

The Role of SiapaPeduli.id in Realizing Family Health Resilience

Dody Alfayyedi

Fakultas Syariah UIN Maulana Malik Ibrahim Malang

dalfayed81@gmail.com

Abstract:

This research aims to study the impact of the COVID-19 pandemic on family health resilience and the role of SiapaPeduli.id in realizing family health resilience. This research is included in the type of empirical research using a qualitative approach. This study obtained data from the field by means of interviews and documentation. Meanwhile, for processing data from the field using data editing, classification, verification, analysis, and conclusions. The research subjects used were employees of SiapaPeduli.id and registered patients of SiapaPeduli.id. The results of this study indicate that: (1) many families in Indonesia, especially the patients of SiapaPeduli.id, feel the bad impact when the COVID19 pandemic takes place, including basic needs that are increasingly difficult to obtain, reduced income, affected by the termination of employment, difficulty meeting health needs such as medicine, nutrition, and medical devices, difficulty finding work, and difficulty paying fees or expenses from the hospital. (2) The role of the SiapaPeduli.id philanthropic institution which aims to realize family health resilience has been realized, including helping the underprivileged and having health problems, making it easier for the community to access assistance with fast and convenient procedures, forms of assistance in the form of nutritional needs, medicines, financial donations for patient care needs, and making health insurance in collaboration with the government, Aiding in the treatment and care of patients in order for them to recover to a healthy state, as well as caring for people who have health and economic problems in order to create conditions for family health resilience.

Keywords: Philanthropy; Family Resilience; Health.

Introduction

Family resilience is a measure of family achievement in carrying out roles, functions and responsibilities in realizing the welfare of family members. Family resilience is something that must be strong in every family because it has many aspects that improve family welfare and independence.¹ On the other hand, the State has always relied on the family as the first environment to shape the development of a child's

¹ Mujahidatul Musfiroh, Sri Mulyani, Erindra Budi C, Angesti Nugraheni, Ika Sumiyarsi, *Analisis Faktor-Faktor Ketahanan Keluarga di Kampung KB RW 18 Kelurahan Kadipiro Surakarta*, *Ilmiah Kesehatan dan Aplikasinya*, No.2 (2019), 62.

character, morals, and character. In this case, to realize family resilience, the role of various parties is needed because strengthening family resilience is very important to deal with various situations.

The Covid-19 outbreak has changed the condition of humans who have to limit themselves to socializing and must comply with government regulations by carrying out health protocols, staying at home, and keeping a distance from the surrounding environment to break the ropes of spreading the corona virus which should be able to strengthen family ties. However, in reality, many families experience problems such as family conflicts, family violence, social conflicts, problems in child care, unstable physical health, and cases of negative reproductive health behavior. This is because some families are not ready for a situation that instantly changes all their lifestyles and behavior.

Then, in these circumstances, religion plays a very important role in human life, where religion is a place to find the real meaning of life. Therefore, all forms of human behavior and actions are based on religious guidance.² In religious teachings, humans are not only required to focus on the afterlife, namely the relationship with their god, but relationships with fellow humans concerning worldly matters are also taught in religion, especially in helping to overcome social problems. The challenge of humans who have an attitude of caring for each other. Responding with a form of concern has actually become a tradition for the general public to help others who are experiencing difficulties. In Islam, the concept of self-help has been explained, namely something that is given to others to meet needs, both in the form of food, drink, and other things related to fulfilling the needs of life that are done sincerely for Allah. This has been stated in the holy verse of the Qur'an Surah Al-Imran 180. Meaning: "Never let those who are stingy with the wealth that God has given them from His bounty think that stinginess is good for them. In fact, greed is bad for them. The property that they stingy will be hung around his neck on the Day of Judgment. And to Allah belongs the inheritance of the heavens and the earth. And Allah knows what you do."³

Based on this verse, Allah SWT clearly forbids miserly acts that will have a bad impact on their lives in this world and in the hereafter. Based on the interpretation of Quraish Shihab in the verse, it explains that the misers who do not want to spend their wealth in the way of God intentionally will later get the punishment that accompanies it, like a necklace that accompanies the neck.

SiapaPeduli.id is a public philanthropic institution that focuses on fundraising and health fund assistance for people who are less able to finance medical actions and patient care. The funds are obtained from various activities, including charity activities, social campaigns by raising awareness of health issues, fundraising, and donation contributions from donors who want to help SiapaPeduli.id patients. SiapaPeduli.id focuses on patients from low-income families who need financial assistance for their treatment and recovery. In this case, the patient's family applies for help at the SiapaPeduli.id institution. In addition to helping patients with a history of chronic illness from lower economic circles, SiapaPeduli.id contributes to the treatment of covid-19 outbreaks by providing the necessary nutrients, medicines, and tools to prevent the transmission of coronavirus.

After conducting interviews with SiapaPeduli.id staff, researchers conducted interviews with 3 SiapaPeduli.id patients, namely: First, Mr. RZ is a former self-employed worker who suffered from a tumor in his head caused by an accident in 2016

² Soelaeman, *Ilmu Sosial Dasar*, (Jakarta: PT.Eresco, 1995), 63

³ Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, (Bandung: CV Diponegoro, 2010), 73.

and lived with his mother in Bogor because he had long since divorced his wife due to Mr. RZ's poor health and quit his job to focus on healing. So that the funds that are supposed to meet the needs of life are covered for the cost of treatment and cure of diseases suffered by Mr. RZ. Second, Mrs. EY is a housewife who is suffering from a parotid tumor that has been suffering since 2019. Currently, Mrs. EY is still struggling with her husband (Mr. JH) against the disease for the sake of the resilience of the family that has been built. Mrs. EY's and her husband have been blessed with a son who is currently in the 2nd grade of elementary school and has to be tough because of his parents' circumstances. As the head of the family, Mr. JH must think of many ways to cover the needs of life as well as help care for his wife recover from a parotid tumor, one of them by asking for help from the philanthropic institution, SiapaPeduli.id, to perform social action for her recovery. Third, AM is the youngest child of 4 siblings who are struggling against a leaky heart disease that they have suffered from birth until now, when AM is 2 years old. AM's parents were a small trader in Cirebon City who had to fight for AM cure from the trade and also the kindness of the people who had helped donate to AM's treatment and care. This research has two problems formulation. First, What are the impact of the COVID-19 pandemic on family health resilience? Second, what is the role of SiapaPeduli.id in realizing family health resilience?

Based on the problems above, this article aims to describe the role of the philanthropic organization SiapaPeduli.id in realizing family health resilience. This article is the result of empirical legal research with approach descriptive qualitative research. Types and sources of data are divided into two sources of data, namely primary and secondary. Data collection techniques used in this research are interviews and study documents that have been collected to answer the formulation of the problem.

Method of Research

The Artikel type of research used in this study is empirical research (field research), namely research conducted in the field. This study will conduct direct interviews with the management of the philanthropic institution SiapaPeduli.id and patients who are registered with SiapaPeduli.id. The approach used in this research is descriptive qualitative research, whereby the descriptive qualitative method. Descriptive research in question is research that provides an explanation of philanthropic institutions in realizing family health resilience. The sources of data used by researchers in this study are primary data and secondary data. The location of this research was conducted at the philanthropic institution SiapaPeduli.id, which has its address at Jalan Kedawung No. 17, Tulusrejo, Lowokwaru District, Malang City, East Java Province. This study obtained data from the field by means of interviews and documentation. Meanwhile, for processing data from the field using data editing, classification, verification, analysis, and conclusions.

Results and Discussion

Definition of Philanthropy

The term philanthropy comes from the Latin "phlantrophia" or the Greek "philo" and "anthropos", which means "human love". Philanthropy is the concern of a person or group of people for others, which is rooted in the love of fellow human beings. Philanthropy is often expressed by the method of helping people in need. But the philosophy of philanthropy does not always have a fixed meaning between one culture and another. For example, the literal meaning of philanthropy in the Chinese tradition, as written by Andrew How, is "compassionate good work" or good behavior motivated by

pity or sympathy. This meaning is different from the western concept, which means "love of mankind."⁴ Although the meaning of philanthropy is different in each region, different cultures, the substance of philanthropy has always remained to override social philanthropy and social care.

Philanthropy can be defined as the understanding of a group of people carrying out a generosity movement for people in need (the poor). The movement is tried in a structured and institutionalized manner. Philanthropy is a general concept, meaning that this activity is based on humanity. Although general in nature, many religions have established philanthropic institutions. They establish philanthropy based on their religious beliefs and orders. In a broad sense, the philanthropic institutions that are currently developing and growing are very diverse, from those with moral, religious, to political motives.⁵ In other words, there are those who emphasize the form of activities that are philanthropic and service, and not a few that lead to government policies to be more in favor of the lower middle class.

In its development, philanthropy can be regarded as an issue of social justice by social theories or social philosophy. Plus, philanthropy and social justice have become separate issues in modern philanthropy. The not-for-profit company headquartered in Washington DC, United States of America, namely the National Committee for Responsive Philanthropy (NCRP) states that the concept of social justice in philanthropy is the practice of donating to non-profit organizations that work for structural change and increase opportunities for those who are less prosperous politically, economically, and socially.⁶ From this, it can be understood that the assistance provided by philanthropic institutions does not only focus on economic assistance but other sectors such as health, education, religion, legal justice, and so on. The targets of philanthropic institutions are people who are underprivileged both economically and socially.

Characteristics of Philanthropy Institutions in Indonesia

The current development of the philanthropic movement is marked by the emergence of more organized philanthropic social activities. Philanthropic institutions in Indonesia offer creative activities whose social impact is limited to activities that provide transformative ideas about social justice. So it is not uncommon for philanthropic institutions in Indonesia to be collective and organized as part of the development of religiously motivated philanthropy practices. By getting support from Islamic institutions represented by non-governmental philanthropic institutions. Philanthropic institutions in Indonesia adhere to a culture of giving that represents activities of solidarity, religious observance, social cohesion, and altruism. ⁷Giving is also a way for philanthropic institutions in Indonesia to create patron-client relationships, reciprocal interactions, or reciprocal relationships, and express pride, strength, and dominance.

⁴ Andrew How, "Asian-American Philanthropy: Expanding Knowledge, Increasing Possibilities", Working paper, the Center for Public and Nonprofit Leadership, Georgetown Public Policy Institute (November 2004) Artikel ini dipresentasikan pada ARNOVA Annual Conference, November 2004 Los Angeles, CA, 2.

⁵ Muhammad Farhan, Noor Arief, "Peran Lembaga Filantropi Islam dalam Mengentaskan Kemiskinan Warga DKI Jakarta: Studi Kasus BAZIS DKI Jakarta", Prosiding Seminar Nasional Ekonomi dan Bisnis (SNEBIS), no. 1(2017):4.

⁶ National Committee for Responsive Philanthropy (NCRP), "Understanding Social Justice Philanthropy", April 2, 2003.

⁷ Pretty Multi Hartina, *Analisis Kebijakan Peran Filantropi Dalam Pembangunan Kesehatan*, (Pusat Analisis Determinan Kesehatan Kementerian Kesehatan RI, 2019, 10.

Philanthropic institutions in Indonesia are mostly in the form of foundations that are established as attachments to companies. Some examples are the Danamon Peduli Foundation, the Pertamina Foundation, the Indonesia Medika Foundation, the Unilever Indonesia Foundation, and the Djarum Foundation. These philanthropic institutions are the result of the development and growth of the company and the emergence of Law Number 40 of 2007 concerning Limited Liability Companies (PT). The law encourages a business ethic by requiring companies to allocate corporate social responsibility (CSR) budgets with activities carried out by sending companies through third parties, namely non-profit institutions.

Currently, philanthropic institutions in Indonesia are growing and the existence of these philanthropic institutions has a place in the community because the potential amount of donations that can be raised is a fairly large amount. According to the Indonesian Philanthropy Association (PFI), the various philanthropic institutions in Indonesia today can be divided into the following groups:

1. Individual donors
2. The Family Foundation
3. The Community Foundation
4. A Corporate Foundation
5. The Religious Foundation
6. Mass Media Philanthropy Foundation
7. The Philanthropy Community
8. Diaspora Philanthropy

Policies and Legislations Related to Philanthropy in Indonesia

There are currently no laws and regulations related to philanthropy that specifically regulate it because philanthropy is a party that shares support and resources voluntarily to overcome various kinds of social and humanitarian problems as well as promote public and sustainable interests (Presidential Regulation Number 59 of 2017 concerning Implementation of Achievements Sustainable Development Goals Article 1 point 9).⁸

The legal basis for the regulation of philanthropy in Indonesia is as follows:

1. Article 28H paragraph (1) and Article 34 paragraph (3) of the 1945 Constitution of the Republic of Indonesia;
2. The collection of money and goods is governed by Law No. 9 of 1961;
3. Article 1 of Law No. 16 of the Republic of Indonesia of 2001 Concerning Foundations;
4. Number 23 of 2011 relating to Zakat Management;
5. Government Regulation Number 16 of 2015 concerning Procedures for Collecting and Using Community Donations for Handling the Poor.
6. Article 1 paragraph 9 of Presidential Regulation No. 59 of 2017 on the Achievement of Sustainable Development Goals.
7. Article 2 of the Regulation of the Minister of Health of the Republic of Indonesia Number 8 of 2019 concerning Community Empowerment in the Health Sector.

Definition of Family

"Family is a concept that has a broad and diverse understanding and concept." The family is considered as a social institution which is also a social system that exists in

⁸ Pretty Multi Hartina, *Analisis Kebijakan Peran Filantropi Dalam Pembangunan Kesehatan*, 33.

every culture according to the sociological context. As the smallest social institution in society, the family is a group of people who are related by marriage, descent, or adoption and live together in a biased household.⁹ According to another understanding, the family can also be interpreted as the smallest social unit in the community whose members are bound by a marital relationship, namely husband and wife and blood relations, namely biological or adopted children.¹⁰ So that according to these two understandings, it can be concluded that the definition and concept of the family is the smallest social unit/institution/system in a society consisting of a group of people based on marital relations, blood ties, or adoption who live together in a household.

In the context of legislation, the family can be defined as the smallest social unit in society consisting of (1) husband and wife; (2) husband, wife and children; (3) father and son; or (4) mother and child (Law Number 52 of 2009 concerning Population Development and Family Development). As a social unit, the family also has functions, as contained in Government Regulation (PP) Number 21 of 1994, which includes the function of fulfilling physical and non-physical needs, namely: First; religious function; second, the socio-cultural function; third, the function of love; fourth, protection function; fifth, reproduction; sixth, the function of socialization and education; seventh, economic function; and eighth, the function of environmental development.

The Family Resilience Concept

Family resilience is a condition of sufficient and sustainable access to income and resources to meet basic needs, including food, clean water, health services, educational opportunities, housing, time to participate in community activities, and social integration.¹¹ Another point of view defines family resilience as a dynamic condition in which families have the tenacity, toughness, and physical, material, and mental abilities to live independently, as stipulated in the Government Regulation of the Republic of Indonesia Number 21 of 1994. Family resilience also contains the intent and the goal as a family skill to develop the family to live in harmony, prosperity, and happiness both physically and mentally.

In another perspective, family resilience is defined as family skills to ward off or protect themselves from various problems or life threats, both those that come from within the family and from outside family life such as the environment, community, society, and the state. Family resilience has five inductions that describe the level of resilience of a family, namely: First, having an attitude of service as a sign of glory. Second, having a sense of intimacy between husband and wife is a form of good marriage quality. Third, having parents who can teach and train their children with creative challenges, consistent training, and developing skills. Fourth, have a husband and wife who lead all family members with love and affection. Fifth, have children who obey and respect their parents.¹²

Family resilience has a wider context in its interpretation and is identical to social resilience because the family is the smallest system in the social system. The Central

⁹ Zastrow, Charles. H, *Social Work with Groups: A Comprehensive Workbook*. USA: Thomson Brooks/Cole, 2006, 54.

¹⁰ Sunarti, Euis, *Indikator Keluarga Sejahtera: Sejarah Pengembangan, Evaluasi, dan Keberlanjutannya*. Bogor: Institut Pertanian Bogor, 2006, 2-3.

¹¹ Frankenberger, T.R., dan M.K.McCaston, *The Household Livelihood Security Concept*, Food, Nutrition, and Agriculture Journal. No. 22 (1998), 30-33.

¹² Anisah Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, (Jakarta, CV. Lintas Khatulistiwa, 2016), 6-7.

Bureau of Statistics defines social resilience as the result of dynamics on a local and global scale. Factors that influence the dynamics of a local scale are referred to as communal factors, while factors that influence the dynamics of a global scale are referred to as social factors.

Communal factors that affect family resilience include:

1. Family formation, marriage and the blood tie system, principles of inheritance, inheritance, and succession are all examples of social reproductive organization.
2. The social organization of production includes the stratification and division of labor based on gender, age, and social class.
3. Political participation is a social organization which includes local leadership and management patterns.
4. Socio-religious organizations include punishments and incentives that reinforce prevailing social norms.

Social factors affecting family resilience include:

1. The degree of integration into the global market economy system, for example the prevalence of labor wages/salaries, mechanization, use of technology, foreign investment.
2. The rapid flow of global knowledge and information.
3. The degree of integration into the order of life.
4. The implementation of international, local, and non-local scale policies affects the region, for example policies related to population, health, and education.¹³

In relation to the prevailing laws and regulations in Indonesia, family resilience is identified as containing various aspects aimed at developing individuals within the family as a whole. The concept of family resilience has a different meaning from the concept of family welfare. However, the two things have a close relationship with each other. In Article 1 paragraph 11 of Law Number 52 of 2009 concerning Population Development and Family Development, it is written about family resilience and welfare as a family condition that has tenacity and resilience and has material physical skills to live independently and develop themselves and their families with the aim of living in harmony. In increasing physical and mental well-being and happiness.

Family Resilience in Health Aspect

As stated in Law 52 of 2009 concerning Population Development and Family Development, it is stated that family resilience and welfare is a family condition that has tenacity and toughness and contains material physical abilities to live independently and develop themselves and their families to live harmoniously and improve the welfare of birth and happiness inside.¹⁴ The law clearly states that 'material physical ability' is one of the main requirements in achieving family resilience and welfare. Physical health in the family can be achieved if all needs such as food, clothing, shelter can be met.¹⁵

In forming family resilience that has good health, it is very important for families to pay attention to the adequacy of food needs with good nutritional status for all family members. Having a strong physical condition, intelligence in thinking, strong mentality, and excellent health is largely determined by the nutritional status that enters the body, while good nutritional status is determined by the food intake that enters one's body. Because of this, family members are obliged to pay attention to the food intake that comes

¹³ Anisah Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, 7-8.

¹⁵ Puspitawati, Herien, *Gender dan Keluarga: Konsep dan Realita di Indonesia*, (Bogor: PT IPB Press, 2012), 33.

in for each family member. If this is not noticed, they will be vulnerable to various kinds of health problems and disease.

Physical health is the main capital for families to live independently, develop themselves and improve their quality of life to live a harmonious life with their family.¹⁶ Physical health can be interpreted as a physical condition in the body that is free from interference with disease and body functions. Someone who has good physical health has a greater chance of building better family resilience than someone who has a disease. With a sick physical condition, someone who has a chronic disease will find it difficult to carry out functions in the family where it will be an obstacle for other family members to live a harmonious life. That does not mean someone who has a chronic disease or physical condition that is sick must have low family resilience. However, the opportunity to have low family resilience has considerable potential in his family.

The Impact of The COVID-19's on Family Health Resilience

The COVID-19 pandemic, which is currently declared endemic, is endemic in all regions of the world, especially in Indonesia, which has caused many problems, one of which is regarding family health resilience. Many families in Indonesia are feeling the impact of the COVID-19 pandemic, especially the families of the patients who are so heavy, including:

- a. Basic necessities are becoming increasingly difficult to obtain.
- b. Earnings are reduced.
- c. Affected by employment termination.
- d. Difficulties in meeting health-care needs such as medicine, nutrition, and medical devices.
- e. Difficulty in locating work.
- f. Difficulty paying hospital fees or expenses.

In accordance with Law 52 of 2009 concerning Population Development and Family Development, it is stated that family resilience and welfare are family conditions that have tenacity and resilience and contain material physical abilities to live independently and develop themselves and their families to live harmoniously and improve the welfare of birth and happiness. According to Government Regulation (PP) Number 21 of 1994, which states:

- a. The function of meeting physical and non-physical needs, specifically:
 - 1) Religious function;
 - 2) Social and cultural function;
 - 3) The role of love;
 - 4) The function of protection;
 - 5) Reproductive ability;
 - 6) Socialization and education functions;
 - 7) Financial function;
 - 8) The function of environmental development.

Where the above functions are the main factors in forming a strong family resilience. However, the occurrence of the COVID-19 pandemic has made families in Indonesia, especially those of the patients of *SiapaPeduli.id*, feel a bad impact and made family resilience not strong. From this, we can analyze the impact felt by the families of the *SiapaPeduli.id* patients during the COVID-19 pandemic, which can damage family

¹⁶ Anisah Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, 71.

functions that should run normally with the aim of becoming a family that has family resilience.

Seeing the impact that has occurred on each family, especially the families of the patients of SiapaPeduli.id, the COVID-19 pandemic has had a bad impact on realizing family health resilience because it is not in line with the contents of Law Number 52 of 2009 concerning Population Development and Family Development. This is closely related to the development of family health resilience because, in order to achieve material physical abilities, one must have all the basic needs such as food, clothing, and shelter in order to create family members who have health security. Basically, a family that has health resilience is a family that has love and happiness in accordance with the verse of the Qur'an, Surah Al-Furqan verse 74 Meaning: And those who say: "O Lord, give us comfort in our spouses and children, and make us paragons of those who follow the straight path."¹⁷

The Role of SiapaPeduli.id In Realizing Family Health Resilience

Philanthropic institutions are community social institutions formed through community empathy to help people who need help without any strings attached. Likewise, the philanthropic organization, SiapaPeduli.id, has been established to care for people who have health problems. Since its establishment until now, SiapaPeduli.id has helped around 500 patients with various backgrounds and also different health problems.

In accordance with its characteristics, SiapaPeduli.id is a philanthropic institution in the type of corporate foundation because it is included in one of the programs of the Indonesia Medika foundation. It is intended to achieve certain goals in the social, religious, and, humanitarian fields, which have no members. Indonesia Medika itself is a company in the social sector that handles various social projects, including SiapaPeduli.id, InMed, and Garbage Clinical Insurance (GCI).

As a social institution, SiapaPeduli.id tries as much as possible to have an active role in realizing family health resilience in accordance with the recommendations of Article 2 of the Regulation of the Minister of Health of the Republic of Indonesia Number 8 of 2019 concerning Community Empowerment in the Health Sector.

The role of SiapaPeduli.id in realizing family health resilience is as follows:

- a. Helping people who are underprivileged and have health problems.
- b. Make it easier for the community to access assistance with a fast and convenient procedure.
- c. The form of assistance provided by SiapaPeduli.id is a need to realize health resilience such as nutritional needs, medicines, financial donations for patient care and healing purposes, and health insurance in collaboration with the government.
- d. Assisting in the treatment and care of patients in their recovery to a healthy state
- e. Caring for people who have health and economic problems helps them realize the condition of family health resilience.

The existence of the SiapaPeduli.id philanthropic institution, which aims to realize family health resilience, has been well realized and can be accepted by the community, including patients registered with SiapaPeduli.id. The procedure or process carried out by the patient before receiving assistance is as described by the SiapaPeduli.id employee.

This process must be done by SiapaPeduli.id to ensure that donations given by donors are right on target, namely to people in need, in accordance with the understanding

¹⁷ Ahmed Ali, Al-QuranEnglish.com, <https://www.alquranenglish.com/quran-surah-aliimran-180-qs-3-180-in-arabic-and-english-translation>

of philanthropic institutions and the rules of Muslims as stated in the letter Al-Imran verse 180. A helping hand is given. SiapaPeduli.id is a basic requirement to realize the resilience of family health. If you look at the assistance provided, SiapaPeduli.id has fulfilled the basic needs to realize family health resilience. However, the form of a family's health resilience is not only seen from basic needs but also by looking at the health condition of the patient's SiapaPeduli.id.

The impact felt by the family after receiving assistance is that it is true that with the presence of SiapaPeduli.id and with the contribution made, SiapaPeduli.id is a philanthropic institution that has a role in realizing family health resilience. With the assistance provided to SiapaPeduli.id, it is hoped that it will be something that is useful for the receiving family and can realize family health resilience as expected.

Conclusion

Based on the discussion above, it can be concluded that the problems that occur in families regarding family resilience, especially the health category, are the physical resilience possessed by members of each family and the family's financial condition for the cost of care and treatment of each family member who has health problems. The solution to these problems is what is stated in Law 52 of 2009 concerning Population Development and Family Development which states that family resilience and welfare is a family condition that has tenacity and resilience and contains material physical abilities to live independently and develop themselves and their families to live harmoniously. And increase the well-being of inner and outer happiness. And also from the verse of Allah SWT in Surah Al-Imran 180 which has the concept of helping each other between fellow human beings who live in the hemisphere. So that the presence of philanthropic institutions, especially SiapaPeduli.id has a positive impact on every family who wants to realize the health resilience of each family member.

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