

Protective Factors Determine Resilience in Madurese Ethnic Adolescent

Diana Rahmasari, Marlina Mahajudin, Hamidah

Faculty of Psychology, Universitas Airlangga, Surabaya, Indonesia Email : zafara1972@gmail.com

ABSTRACT: *living in the center of drug circulation and use is the highest factor possibly influencing that adolescents in madura are easily involved in drug use. Some factors to protect adolescents from getting involved in drug abuse are needed. Based on this phenomenon, this research aims at analyzing the influence of protective factors determining resilience of Madurese ethnic adolescents living in the environment of high-risk drug abuse. Parents' role, emotion control, religiosity, and self esteem of Madurese ethnic called 'Ajina aba' as the mediator variable are the protective factors that would be tested for their influences toward resilience. The research subjects were obtained through purposive sampling with 356 adolescents of Madurese ethnic living in the area of high-risk areas of drug abuse, born and living in Madura, with parents of native Madurese. SEM was used for analyzing the data. The result of this study suggested that there is no direct influence of parents' role toward resilience, but parents' role has positive influence toward resilience when the mediator variable is the self esteem of Madurese ethnic. There is positive influence of emotion regulation toward resilience. Other result showed that there is negative influence of religiosity toward resilience when directly associated. However, religiosity has positive influence when the self esteem of Madurese ethnic is used as mediator variable. In addition, the self esteem of Madurese ethnic was proven to be mediator variable and has positive influence toward resilience. This result implies that parents' role, emotion regulation, religiosity, and self esteem of Madurese ethnic are protective factors that can be used as guide in designing program to prevent drug abuse by Madurese ethnic adolescents.*

Keywords: *Resilience, Emotion Regulation, Religiosity, Parents' role, Self Esteem of Madurese Ethnic.*

I. INTRODUCTION

Throughout 2015, there was significant increase of cases of drug circulation and abuse among both adolescents and adults. Moreover, it was revealed drug-villages across regions in 4 regencies in Madura. For example, in Sampang regency, drug case increased as much as 100 percent. In Pamekasan regency, in 2015 during January and June 24 cases of drug abuse and illicit substances involving 37 suspects of adolescent and adults were revealed. The number increased 100 percent compared with that in 2014 with 21 cases involving 32 suspects. This phenomenon has become alarm because drug abuse in adolescents can harm adolescents' physically, and mentally. This cause may lead adolescents to juvenile delinquency. (<http://rri.co.id>).

Madurese Ethnics are the third rank of ethnics with most population after Jawa and Sumatra in Indonesia. Madurese ethnics can easily be differentiated from Javanese because Madurese ethnics have typical identity based on ethnical views of others in Indonesia. The positive identity of Madurese people include, stubborn, easily offended, brave, adventurer so that they like to wander about, good-humored, humorous, enthusiastic, saving, tenacious and diligent, and having strong religiosity (Adib M., 2009) & (Dayakisni, 2004).

Madurese people also have uniqueness in their self esteem. In social views of Madurese ethnical culture, self esteem is value strongly held as manifestation of self esteem of Madurese ethnics and it influences Madurese people's behaviors in responding to problems. Self esteem is "arghâna" or "Ajina aba" which is part of local wisdom in Madura and it is identical with manners coaching. The uniqueness of self esteem for Madurese is also found in the meaning and role of self esteem as not negotiable principal problems and values. For example, for reasons to defend honors, Madurese do "carok" because it is better to die than to live bearing the shame of harrassed self esteem. (Sadik A. S., 2011); (Adib M., 2009); (Rifai, 2007); dan (Wiyata, 2003).

Madurese people are also known as religious with Islamic religiosity as one of the typical identity of Madurese people. To Madurese people, religion is Islam. Islam has come through and colors the pattern of Madurese social life, partly shown in how they dress. To some of Madurese people, religion is sacred and holy and becomes a way of life that must be defended. Adib (2009) further explains that simply having strong religiosity doesn't make Madurese people stay away from drugs. This becomes another intriguing phenomenon to investigate.

The truth is that Madurese people have a number of traits or positive characteristics like pleasing, cheerful, humorous, enthusiastic, smart and religious. The traits are identical with individual's characteristic having resilience like having ability to strengthen self esteem, to have humor, to be optimistic, to be tough, and to have quality religious belief (Kumpher, 1999; Werner, 2005). However, it needs further research if Madurese

people's uniqueness and identity coming from social and cultural values still exist in Madurese adolescence individuals. therefore, research about resilience in Madurese adolescence individuals is to accommodate the gap between assumption and the reality. This condition is inline with the opinion of Sadik, a Madurese public figure, according to the interview (2014) and what is written in his book (2014), explaining based on his observation and research, that it has recently been noticed that the behavior of Madurese young generation has changed a lot because they have begun to ignore manners from the values of Madurese social culture, where the values serve as self esteem, and uniqueness of Madurese people compared with that of other ethnics in Indonesia. This, according to Sadik, becomes one of the causes for the appearance of various adolescence delinquency in Madura.

Specifically in Madura, living surrounding drug-abused village is another risk factor because the environment can influence the adolescence to involve in drug distribution and abuse. Madurese people have traits inline with individual characteristic resilience and have strong religiosity, but the number of drug distribution and abuse are increasing. According to the discussed facts, it needs investigation about the protective factors to prevent and cut the chain of various risking factors that can mislead Madurse adolescence into drug abuse that can harm the mental health of other youngsters. Experts in resilience concepts frequently investigate the discussion about factors of risk and protection related to mental health of adolescence.

II. THEORY DAN HYPOTHESIS

Resilience is a concept widely studied and has important implication for programs to prevent adolescence delinquency and program of intervention. Although resilience is a populer concept, researchers are still unable to completely explain why such negative occurences influence the lives of some children and adolescences, while most children and adolescences are not affected. Thus, resilience is frequently defined as individual's ability to adapt positively or achieve success though faced with various unexpected situations like poverty, victim of crime, other risky situations potentially leading to adolescence delinquency (Hawkins et al 2009). Werner (1995) defines resilience as the ability to survive in environment potentially detrimental to mental health of the individual or stressful situations. Adolescences may survive long enough in unfavorable or risky situations because they show resilience factors in themselves.

According to Benard (2004), resilience is innate capacity in individuals to do *self correction* and to survive from obstacles faced. Resilience doesn't present itself as specific pesonal quality of adolescences, but it appears from miraculous events happening everyday, normative source of their mental capacity, brain or coginitve process, physical condition, interaction pattern between them and their parents, and social interaction within surrounding society. To Benard, resilience not only presents adaptability of individuals in facing problems and obstacles, but also, more importantly, indicates how individuals can divert risky factors by revealing protective factors to reveal resilence. This in turn, the resilience itself is the intervention to prevent the appearance of various behavioral problems in adolescence.

Werner (2005) says that many things may become protective factors for individuals who are resilient when facing stressful conditions. In his research, Werner explains that individuals' quality that can become protective factors enables them to overcome stess in their lives including health, calmness, emotion control, intelectual competence, locus of control internal, positive self concept, planning ability, and faith quailty (Werner, 2005). According to McCubbin (2001), protective factors may be divided into two chategories: internal and external. Internal protective factor is protective factor from within individuals like self esteem, self-efficacy, coping abilty, emotion control, and optimism. External protective factor is protective factor from outside of indivuals like family support and environment.

In this research, protective factors are determined based on previous study by considering empirical study from social customs and cultures. The result of this study shows that the variable, determined as resilience protective factors in Madura, includes: 1). Another protective factor determined is emotion control. Madura has temperamental character. They are frequently aggressive and angry like shown when Madura feels that their self esteem is offended; 2). Religiosity: the religiosity of Madurese ethnics has been widely admitted as part of Islam religion. Madurese ethnics strongly hold tradition or Islamic values in their social and cultural behaviors. Thus, Madurese people are identical to Islam (Adib, 2009); 4). Parents' role. Parents, in Madurese culture, have values and particular position in *Falsafah Buppa'-Babbu'*; 4). Self-Esteem refers to the pride of Madurese ethnics as *Ajina aba'*.

This research is a hypothetical test aiming at finding the protective factors affecting Madurese adolescence that are parents' role as external protective factors, while emotion control, religiosity, and self esteem are as internal protective factors where Madurese self esteem is the mediator variable mediating the indirect relationship between parents' role and religiosity toward resilience.

The influence of emotion control as internal protective factor toward resilence is explained by Troy and Mauss (2011) who explains that when individuals are faced with stressors, and when able to develop cognitive appraisal positive toward stressors, they are able to improve their emotion control. This leads them to being able

to improve individual resilience though faced with hard stressors. Gross (2006) also explains that the ability to control negative emotion can increase happiness and individuals' resilience. This explanation is supported by the research hypothesis that theoretically, emotion control has strong influence toward resilience. Emotion control refers to the theory of Gross (2007) who explains that emotion control leads to a series of heterogeneous processes by regulating or controlling emotion. Furthermore, the emotion control is represented with 5 groups of process namely situation selection, situation modification, attentional deployment, cognitive change, and response modulation.

The influence of religiosity toward resilience both directly and through Madurese' self esteem as mediator variable is the second hypothesis to be proven in this research. Ubel (2006) wrote based on a number of researches that religiosity is a predictor consistently determines happiness. Individuals who possess strong religiosity will be able to quickly rise from adversity or sufferings they face. Harris (2011) wrote that religiosity is a protective factor with self esteem as mediator variable that can prevent juvenile delinquency.

In this research, to Madurese ethnics, religiosity is Islamic religiosity. This is because Islam is one of the self-characteristics of them. Religiosity means a condition of individuals in appreciate the religious and worship process integrated in them, and thus influencing all their behaviors and views of life. According to Stark and Glock (1968), the dimension of religiosity itself refers to the dimensions namely 1). Dimension of faith, that is how far an individual accepts and believes the obligations that have to be done in his/her religion; 2). Dimension of liturgy or religious practicals how far an individual accomplish ritual obligations in his/her religion; 3). Dimension of religious knowledge is how far an individual knows and understands religious teachings cited in holy book, hadith, fiqh, and so forth; 4). Dimension of feeling or appreciation is religious feeling experienced by an individual; 5). Dimension of effect or experience is how far religious teachings are accepted and influences the behavior of an individual in daily life.

The third hypothesis in this research is that family support has influence toward resilience both directly or indirectly through Madurese ethnics' self esteem as mediator variable. Family support as external protective factor has been studied in some theories. According to Benard (2004 in Rahmasari, 2017), family support is shaped in pattern of interaction between children and parents, schools, and society. Parent support consists of caring and supporting, providing children with opportunities for participation and contribution, and high expectation to youngsters to develop and actualize. Providing with these three factors is fundamental needs to children, as part of basic needs fulfillment like sense of security, loved or owned, appreciated, meaningful, and given freedom and chance. The fulfillment of these basic needs will strengthen personal resilience of adolescence. Furthermore, shaping this capacity of personal resilience will improve mental and social health, academic behavior, and reduce juvenile delinquency. In Benard's point of view, parenting styles of parents are more determining than parents structure in determining effective parent function and providing well-being to adolescence. The adolescence nurtured by parents with authoritative parenting show better psychological development, lower stress symptom and delinquency compared with non-authoritative parenting. The stronger the authoritative parenting is, the stronger the behavior and psychological control will be, and this is the protective factors to adolescence.

Parents' role is also very important for growing and shaping self-esteem. Coopersmith and Rosenberg have widely discussed theories about parents' role as crucial factors determining characteristic growth of children since early childhood (Mruk, 2006). In the context of Madurese ethnics study, self-esteem is also shaped by education and teachings of values by parents as explained in the philosophy of *Buppa 'Babhu* as important components to determine the self-esteem of Madurese people.

The definition of self-esteem refers to the definition of self-esteem by (Sadik A. S., 2011); (Adib M., 2009); and (Wijaya, 2003) that self-esteem is *arghâana* atau *Ajina aba* ' as the value that shows the characteristics of Madurese People and has the honor components of self, family, social, and norms. Establishing the conceptual definition of self-esteem based on social and cultural context refers to the statement of Schimmel (2004) who wrote that the concept of self-esteem also represents the construction of a culture. As self-esteem is cultural based, Schimmel considers that self-esteem as individuals' point of view toward special and unique value of life to be integrated into individual's point of view. According to Schimmel, the meaning of self-esteem will have variability depending on the culture (in Rahmasari, 2017).

Mruk (2006 in Rahmasari, 2017) also explains that the meaning of self-esteem differs according to the review of particular cultures. The local social and cultural values affects aspects and dimensions of self-esteem. For example, surrounding family and environment are the main source strongly developing self-esteem based on the existing social values.

In this research, referring to the meaning of of Madurse self-esteem that is unique and has different meaning based on social context in Madurese culture, and the implementation of self-esteem that can affect the behavior of Madurese ethnics in responding problems, the researcher sets the variable of self-esteem of Madurese ethnics as mediator. Self-esteem is set as mediator variable. According to the research of Man, et al, 2004 and Park, et al 2007 (in Coetzee & Potgieter, 2014), high self-esteem is related with the function of

psychological health and coping, resilience after failure, achievement, satisfaction, and success. Coetzee and Potgieter reported that self-esteem mediates the relationship between career self management and career resilience. High self-esteem will improve the ability to act pro-actively that further become more flexible, resilience and adaptive in responding changes and obstacles.

Resilience is the innate capacity in form individual ability to survive and adapt positively to various risk factors referring to dimensions and indicators of Benard's resilience theory (2004) that is 1). Social competence, that is ability or capacity of individual to maintain good relationship with social environment and establish closeness pattern and positive communication with other people. Social competence has indicators of the ability to act responsively, to communicate, to have empathy, to have compassion, to help others, and to forgive others. 2). Problem solving, that is the ability of individual to keep thinking rationally and be able to find solution for all problems faced. Problem solving includes the indicators of ability to plan solution, to be flexible, to be smart, to think critically, and to have insights. 3). Autonomy, that is the ability of individuals to process and to direct him/herself. This ability will make the individual position and treat him/herself well both when in pressure and when facing difficult situation. Autonomy includes the indicators of self-understanding, locus of internal control, self-efficacy, self-control, adaptability, self-awareness, wiseness, and humor. 4). Sense of purpose, that is the ability to direct life purpose. This includes indicators of motivation to get achievement in particular field related to creativity, imagination, optimism, expectation, faith or religion, spirituality, and meaningfulness.

III. RESEARCH METHOD

The subject of this research is 356 Madurese adolescences living in environment risked with drug abuse and distribution spread in 4 regencies namely, Bangkalan, Sampang, Pamekasan, and Sumenep. The research subjects are chosen through purposive sampling, that is 1). Madurese male and female adolescence with age range of 16-17 years old; 2). Madurese adolescences that are Madurese adolescence that are high-school students, born and living in Madura, with Islam native father-and-mother. In addition, Madurese ethnics adolescences involved are those who shows resilient individual characteristics and are not identified using drugs and involved in any kinds of delinquency. In selecting, the researcher cooperated with schoolteachers, especially teachers of counseling to ascertain that only adolescence meet the characteristics are chosen as the research subjects.

The data gathering was conducted through questionnaire using scale of emotion control, parents' role, religiosity, self-esteem and resilience autonomously arranged by the researcher by referring to the theoretical concepts discussed in the review of related literature.

IV. DATA ANALYSIS

The hypothesis of this research was tested using SEM (Structural Equation Modelling) analysis. The obtained data from all variables were analyzed statistically using statistics software, LISREL.

V. RESULT

The result of this study shows that there is no effect of parents' role toward direct resilience ($t = -1.08$). This means that the hypothesis stating that parents' role has influence toward resilience is rejected. However, the hypothesis that parents' role have positive influence toward resilience when through Madurese ethnics self-esteem as mediator variable ($t = 2.53$) is accepted.

The hypothesis stating that there is positive influence of emotion control toward resilience ($t = 7.63$). Other result shows that there is negative effect of religiosity toward direct resilience ($t = -2.68$). The negative t score of religiosity means that the religiosity adolescences have higher control, but lower resilience score. On the otherhand, religiosity has positive effect when Madurese self-esteem is as mediator variable ($t = 8.94$), while the hypothesis states that Madurese self-esteem was proven to be mediator variable and has positive effect toward resilience ($t = 5.73$).

Table 1 given below presents t score as result of this study :

Variables	t score	
	Madurese self-esteem as mediator	toward resilience directly
parents' role	2.53	-1.08
emotional regulation		7.63
religiosity	8.94	-2.68
Madurese self-esteem		5.73

Result of the study presents below :

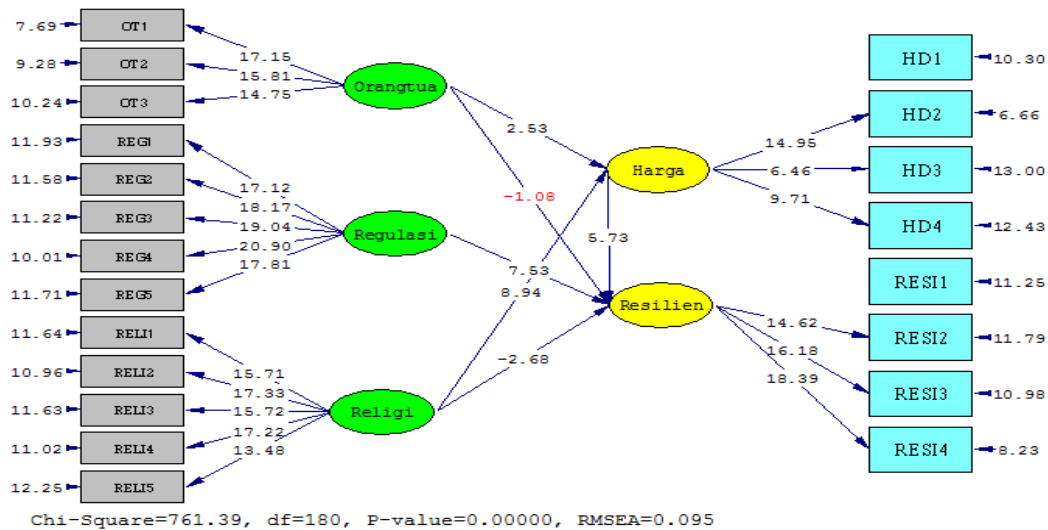


Figure 2: t score

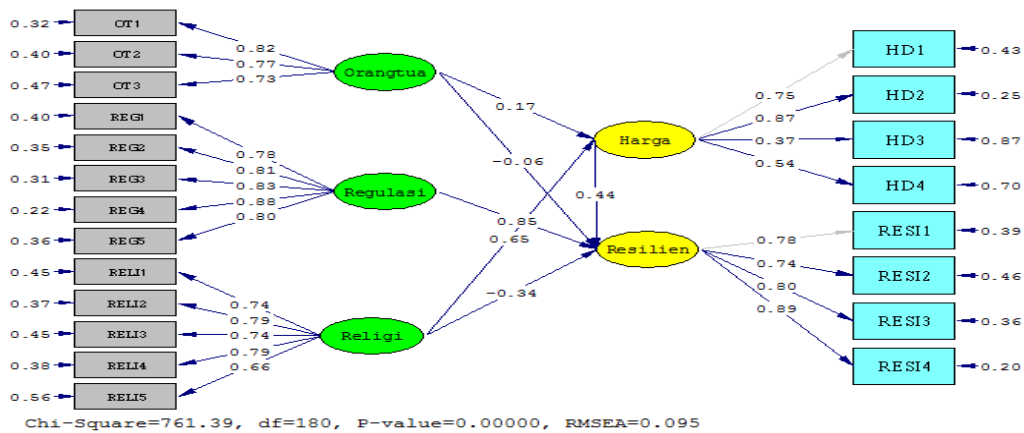


Figure 1 : Structural Equation Model Analysis

Information :

- Orangtua is Parents' role
- Regulasi is Emotional Regulation
- Religi is Religiosity
- Harga is Madurese Ethnic Self-Esteem
- Resiliensi is Resilience

VI. DISCUSSION

The result of this research shows that emotion regulation has effect toward resilience with $t = 7.63$. A number of research presenting dynamic influence of internal and external protective factors of resilience are found in the research of Watkins and Jackson (2004) by referring to the discussion of Reivich, K. & Shatte (2002) that explains that emotion regulation is one of the important factors to the establishment of resilience in individuals. Emotion regulation has value as ability to keep calm when under pressure, especially when managing their internal world to keep being effective though under pressure. An individual with high resilience is usually an individual who can control emotion, attention, and behavior. Emotion regulation plays important role in building intimate relationship, supporting work success, and maintaining mental health.

The research of Mauss and Troy (2011) explains that the ability to adaptively use regulation of cognitive emotion to change significance in appraising stressor is the mediator between stress and resilience. By changing how people deal with stressor, the resulted emotion can be changed adaptively, that is further increasing resilience though in stressful situation. According to Mauss and Troy, people who are able to adaptively use strategy of cognitive emotion regulation, when experiencing stressful condition, can effectively

process the intensity of negative emotion by changing their judgement. When negative emotion is regulated adaptively and orderly, resilience becomes stronger.

The result of the study also shows that religiosity positively affects resilience with self-esteem of Madurese ethnics as mediator variable, but religiosity, when related directly, creates negative result toward resilience. There are a number of explanations to the relationship between religiosity and resilience, especially how religiosity influences resilience. Ubel (2006, in Rahmasari 2017) wrote based on a number of studies that religiosity consistently is a predictor determining happiness. Individuals who have strong religiosity will soon recover from adversity or suffering they experience. Ubel explains that religiosity through its terminology as religion and considers it as good emotional remedy. Furthermore, Ubel explains the relationship between religiosity and resilience. When an individual is experiencing adversity or suffering, religiosity or religion can increase resilience by providing the value and the wisdom of the adversity, or on the other word, the value of wisdom in an adversity and suffering experienced. On the other word, religiosity can help individuals by giving hope that sufferings and adversities, and they will get reward, not punishment in the heaven. This what makes people stay happy even when faced with sufferings and adversities. Explained by Kark et al, 1996 (in George et al 2000), religiosity can prevent risky behavior like promiscuity, drug consumption, destructive behavior, and other risky behaviors.

In this research, the effect of religiosity toward resilience is mediated by self-esteem. The dynamic influence of religiosity toward resilience with self-esteem as mediator variable has been explained by Harris (2011) that basically, self-esteem has components of individuals' mind and emotion about themselves from feedbacks from other people, resembles individual's behaviors, and observe others. With religiosity, individuals will be able to develop positive interaction pattern to respond and behave positively to others. With that condition, individuals will get good social support from peers, family, and society. Furthermore, religiosity will make people have good conflict resolution. With this condition, of course, individuals' self-esteem will increase because other people or environment will give positive feedback to the behavior of individuals. Moreover, people who judge themselves positively, in turn, will get resilience increased.

Religiosity, will affect negativeley when directly related with resilience ($t = -2,68$). This results means the higher the religiosity, the lower the resilience, and on the other hand, the lower is the religiosity of Madurese ethnics adolescence, the higher the resilience. This becomes interesting because in the literature, it is explained that religiosity has significant effect to build resilience. However, in the research of Annalakshmi and Abeer (2011 in Rahmasari 2017), it is explained that religiosity and resilience in moslem adolescence shows that resilience will be achieved when moslem adolescences show higher score in Islamic rituals (religious practices and rituals). This is an indication about manifestation of how individual views religiosity. In contrast, if religiosity is limited to cognitive components, it is not enough to strengthen the relationship between religion and resilience. Religiosity refers to belief or knowledge, and acts, but only individuals who can really position faith or knowledge in religious practices can establish resilience.

In the socio-cultural context of Madurese ethnics, an adolescence with good religiosity will create shame (todhus) when exposing negative attitudes. Religiosity will cause adolescence to maintain the honor of her/his self and family because he/she is afraid of that the negative attitudes will ruin the good name of the family that is part of Madurese self-esteem. To Madurese ethnics, Islam is their religion. One of the characteristics of Madurese People is Islam. In this research, religiosity is about Islam that has components of faith or knowledge practices. However, how two dynamic components of Madurese ethnics adolescence are needs further research.

The research result also shows that parents' role affects resilience with Madurese ethnics self-esteem as mediator variable, but parents' role does not have effects when directly related to resilience. This result can be explained through a number of studies explaining about the effects of parents in shaping self-esteem. Coopersmith, Rosenberg, Clark dan Barber (Murk, 2006) are in agreement about positive effects of parents in shaping children's self-esteem. Quality intensive interaction, warmth from parents, or unconditional positive regards are very important to share children's self-esteem.

In the socio-cultural views of Madurese ethnics, parents' role is also important in shaping self-esteem of one of Madurese people's characteristics. Parents (Bhuppa'-Bhabhu') are people who are assigned by the God to continue the heredity and, at the same time, to nurture their offsprings' characteristics so that their characteristics are in accordance with the characteristics of Madurese ethnics in form of self-esteem consisting honors of self, family, social, and norms. Self-esteem, as Ajina aba' to Madurese ethnics, is the value determining identity, typical characteristics of Madurese ethnics. With their identity, Madurese ethnics will keep on developing and have good attitudes and positive characteristics (Sadik A. S., 2011); (Adib M., 2009); and (Wijaya, 2003).

Although, in some models of resilience, resilience or self worth is not explicitly explained as one of variables, self esteem acts as protective factor toward painful problems, and at the same time acts as medium for learning from criticism. Self-esteem makes adolescence confident and it enables adolescence to accomplish

tasks with their best effort. The presence of parents have positive impacts in protecting adolescence from negative influence of peers, and at the same time, parents presence can build identity and self concept of the children. This is due to the establishment of children's self concept needs structur and model depending on their parents (Petti, et al in Ungar, 2004).

Warner (2005) noted that protective factors like pleasant temprament, academic competence, locus of control internal, and self-esteem will strongly affect the quality of children and adults in adapting and solving behavior problems and hindrence. Besides self-esteem, other important factor that has crucial influence in building resilience is family, especially parents who play important role in building resilience of their children. This is because family environment is the first environment to affect children's development, physical health, mental and spritual health that will shaped into attitudes. Pattern of family life, as well as parenting patterns, can be used as factors to predict the causes of juvenile delinquency. That explanation is strengthened by the research finding that parents' role will have strong and positive effects toward resilience if mediated by self-esteem of Madurese ethnics, but it has no effect when directly related to resilience.

VII. CONCLUSION

The research findings show that emotion regulation affects resilience. This means that it is inline with what was written by Werner (2005) who states that controlling or regulating emotion is protective factor that can build resilience. With this result, designing program of mental health that will improve the ability of Madurese adolescence in regulating emotion can increase resilience.

Other result says that religiosity has effects if mediated with self-esteem of Madurese ethnics. This is also inline with the socio-cultural context of Madura that Madurese' self-esteem is religiosity that can empower self-esteem. However, on the other hand, religiosity has negative effects when related directly with resilience. This means the higher the religiosity, the lower the resilience of Madurese ethnics' adolescence, and vice-versa. This can become an interesting findings because, in some studies, religiosity has effects toward resilience. Although in the research of Annalakshmi and Abeer (2011), about religiosity and resilience around moslem adolescence, it is explained that resilience will be achieved when moslem adolescence show higher score in Islamic rituals (religious practices and rituals) as it is an indicator for the manifestation of individual's point of view about religion. However, the result of this study can be limitation that needs further research, that is qualitative research about the fact of dynamic religiosity of Madurese ethnics adolescence.

Parents' role, when mediated by self-esteem of Madurese ethnics, has effects toward resilience in Madurese adolescence. This means, especially for Madurese ethnics adolescence, to build resilience, parents need initially strengthen self-esteem of adolescence. This result is inline with the socio-cultural context of Madurese ethnics that self-esteem has role and important value as Ajina Aba' as part of Madurese indentity. Strengthening self-esteem means strengthening the honor values of self, family, and society, as well as strengthening the morality of the adolescence. With this provision, adolescence can be taught in managing and adapting positively toward risk factors and maintaining attitudes based on socio-cultural and religious values of Madura. However, when directly related, parents' role has no effects toward resilience. This result becomes interesting because in various studies parents' role is strong protective factor to build resilience. Parents' role in this research refers to the theory of Benard that emphasizes on the authoritative parenting as a form of parents' role. Hence, the result of this study, that is that parents' role, when directly related does not have effect toward resilience, can be limitation because it needs further research to investigate is parenting pattern implemented by parents in Madurese ethnics is authoritative parenting pattern.

In general, the result of this study can be reference when designing program of mental health, that is by strengthening emotion regulation, parents' role, and religiosity by strengthening self-esteem, which in turn, strengthening the resilience of Madurese ethnics adolescence. Authoritative parenting pattern must also be sosialized and developed in every family in Madurese ethnics so that parents' role has direct effect toward resilience.

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