

Husband and Wife Role to Maintain Family Resilience during the Covid-19 Pandemic: Islamic Law Compilation Perspective

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Abstract

During the Covid-19 Pandemic, many couples divorced due to various factors, including disputes and the economy. However, many families have strong resilience in the face of the Covid -19 Pandemic so that their families remain harmonious. This article discusses the role of husband and wife in improving family resilience during the Covid-19 Pandemic. This is field research was conducted in Medali, Mojokerto, East Java, Indonesia. The data is collected through interviews and documentation to answer existing problems. Qualitative methods with a deductive mindset analyze the results of interviews and documentation. This study concluded that during Covid-19 Pandemic, the husband and wife in Medali maintained their family resilience by playing a role in meeting daily needs, fulfilling economic aspects, and fulfilling education for children. In addition, they support each other and are convinced that this Pandemic is a provision from Allah, so they must pray and be grateful. The family carries out the role of husband and wife in Medali during the Covid-19 Pandemic according to the Compilation of Islamic law, articles 77 and 79.

Keywords: Husband and wife, family resilience, Covid-19 Pandemic, Compilation of Islamic Law.

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Introduction

The purpose of marriage in Islam is to gain offspring and build a *sakinah* family, which is a quiet and peaceful family (Nurkholis et al., 2020, p. 26; Wan Ismail et al., 2018, p. 124). It is part of the principle of *maqasid al-shari'ah*, which is *hifz al-nasl* (keeping offspring) (Yahaya et al., 2020, p. 49). The essential element in forming a *sakinah* family is the implementation of rights and obligations between husband and wife (Ulfah & Iswanto, 2018, p. 4). The occurrence of marriage is not only an identity for the parties who have been legally bound in marriage, but the togetherness of the husband and wife to maintain and fight for a marriage that has been done can last a lifetime (Mayasari & Atjengbharata, 2020, p. 238). Marriage is not always harmonious. Quarrels and disputes that occur in the household are natural. Islam recommends that conflicts in the family be resolved peacefully. But if it cannot be appropriately determined, divorce is the worst solution to solving household problems.

The Covid-19 Pandemic that hit the world changed daily life, especially family life (Prime et al., 2020, p. 631; Zobbi et al., 2020, pp. 1–2). The Covid-19 Pandemic threatens human health, religion, and family relationships (Abufaraj et al., 2021; Widiyanto, 2020). Many families face problems during the Covid-19 Pandemic. With the "At Home Only" policy (Hale et al., 2020; Obasi & Anierobi, 2021), family meetings often occur, so friction is inevitable. Family members are meeting increasingly, so they often bring up different opinions. During this Pandemic, violence cases and divorce are increasing (Chew et al., 2020; Purba et al., 2021).

The existence of social restrictions during the Covid-19 Pandemic causes all daily activities to be done at home (Rabbani et al., 2021). That leads to limited wiggle room resulting in saturation. In general, financial and spiritual needs are needed to maintain family resilience (Abubakar & Ulamy Alya, 2020). In this phase, tolerance for couples is required. If a family does not make it through this phase, it is vulnerable to divorce. Family resilience is needed during the Covid-19 Pandemic because, in addition to negative impacts, the Covid-19 Pandemic also positively impacts families (Purba et al., 2021), which can improve communication and family harmony. Thus, the relationship of family members becomes closer.

Every year, the number of divorces in Indonesia has increased, especially during the Covid 19 pandemic. Divorce occurs because of sharing factors, including economic factors, third-party interference, lack of communication, etc. (Fauziah et al., 2020, p. 95).

Figure 1:

Number of divorce rates in religious courts
2015-2020

2015	2016	2017	2018	2019	2020
394.246	401.717	415.510	444.358	480.618	306.688/ August

Source: (Prihatin, 2020)

Based on the table above, it is known that the divorce rate in the Religious Court in 2019 reached 480,618 cases. That's an increase every year since 2015. (394.246 cases), 2016 (401.717 cases), 2017 (415.510 cases), dan 2018 (444.358 cases). In 2020, until August, the number had reached 306,688 cases (Prihatin, 2020).

In Mojokerto, divorce cases increased during the Covid-19 Pandemic. In 2020, there were 3,459 divorce cases in the Mojokerto Religious Court. Most reasons they divorced were economic factors, conflict, and a third person's presence (Arlado, 2021). However, many families have been harmonious during this Covid-19 Pandemic because of the division of their roles in the family. Based on the matter, the author discussed the Role of the Husband and Wife in Improving Family Defense during the Covid-19 Pandemic in Medali Village, Mojokerto, East Java, Indonesia.

Methods

This research is field research and qualitative. The data source is five married couples, a Compilation of Islamic Law, books, and journals. To support this research, the author did several techniques in collecting data, namely by conducting interviews and documentation. The author conducted interviews with five families in Mojokerto whose marriage age ranged from 6 months to 8 years. That is done to determine how married couples behave to maintain their families during the Covid-19 Pandemic. Documentation is done by looking for data about Covid 19 and married couples in Mojokerto. The data analysis technique used by the author is qualitative data analysis using a deductive frame of mind. The data were analyzed with the Compilation of Islamic Law.

Concept of Family Resilience in Compilation of Islamic Law

Family resilience is a state in which a family has the physical and psychic ability to live independently by developing the potential of each

individual in the family, to achieve a prosperous and happy life, born and inward (Kebudayaan, 1990). Family resilience is the strength of the family in the face of change and adversity (Patterson, 2002). They support each other and think positively about the crisis (Black & Lobo, 2008).

Family resilience is a dynamic condition with tenacity and toughness and contains material physical, and mental-spiritual abilities to live independently. Based on this understanding, the elements of family resilience are:

1. A family that has tenacity and toughness

The purpose of the family, among others, is to live a happy life, peaceful and *sakinah*. Achieving this goal requires hard intention and determination. The *sakinah* family can be formed with the purposes and efforts of family members. Under any circumstances, the tenacity in achieving family resilience must always be done. Toughness is a force that can help a person maintain peace and happiness in the family.

2. Families that contain material and physical abilities

Material and physical abilities are handy for independent living and family development, and then family life can be lived smoothly.

3. A family that lives harmoniously, prosperously, and happily

Family harmony can be created if family life is filled with mutual love. The harmony of family life involves gathering physical and psychic elements between husband and wife based on giving and receiving genuine love (Bungaran Antonius, 2013).

In family resilience, each family member's functions, roles, and duties

are needed (Duvall, 1971): maintain the physical needs of all family members, allocate family resources, divide tasks among all family members, maintain discipline and morals, and provide motivation.

In addition to the three elements above, the primary value of building and maintaining family harmony is having faith and trust in God, loving each other, and being honest, loyal, generous, and forgiving.

To maintain family resilience, the compilation of Islamic law regulates the rights and obligations of husband and wife in articles 77-84. Article 77 of the Compilation of Islamic Law describes the rights and obligations of husband and wife in general: (1) Husband and wife shoulder a noble responsibility to establish a household that is *sakinah*, *mawaddah*, and *rahmah*. (2) Husband and wife must love and help each other. (3) Husband and wife must care for their children regarding their physical, spiritual, and intellectual growth and religious education. (4) Husband and wife are obliged to maintain their honor. (5) If the husband or wife neglects their respective sacrifices, they can file a lawsuit with the Religious Court (Kompilasi Hukum Islam, 1984).

Article 79 describes the husband and wife's position: (1) The husband is the head of the family, and the wife of the housewife. (2) The rights and positions of wives are balanced with the rights and positions of husbands in domestic life and society. (3) Each party has the right to commit legal action (Kompilasi Hukum Islam, 1984).

Article 80 describes the husband's duties as follows: (1) The husband is the guide to the wife and his household but on matters of

household affairs that are important to be decided by the wife's husband together. (2) The husband must protect his wife and provide all the necessities of household life by his ability. (3) The husband is obliged to provide religious education to his wife and provide opportunities to learn valuable and helpful knowledge for religion, homeland, and the nation. (4) by his income, the husband bears a. living, *kiswah*, and residence for the wife; b. household expenses and medical expenses for wives and children; c. child's education cost. (5) The husband's duty to his wife in verses (4), the letters a and b, begin to take effect after *tamkin* from his wife. (6) The wife can free her husband from his obligations as stated in paragraphs (4) letters a and b. (7) The husband's obligations, as meant by paragraph (5), fall when the wife *nusyuz* (Kompilasi Hukum Islam, 1984).

Article 83 describes the wife's obligations: (1) A wife's primary responsibility is to be devoted to the husband, which Islamic law justifies. (2) The wife organizes and manages daily household needs as well as possible (Kompilasi Hukum Islam, 1984).

The husband and wife have rights and obligations regulated by the Compilation of Islamic Law. They must do it to the best of their ability to create a happy family, *sakinah*, *mawaddah wa rahmah*.

The Role of Husband and Wife in Medali, Mojokerto, East Java in Improving Family Resilience during Covid-19 Pandemic

Living life during the Covid-19 Pandemic is undoubtedly not like everyday life. It affects domestic life

(Megatsari et al., 2020). Many families divorce because of frequent disputes. The economic situation of the family triggers the disagreement. The habit of activities outside the home is increasingly restricted so that the family's financial income is reduced and causing household disputes. Peace and family harmony are increasingly tested. It can lead to divorce if they do not strengthen each other and understand each other's family circumstances.

However, many families survive harmoniously during this Pandemic, such as many couples in the village of Medali Mojokerto Surabaya. To find out how the role of husband and wife in improving family resilience during the Covid-19 Pandemic, the author conducted interviews with five families in Medali Village, Mojokerto, Indonesia, as follows:

1. Lutfa D Family

The family has four members: a father, a mother, and two sons. The age of marriage is eight years old. During the Covid-19 Pandemic, the family supported each other in the face of this challenging time. However, it does not rule out that things can reduce family resilience. For example, there are often debates and disputes constantly, and feeling bored. For them, it's common in families.

Initially, the Lutfa family felt down when they heard about the Covid-19 Pandemic. Family needs cannot be controlled because all activities are done from home. For this reason, family members support each other, reassure each other, and maintain family relationships. Their family principle in dealing with the current situation is *Man Jadda Wajada* (Whoever is serious, he will get it) (Lutfa DC, 2021).

To realize this principle, their families divide their roles. Before the Pandemic, husbands played a role in making a living, wives cared for the house, and children studied at school. During the Covid-19 Pandemic, all members are more often at home. The task of the house is not only done by the wife but alternately between all family members. Regarding the family's needs, if previously only the husband earned a living, now the wife participates and helps find other economy but done from home.

In children's education, because learning is done from home, children's boredom increases. Therefore, the Lutfa family does various activities while studying with children on every sideline of work time. Accompanying children to learn is done alternately by them so that emotional closeness between parents and children not only with the mother/father but with both parents. All activities they carry out during the covid-19 Pandemic are carried out according to a mutual agreement so that their implementation is done happily and easily (Lutfa DC, 2021).

2. Ahsanul K Family

The family has only been married for six months. Family members are still two people, and the prospective baby is in the womb. Before and after the Covid-19 Pandemic, family circumstances are still okay even though there is a sense of anxiety that can interfere with the family's psychic. However, this does not reduce the feeling of harmony in the family. To maintain family resilience in this Covid-19 Pandemic, husband and wife support each other and pay attention to food quality by eating four healthy foods, five perfect, for example. Then, maintaining a mindset not to cause

stress can lower immunity and maintain health by following the government's rules (M Ahsanul K, 2021).

In implementing the role of husband and wife during this time, the husband works to meet the needs, and the wife takes care of the needs of the house while completing his college education. Previously, the wife also worked. But since the Covid-19 Pandemic and in a state of pregnancy, the husband has taken over all the wife's work. No one objected to carrying it out, even during the Covid-19 Pandemic. They do it to defend their families. The most important thing is supporting and understanding each other about everything that happens to their families (M Ahsanul K, 2021).

3. Chalul F Family

Their marriage is in its 10th year, and they have two children. They have almost divorced because disputes and debates occur during a marriage. They managed to overcome it. Even the family situation has become more harmonious despite the Covid-19 Pandemic.

At the beginning of the Covid-19 Pandemic, they had thought pessimistically about the resilience of their families. They are considering the many needs of the family and the cost of children's education. That is the second difficult time that occurs after the first difficult time they went through. To overcome this, they rise again, strengthen the original intentions of marriage, and always remember that everything happens with God's permission. To increase family harmony, they communicate more often and cooperate. They are grateful and remember God. With that, the condition of the heart and family

feels comfortable and peaceful during the Covid-19 Pandemic (Chalul F, 2021).

During this Pandemic, they shared a role in the household. Husband and wife take turns accompanying children to study at home, adjusting their work schedules. Same with homework. They explain this condition to their children to understand the current situation and have a sense of responsibility (Chalul F, 2021).

4. Mas'ud family

The family consists of 3 members: a father, a mother, and one daughter. Their marriage was six years old. The family rarely disputes. According to them, disputes always cause losses on the husband's part and the wife's. If there is a difference, they always understand each other and understand each other to avoid disputes. When the Covid-19 Pandemic occurred, they dealt with it calmly and patiently. Because, according to them, it is a test, and every test must have wisdom behind it. The knowledge they learned during the Covid-19 Pandemic reminds them always to be grateful for every difficulty experienced. With such a thinking pattern, family resilience is always in family harmony (Mas'ud Yunus, 2021).

Another wisdom of the Covid-19 Pandemic is the emotional closeness between family members. During this time, they often carry out activities together at home. The husband and wife work as teachers. When the pandemic learning period is done online, they and their children are at home. The growing need in the Covid-19 Pandemic requires parents to continue fighting for their families' happiness. The husband can act as a

wife/mother, and the wife can act as a husband/father. With this, the emotional closeness between family members is increasingly intertwined and closer (Mas'ud Yunus, 2021).

5. Hendra DN Family

Their marriage was five years old. They have one son. In their marriage, there was a dispute. To maintain household harmony, they get used to accepting, understanding, and understanding each other, especially during the Covid-19 Pandemic. They committed to preserving and maintaining family harmony.

For them, everything happens in God's power, and the existence of this Pandemic must also be with His permission. At the Pandemic's beginning, they once felt anxious and worried, but they immediately rose and always believed that this time would end. They lived all this patiently and gratefully (Hendra DN, 2021).

In realizing family resilience and harmony in the Covid-19 Pandemic, they divide duties between husband and wife. If, before the Pandemic, the wife more often accompanies the child, then in the current circumstances, more balance the division of the role of the husband and wife in attending to the child. That can reduce anxiety in the minds of husbands and wives in the face of this Pandemic. Previously, only husbands played a role in making a living in economics. However, the wife currently participates in work even though her work is done from home, selling online (Hendra DN, 2021).

Interviews with the five families above show diverse roles in maintaining their families during the Covid-19 Pandemic. In general, they have similarities in the division of the role of husband and wife. It is the

husband's obligation to fulfill a living, and the wife also works to increase the family income.

In child education, if the wife has more time to accompany the children, then during this Pandemic, they take turns to keep the children adjusting their work schedule. Likewise, by doing homework, the husband and wife cooperate. In addition to sharing roles in the economy, children's education, and household chores, they support each other to get through this pandemic period together. They are convinced that this is a provision from God, so they must be patient and pray that this calamity can be passed. They are always gratefully forgiving in every test faced not to disturb household harmony.

Analysis of Compilation of Islamic Law on the Role of Husband and Wife in Improving Family Resilience during Covid-19 Pandemic

Based on Law No. 1 of 1974 on Marriage, article 34 mentioned, "The husband is obliged to protect his wife and provide all the necessities of domestic life following his ability. The wife must manage household affairs as well as possible."

Five families of the Medali Village have carried out their respective obligations as husband and wife. However, the division of roles changed during the Covid-19 Pandemic. They divide the part and perform the same rights and obligations between husband and wife, following the Compilation of Islamic Law in Article 77.

The husband and wife must cooperate to maintain family resilience. They must strive for each other to realize the Sakinah family, love each other,

work together to educate children, and keep each other's honor. Article 79 explains that the husband is the head of the family and the wife of the housewife, but they have the same position and rights. Article 80 explains that the husband is obliged to provide for his wife and children, and article 83 illustrates that the wife is obliged to take care of household affairs. But the obligation does not limit the wife to work or prevent the husband from caring for household affairs.

In families 1, 3, 4, and 5, to meet the family's needs, the husband works to make a living to meet the household's needs. However, the wife also works to help the husband find additional costs. As well as the affairs of the house, they work together. The same goes for children who are still learning online. They take turns accompanying children's learning. Unlike family 2, because he still has no children and the wife is pregnant, the husband does not allow his wife to work to maintain his health and the baby.

Elements of family resilience, namely tenacity, toughness, the fulfillment of physical and material needs, and harmonious life, have been owned by five families in Medali, Mojokerto. They survived the Covid-19 Pandemic by being resilient in the face of the Covid-19 ordeal. They support each other and protect each other. They are patient and grateful for all the trials they face. To fulfill physical and material needs, they complete them and share roles and time. Thus, they can live harmoniously during the Covid-19 Pandemic.

The results of this study support Brown and Donga's research. Facing difficulties in surviving a pandemic requires mutual support (Brown et al., 2021). The success of families in the

face of difficult situations during pandemic times further strengthens family resilience in the face of future conditions (Donga et al., 2021).

Conclusion

Based on the research results on the role of husband and wife in improving family resilience during the Covid-19 Pandemic, it can be concluded that the role of husband and wife is to cooperate in meeting the family's economic needs and educating children doing homework. From the Compilation of Islamic Law perspective, the division of such roles has been following existing regulations. The husband works to meet the household's needs, but this does not prevent the wife from working. Likewise, in educating children and doing homework, they work together and take turns adjusting to their work schedules. By implementing the concept of family in the Compilation of Islamic Law, their families can survive and remain harmonious during the Covid-19 Pandemic.

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