

### C. Rekomendasi

Berdasarkan paparan dari keseluruhan hasil disertasi, peneliti memberikan saran sebagai berikut :

1. Bagi institusi penyelenggara program ketahanan keluarga pada lembaga pemerintahan maupun swasta dengan segmentasi masyarakat Sunda di Jawa Barat dapat disarankan untuk menyusun program kesadaran membangun psikologis keluarga Sunda melalui pengembangan faktor-faktor yang berperan dalam ketahanan psikologis keluarga Sunda. Strategi intervensi secara umum adalah melakukan sosialisasi di tingkat kelompok atau komunitas yang bekerjasama dengan *inohong* (tokoh) dalam pertemuan-pertemuan kemasyarakatan. Hal ini dikarenakan masyarakat Sunda merupakan masyarakat *pitutur* dan memiliki kepercayaan yang tinggi pada *inohong*. Faktor-faktor yang berperan dalam ketahanan psikologis keluarga Sunda yaitu (1) Faktor internalisasi dan pengamalan nilai dalam keluarga, disosialisasikan melalui konten agama dan budaya untuk keluarga melalui berbagai media lokal di Jawa Barat (2) Faktor kemandirian dan ketergantungan melalui strategi sosialisasi pola asuh yang dapat mengembangkan kemandirian namun tetap menjaga nilai-nilai budaya Sunda (3) Faktor keterbukaan dan komunikasi melalui sosialisasi konsep komunikasi yang baik bagi orang Sunda yaitu niat komunikasi, penyampaian dan penerimaan pesan yang mengacu pada penelitian Munggaran (2019) (4) Faktor kontinuitas belajar dan mengubah diri menggunakan strategi sosialisasi pentingnya literasi, sosialisasi berbagai tempat konsultasi pranikah dan paska nikah serta sumber pengetahuan terkait berkeluarga seperti buku, media sosial,

seminar, pengajian, pelatihan-pelatihan (5) Faktor pertemanan dan lingkungan sosial menggunakan strategi sosialisasi pentingnya relasi bagi keluarga Sunda serta risikonya dalam keluarga.

2. Bagi calon pasangan yang akan menikah dengan orang Sunda perlu diberikan sosialisasi terkait dengan konsep keluarga bagi orang Sunda (*dulur* dan *baraya*), pentingnya relasi sosial bagi orang Sunda dan selektif dalam memilih calon pasangan. Hal ini untuk mempersiapkan pasangan agar dapat melebur menjadi satu keluarga dengan *dulur* (orang tua dan saudara) dari *ego* (diri) dan menghindari konflik dengan *dulur* maupun *baraya*.
3. Pada penelitian selanjutnya, dapat dilakukan penelitian yang bersifat kuantitatif dengan menyusun alat ukur ketahanan psikologis keluarga Sunda. Penelitian kuantitatif dilakukan untuk memvalidasi serta mengkaji kemungkinan generalisasi hasil penelitian yang akan digunakan untuk mengukur ketahanan psikologis keluarga Sunda serta di wilayah yang memiliki karakter yang serupa dengan keluarga Sunda.
4. Hasil penelitian ini juga dapat dijadikan acuan dalam menambah indikator dalam pengukuran ketahanan psikologis keluarga pada alat ukur ketahanan keluarga Indonesia yang sudah ada.
5. Realitas di masyarakat Sunda, tidak semua orang Sunda menikah dengan sesama orang Sunda sehingga perlu adanya penelitian lebih lanjut terkait bagaimana dinamika ketahanan psikologis keluarga pada keluarga Sunda campuran, yaitu orang Sunda yang menikah dengan non Sunda.

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