

Resilience of Tsunami Widow after 10 Years Tsunami in Banda Aceh

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Abstract: The tsunami is an extraordinary event that has a negative impact on a family that causes the loss of family members, one of which is a widow. The tsunami widow suddenly lost her husband and children and had to live her future life as a single parent with challenges. Resilience is needed by tsunami widows to be able to survive and be able to recover from a not good situation. Resilience is the ability of individuals to survive, remain stable and psychologically healthy after going through a traumatic event. The purpose of this study to determine how the resilience of widows who lost her husband caused by tsunami after ten years in Banda Aceh. This study used a qualitative method with phenomenological approach. Respondents in this study were three widows who are in middle adult age range (40-65 years) in Banda Aceh who have responsibility to their family. In this study, the technique of taking respondents with purposive sampling. The data collection used a interview and observation methods. The result showed that two resilient widows had hardiness, self-enhancement, and able to overcome the problem through emotion-coping. Another result showed that one of a widow has no resilience, because the respondent did not feel the better life after 10 years tsunami than before tsunami. In addition, due to the declining of health condition caused respondent did not feel the lesson learned after tsunami.

1 INTRODUCTION

The tsunami was an extraordinary event that had an impact on its victims. The tsunami disaster had a psychological impact on survivors, which caused psychological distress such as anxiety, somatization, trauma, and depression due to loss of property and family members (Novianty, 2011). Chandra, Pandav and Bughra (2006) also emphasized that tsunami victims from various affected countries faced various psychological impacts, including shock, fear and despair. The Tsunami can lead to various disorders such as distress, disorder and health-risk behavior. One of the negative effects of the tsunami is the family who lost family members that is husband, wife and children. One form of loss suffered by a widow after the tsunami was the loss of a life partner. The tsunami widow suddenly lost her husband and children and had to live her future life as a single parent with challenges. Husband's death has the highest value of life change compared to other events in the life of the individual as the party left behind. The death of a spouse is the most stressful problem in an adult's life (Santrock, 2012). Widows who experience the loss of a husband will

feel sad, find it difficult to accept the feeling of loss and accept the fact that his life partner is gone and prefers not to remarry.

After 10 years of tsunami disaster, psychological condition has not fully recovered, especially in some groups of individuals who are vulnerable after the tsunami, such as children, the elderly, and women, especially women who are widowed after the tsunami disaster still have difficulties in fighting for their lives. Priyono (2012) explains that widows will be in a more vulnerable position after the tsunami due to social roles built in the community so that they have less access to resources such as: transportation, information, economy, individual mobility, security of housing and employment, and less in control of decision making.

Based on preliminary interviews conducted on three tsunami widow respondents that there are two problems faced after the tsunami disaster, namely economic problems and psychological problems. First, economic problems; tsunami widows stated that before the tsunami they were housewives and not working, so that after losing their husbands, they had to work to pay for school fees for children, had difficulty finding work and had inadequate

educational background and had no work experience. In accordance with the opinion of Aprilia (2013) that widows who do not have adequate education and even lack of work experience will experience difficulties in meeting family needs. Second, psychological problems; tsunami widows feel lonely because there are no friends to tell stories and gather together and lose deeply due to the death of her husband and child. This is consistent with statement of Rianti (2014) that widows will feel lonely and feel helpless without their husbands, always dissolve in deep sadness and feel that after a husband dies he can no longer move on. Feelings of sadness and loneliness make widows worse off in a sense of loss, so it takes a long time to really recover from the sadness felt (Aprilia, 2013).

Individuals have different reactions when meeting a failure. Reactions that arise include stress, anxiety, fear, trauma but those who continue to try despite repeated failures (Reivich & Shatte, 2002). Solichatun (2008) adds that feelings of sadness and loss due to a separation is a reasonable response to the pressures of life, while the intensity of time and the process of adjusting to loss varies in each individual, some require a process in a long period of time, but some are able adjust to loss in a short period of time.

The ability to adapt individuals to traumatic events, including the loss of a life partner and being able to rise to continue life after losing a partner, is known as the process of resilience. According to Bonanno (2008) resilience has an important role for the individual as a strength in the individual that makes the individual able to rise up and continue his life after the traumatic events he faces. Resilience is the ability of individuals to stay afloat and remain stable and psychologically healthy after going through a traumatic event. Resilience is needed by tsunami widows to be able to survive and be able to live their lives better.

Sulistiyorini (2014) explains that resilience is formed through thoughts that enable individuals to seek new experiences and view life as progress, individuals who have resilience are able to understand that a tough life challenge is not the end of everything. Desmita (2005) adds that individuals are considered resilient if they are able to quickly return from trauma and appear to be immune from negative life events. Research on resilience conducted by Gaugler, Kane and Newcomer (2007) states that social relations and widows' friendships influence how resilience is formed in their lives. This means that someone who is in a slump needs

social support from his environment to be able to rise and be able to reduce maladaptive behavior.

Based on the explanation above, researchers are interested in knowing more deeply how the resilience of tsunami widows after 10 years of tsunami disaster in Banda Aceh.

2 LITERATURE REVIEW

2.1 Resilience

Resilience is the ability of an adult to deal with abnormal conditions when experiencing traumatic and potentially life-threatening incidents such as losing loved ones, experiencing violence or life-threatening situations to build a normal life and function physically and psychologically so as to gain new experiences and positive emotions (Bonanno, 2008).

Bonanno (2008) explained that resilience has four aspects which are tough personality (hardiness), self-improvement (self-enhancement), repressive coping, and positive emotions. Furthermore, Bonanno, Galea, Bucciarelli, and Vlahov (2007) described the factors which may form and hamper the formation of resilience, i.e. gender, age, racial, education, level of trauma, income, social support, pressure stress of life in past to present, and health.

2.2 Widow

Widow is marital status given to woman after her husband died (Keister & Destro, 2008). According to Hurlock (2009) widow will experience common problem such as economic problems where declining income causes widow unable to fulfill their daily needs adequately as their previous life.

A practical problem is the widow tries to run her own household after getting used to being assisted by her husband but after the husband is gone, the widow must hire someone to help. In addition, according to Akmalia (2013) widow also suffered psychological problems which is to feel a negative cognitive effects such as difficult to concentrate and emotional negative effects such as anxiety, sadness, anger, and frustration, and as well as physiologically negative impacts such as health problems and decreased body endurance.

2.3 Tsunami

Natural phenomena such as earthquakes and tsunami that occurred in the west waters of Sumatra

(Nanggroe Aceh Darussalam, North Sumatra and West Sumatra) on December 26th 2004 with magnitude 9 on the Richter Scale were devastating incidents throughout the territorial waters around the epicenter. This is because there is a shift in the Earth's plates that occurred underwaters of the west coast of Sumatra, causing a very high magnitude earthquake and tsunami until several kilometers from the coastline (Surinati, 2009).

3 RESEARCH METHOD

The type of approach in this research is a qualitative method of phenomenology, which produces descriptive data in the form of written or oral words from people and observable behavior (Bogdan & Taylor in Moloeng, 2009). The selection of this phenomenological qualitative approach is based on the purpose of the research, which is to find out how resilient to tsunami widows. Respondents in this study consists of 3 tsunami widows with the following characteristics: (a) The widow of middle adult ages 40-65 years and experienced a tsunami on December 26th 2004 in Banda Aceh, (b) lost the husband due to the tsunami disaster of December 26th 2004, (c) The widow who works to support the family, (d) still a widow until the research is conducted, (e) willing to be a research respondent. Collecting data on the respondents using purposive sampling technique based on the characteristics possessed by the subject chosen for these characteristics in accordance with the purpose of research to be conducted (Herdiansyah, 2011).

3.1 Methods of Collecting Data

Data collection in this study used interview and observation methods. The interview method is conducted using semi-structured by referring to the interview guidelines that have been compiled based on Bonanno's theory (2008) on the resilience aspects of strong personality (hardiness), self-improvement, overcome problems repressive, and positive emotions. In addition, the observation method is used as a support to obtain additional information and data from respondents during the research.

3.2 Data Analysis Method

This study uses interactive model data analysis methods referring to the theories of Miles and Huberman (in Idrus, 2009) which is the process of data analysis that begins with studying all available

data from various sources including from interviews and observation results that have been written in verbatim and observation records. The collected data is made in verbatim according to the results of the record and then arranged in the verbatim table. After that, the coding process is made on each statement given by the respondent, then compiled themes based on groups of coding that have a common pattern. Furthermore, the giving of meaning corresponds to the understanding and interpretation made, as well as adapting to the theories that support the results of the research.

4 RESULT

Based on the research, the demographic overview of the respondents is shown in table 1 as follows:

Table 1: Respondents Demographics Overview

Name (Initial)	Age	Education	Occupation	Address
SS	47 years old	Not graduating from elementary school	Housemaid	Lampulo
NM	60 years old	Graduated from elementary school	Trader	Punge Blang Cut
JR	43 years old	Graduated from elementary school	Gardener	Tibang

The results of interviews on all respondents can be seen that each respondent has a different way of achieving resilience. Comparison of capability to achieving resiliency can be seen in table 2.

Table 2: Comparison of the Resiliency Between Respondents

Aspects	SS	NM	JR
<i>Hardiness</i>	<ul style="list-style-type: none"> - Facing the depressed state with resignation, gratitude and forgetting the tsunami. - Get back up with working and support from friends so enthusiasm arises. - The lessons learned after 10 years of tsunami are the heart is calmer and have no trauma - Have the confidence to get back up through advice and support from friends. - Aside from the routine activities, attending in Wirid activities, reciting Yasin and praying 	<ul style="list-style-type: none"> - Facing the depressed state by working - Get back up with working however feel resigned to the current conditions because of the health deteriorates. - Less lesson learned after 10 years of tsunami because the circumstance are no longer profitable - Have confidence to get back up although health conditions decline. - Not involved in other activities besides routine activities because of physical weakness. 	<ul style="list-style-type: none"> - Facing the depressed state with received help from others so can fulfill the daily needs. - Get back to the work and friends and do not focus on the past because it is the Allah's will. - Lessons learned 10 years after tsunami that the mean of living increased and the conditions improved than before. - Have the confidence to rise up by forgetting the tsunami and thought the fate come from God, not focusing on sadness, and applying a healthy lifestyle to get the mean of living. - Aside from routine activities, involved in teaching activities, Wirid and visit relatives who are going to do the pilgrimage
<i>Self enhancement</i>	<ul style="list-style-type: none"> - Adapting to gather with children and families, so the spirit is back. - Attending Wirid and reciting Yasin activities in order to good way of life and feel calmer also revitalized because of the belief that prayers are to Allah. - The support of the first child and ask to overcome the problems to the expert 	<ul style="list-style-type: none"> - Adapting to the activity like selling cakes, Gurih rice, and beans - Attending Wirid so can do a good deed - Had the support from children and overcome the problem by shared them about my problem and pray to God. 	<ul style="list-style-type: none"> - Adapting to visit friend's house and nephew to keep in touch. - Attending the recitation to learn to read prayers so that will know the good and sinful deeds. - Had the support from families and overcome the problem by telling friends.
<i>Repressive coping</i>	<ul style="list-style-type: none"> - On the 10th anniversary of the tsunami, still felt sad but relieved it by praying to my husband who already dead also did Khenduri and dhikr. 	<ul style="list-style-type: none"> - On the 10th anniversary of the tsunami, felt sad but relieved it by gave alm to the orphan 	<ul style="list-style-type: none"> - On the 10th anniversary of the tsunami, felt sad but relieved by prayed for tsunami's victims
<i>Positive Emotional</i>	<ul style="list-style-type: none"> - Eager to work and live. - Being happy in this life. 	<ul style="list-style-type: none"> - Less enthusiastic due to the family was no longer intact. - Feel less happy and more resigned in life today 	<ul style="list-style-type: none"> - Eager to undergo the activities after the tsunami. - Being happy in this life.

5 DISCUSSIONS

This study aims to determine the dynamics of resilience of tsunami widows after 10 years in Banda Aceh. Tsunami widows are widows who have lost their husbands as a result of the earthquake and tsunami, which has caused trauma due to the sudden loss of a partner. Based on interviews that have been conducted on respondents showed that all three responses have resilience in the face of the tsunami event after 10 years. Each respondent starts to rise from adversity and rebuild his life normally. In this study, the resilience of the respondents based on the underlying aspects, that are having a strong personality, being able to improve themselves, being able to overcome problems repressively and having positive emotions in everyday life. In line with what was explained by Bonano (2008) that resilience is the ability of adult individuals to deal with abnormal conditions when experiencing traumatic and potentially life-threatening events such as the loss of a loved one, experiencing violence or life-threatening situations to build a normal life again and function in a normal way physical as well as psychological so as to get new experiences and positive emotions.

The aspect of resilience in each respondent shows similarities and differences. Overall, the tough personality aspect shows that the three respondents were able to accept the difficult conditions they faced after 10 years of tsunami with resignation, the existence of gratitude to Allah SWT and starting to forget the tsunami event. Gratitude that appears as a form that he can still be saved and get wisdom from the incident. The wisdom he gained was to get a better life than before. The three respondents also started to get back up by doing new activities such as working, building social interactions with other people so that they can generate enthusiasm in themselves. This is in accordance with research conducted by Ghafur, et al (2012) that acceptance of women in seeing disasters as a trial from God so as to form self-acceptance that always accepts any bad condition, without complaining and being tough in dealing with it effectively and being able to adapt to the new environment. In addition, Maddi (2013) also mentioned that individuals who have strong personalities have confidence in themselves and do not see how hard the trials are, but are able to re-engage with various activities no matter what happens.

In the aspect of self-improvement, respondents showed being able to readjust after a disaster with

their social environment. Respondents were able to gather with friends and family, visit family and friends to stay in touch and share stories with each other, and start their activities again. According to Bonanno, Rennieke, and Dekel (2005) individuals who have self-improvement are able to adjust to being healthy and positive, have active social networks, get good judgment from their immediate family, and are able to overcome problems in a healthy and good way. Activities undertaken for self-improvement by involving themselves in religious activities such as recitation and religious guidance. This religious activity becomes an important thing because it has a positive impact, so that respondents can feel calm, feel excited again because of the belief in the power of prayer to Allah SWT, no longer feel trauma, and can know the good deeds that must be done and the bad deeds that must be left out. In addition, Aceh's religious culture has a strong influence on respondents to be able to resilience. Baumister (1991) adds that religion plays an important role in helping to restore internal conditions such as human behavior and emotions.

Furthermore the resilience of a tsunami widow can also be seen in the aspect of the ability to overcome problems repressively through emotional coping by expressing a bit of sadness in difficult conditions but rather showing behavior that does not appear in the form of physiological reactions. This means that the three respondents shortly after the tsunami experienced stress, were beaten and sad at the thought of their family. Some physiological reactions that arise are palpitations, shortness of breath, difficulty sleeping and high blood pressure, but over time after the 10-year tsunami, respondents can readjust themselves by gathering with family and friends and engaging in religious activities, sadness and physiological reactions begin to decrease and lost. In line with Bonano, Noll, et al (in Bonano, 2008) explain that resilient individuals are also able to overcome problems repressively through coping that focuses on emotions, the individual has several emotional reactions under stressful conditions, even experiencing physical symptoms due to stress. but over time the symptoms do not appear anymore. Bogar (2006) also said that resilient individuals are able to control their emotions by applying spirituality and religiosity.

In the aspect of positive emotions, two from three respondents were able to show positive emotions in the form of a sense of enthusiasm and happiness after the 10-year tsunami. Bonanno, Noll, Putnam, O'Neill, and Trickett; Keltner and Bonanno (in Bonanno, 2008) stated that one way to show

resilience is when individuals are able to overcome difficulties well through the use of positive emotions such as enthusiasm and feeling of joy. A sense of enthusiasm arises in carrying out the respondent's daily activities that is enthusiasm in working to earn a living for the family and having enthusiasm in living his current life. The strength to get back up and the spirit to continue to live because of the presence of children and grandchildren who are still his responsibility. Sari and Wardhana (2015) explain that widows who lose their husbands due to Sudden Death feel that children's education and the security of daily needs are the main objectives to be achieved, considering that after losing a spouse still has children who are responsible for future education. In addition, Aprilia (2013) mentions one reason that widows can continue to survive because of the existence of their children. Generally the child will be the strongest reason for a widow to endure a stressful situation.

Happiness is interpreted by two respondents as feeling happy in their current life by showing a sense of gratitude to Allah SWT. They expressed gratitude to Allah swt verbally for the help of the home and the work he got after the tsunami in order to be able to continue to live again, besides that they also expressed gratitude for the grace and longevity help that God still gave and had the spirit of returning from the belief in prayer. Emmons and McCullough (2003) explain that individuals who often feel and express gratitude enjoy life more, are optimistic and energetic and help other individuals more than individuals who do not have gratitude. In addition, gratitude for life can lead to peace of mind, happiness, physical health and make personal relationships more satisfying.

However, one of the respondents from two respondents did not yet fully have resilience because they still felt the loss of their husband and five of their six children, their health condition was getting worse, causing physical weakness. This is consistent with the statements of Bonanno, Galea, Bucciarelli, and Vlahov (2007) who explain that one of the factors that can form and hinder resilience is formed, namely, health. Health factors are closely related to the formation of resilience, individuals who have health problems have less resilience than individuals who do not have health problems.

In addition to the aspects of resilience, respondents obtained information that social support is important to bring about resilience. Respondents have social support from the people closest to them such as support from friends in the form of encouragement to be enthusiastic in undergoing new

activities, and support from doctors who check their health in the form of suggestions for evaluating eating and taking medicine regularly and social support in the form of material assistance such as clothing, food, shelter and funds to help them get on with their lives. According to Utz (2005), social support is one factor that can protect a widow from negative effects after losing a partner. Friends, family members, and neighbors can provide various forms of emotional and instrumental support to help a widow ease the difficult transition times she faces. Connor and Davidson who mentioned that resilience is related to personal competence, high standards and tenacity; believe in yourself, have tolerance for negative aspects and be strong or tough in dealing with stress; accept changes positively and can make a safe relationship (able to adapt) with others control or self control in achieving goals and how to ask for or get help from others; spiritual influence on God (Sulistiyorini, 2014).

6 CONCLUSIONS

The results of this study indicate that there is resilience in two tsunami widows after the 10-year tsunami disaster in Banda Aceh, namely they have resilient personalities, self-improvement, coping with problems responsibly through emotional coping and positive emotions. While one respondent has not fully experienced resilience, because respondents did not feel life after the tsunami was better than before the tsunami occurred. In addition, his health condition continued to decline causing the respondent to not feel the wisdom behind the tsunami. In addition to the aspect of resilience, an important factor influencing resilience is a sense of gratitude to Allah SWT and social support from the environment so as to accelerate the process of resilience of respondents.

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