family and we respect the choice"

"I direct the child but still listen to his wishes"

"Even though we are small we teach children to express their opinions without being afraid to us."

Millennial families are a family that is known to value freedom of opinion, for each individual. Parents who are open to their children are proven to bring better family resilience.

Belief System

The manifestation of strong family resilience is by having adherence to religion. The relationship between family members and their God is a strength in facing problems. The millennial family that is known to be modern is still upholding its religion. Millennial families believe that God provides problems that can be solved by everyone. They also believe that every problem has a solution, together with other family members to find solutions to problems

Several respondents stated the same thing:

"I am not religious, but I believe that God always takes care of me and my family"

"We feel at least evening prayers together at home, teaching children to pray."

"My husband and I have a Koran teacher, we study, and the children also follow."

"My husband is my priest."

It can be concluded that religion is still a force for millennial families.

Organizational Processes

Regarding Organizational Processes, millennial families recognize that the ability to adapt to change, support between families, and resources in the family affect family resilience.

The result are:

"When there is a problem, my wife's support is my passion"

"We face problems together and solve them together. When the child is sick, my husband doesn't blame me but looks for a solution together. "

"I get angry when my husband gets angry when something goes wrong"

"The 7 years of marriage taught us to face problems together using our strength together."

Communication/problem-solving processes

As described in the previous section, communication patterns also play an important role in family resilience. He added, open emotional sharing is a specialty for millennial families. Millennial families are different from previous generations. They are more open in conveying their feelings. Millennial family values that are believed by millennial couples are learning to express feelings, and not harboring what they feel. The survey results showed that 68% of respondents agreed that a healthy family is a family that can share their feelings, whether happy, sad, angry, disappointed, and various other emotions.

"When I became a parent I started learning to improve communication with my husband. I no longer hold onto my disappointment so the problem doesn't drag on."

"Sadness is commonplace, I share it with my wife."

"I am angry and silent, when it subsides, I have a good conversation with my wife."

"I realize that silent treatment is not the best way, now I improve communication with my wife and children"

In line with the existing statements, previous research states that millennials are more open to expressing their feelings. This is what strengthens millennial family

households. In general, it can be concluded that the resilience of millennial families lies in communication patterns and openness.

CONCLUSION

Gender Partnership as seen from four indicators, namely togetherness in the family, husband and wife partnership, financial management openness and family decision making. This four affects family harmony so that it has an impact on family resilience.

Family resilience is a manifestation of the values that are implemented in the family. When one indicator has a low value, it can still be helped by other indicators, so that family resilience is still maintained. In addition, family resilience requires active participation of all family members without exception. The values of justice, equality, transparency and openness of communication are the keys to the resilience of millennial families. A balanced role in the family is often found in Indonesian millennial families and has become a new trend that is being followed, even though it cannot be denied that not all have agreed that men and women are equal in the household. The gender values that shared in values give positive impact on how family is running.

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