

Gender Harmony and Family Resilience of Online Motorcycle Drivers in the Ponorogo Regency During the COVID-19

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Abstract

The COVID-19 pandemic has significantly impacted the economic stability of informal workers, including motorbike taxi drivers, affecting not only their financial well-being but also their social and psychological resilience. This study examines the role of gender harmony in reinforcing family resilience among motorbike taxi drivers in the Ponorogo Regency during the crisis. Using a qualitative descriptive approach, data was collected through in-depth interviews and analyzed within the framework of gender harmony theory. The findings reveal that gender harmony played a crucial role in mitigating economic, social, and psychological challenges. Families that adopted a dual-income model, allowing both spouses to contribute financially, exhibited greater economic resilience. Social resilience was fostered through cooperation in domestic and public roles, enhancing marital satisfaction. Psychological resilience was reinforced by effective communication, mutual support, and religious values that provided coping mechanisms during the crisis. However, gender inequality persisted in some families where women faced a double burden of financial and domestic responsibilities. These findings highlight the importance of gender-responsive strategies in strengthening family resilience amid crises. Future research should explore long-term implications of gender harmony on economic and psychological well-being in post-pandemic recovery.

Keywords: COVID-19 pandemic, gender harmony, family resilience, online motorcycle drivers, gender equality.

INTRODUCTION

The COVID-19 pandemic has profoundly impacted various sectors of society, with informal workers among those most affected. Motorbike taxi drivers, as part of the gig economy, faced severe economic disruptions due to mobility restrictions and decreased consumer demand (Hadiwardoyo, 2020). Economic constraints during the pandemic heightened financial instability within families, increasing the risk of social tensions and even

divorce. Data from the Ponorogo Religious Court (2020) indicate that out of 1,808 divorce cases, approximately 70% were attributed to economic hardship. This phenomenon underscores the critical role of economic resilience in maintaining family stability, necessitating an examination of adaptive strategies for family survival. Within this context, gender harmony emerges as a crucial concept, emphasizing balanced role-sharing between spouses to ensure mutual well-being and gender equity. Given the vital role of family resilience in mitigating pandemic-induced hardships, this study investigates how gender harmony principles have been applied within online motorcycle drivers' families in Ponorogo Regency to sustain economic and social stability during the crisis.

The intersection of economic hardship and gender relations during crises has been widely explored in gender studies, particularly in the context of informal labor markets (Rusiadi et al., 2020). The pandemic has intensified structural inequalities, disproportionately burdening lower-income households and exacerbating gendered labor divisions. Motorbike taxi drivers, a predominantly male-dominated profession, experienced a drastic income decline of up to 80% due to the implementation of social distancing measures (Iswari, 2020). Consequently, many female spouses entered the workforce or engaged in income-generating activities to sustain household financial stability, reflecting a shift in traditional gender roles. However, despite increased economic contributions from women, household responsibilities remained largely feminized, often resulting in a double burden phenomenon. This study situates its analysis within broader discussions of gender-responsive economic adaptation strategies, highlighting the implications of these shifts on family dynamics and resilience.

Existing literature on gender and family resilience emphasizes the importance of role adaptability and cooperative decision-making in mitigating socio-economic shocks (Puspitawati, 2019). Studies have demonstrated that gender-responsive households exhibit higher adaptive capacity during economic crises, as flexible role-sharing fosters both economic sustainability and emotional well-being (Surjadi et al., 2010). However, while previous research has explored gender relations in the workforce and domestic spheres separately, limited studies have examined how dual-income strategies interact with gender harmony principles within informal labor settings—particularly in the context of online motorcycle drivers. This study aims to address this research gap by analyzing how gender harmony is negotiated within families where both spouses contribute financially while managing domestic responsibilities during the pandemic.

To frame this study, we employ gender harmony theory as a conceptual lens. Unlike gender equality frameworks that focus primarily on structural equity, gender harmony emphasizes mutual role complementarity, interdependence, and cooperative decision-making (Surjadi et al., 2010). This approach recognizes that gender dynamics are deeply embedded within socio-cultural contexts, requiring an adaptive framework that accommodates localized interpretations of gender relations. By integrating this perspective, we examine how families navigate shifts in role expectations, economic responsibilities, and domestic labor division during times of crisis. Additionally, we assess the extent to which gender harmony mitigates economic vulnerability and contributes to family resilience as an adaptive social mechanism.

The primary objective of this study is to analyze the implementation of gender harmony principles within the family resilience framework among online motorcycle drivers in Ponorogo Regency. Specifically, this study aims to: (1) investigate how gender harmony is enacted in economic role-sharing, (2) explore the impact of dual-income strategies on family well-being, (3) examine household decision-making processes related to gender roles, and (4) assess the implications of these dynamics for long-term gender equity and family resilience. Given the rising prevalence of economic duality in informal sector families, understanding these dynamics is critical for developing gender-responsive policy interventions that promote economic inclusion and social protection.

This study is guided by the following argument: The application of gender harmony principles within online motorcycle drivers' families contributes to enhanced family resilience by fostering economic stability, cooperative role-sharing, and emotional well-being. However, when gender harmony is disrupted—either through the persistence of traditional gender norms or the emergence of double burdens—family resilience is compromised, exacerbating economic vulnerability and social tensions. This hypothesis is supported by emerging data on gendered labor shifts, economic adaptability, and psychological resilience during crises (Puspitawati, 2019; Muafiah et al., 2020). To further substantiate this claim, this study integrates both qualitative and contextualized empirical findings to examine variations in gender harmony implementation across different household structures.

This research contributes to gender studies and family resilience literature by providing a localized, empirical analysis of gender harmony in an informal labor economy during a global crisis. The findings have significant implications for gender-sensitive policy

frameworks, particularly in the formulation of inclusive economic recovery strategies that address the unique challenges faced by families in precarious labor sectors. Furthermore, the study underscores the need for gender-transformative interventions that mitigate the double burden phenomenon and promote equitable labor distribution in both public and domestic spheres. By foregrounding gender harmony as a socio-cultural adaptation strategy, this study offers a nuanced understanding of gender-responsive resilience mechanisms in crisis-affected households, thereby informing both academic discourse and practical policymaking.

DISCUSSION

Gender Harmony

The gender harmony approach was recognized in Indonesia in "UN Women" on July 2, 2010, which began to operate on January 1, 2011. The concept was taken from the women's emotional needs, which were discussed in women's voices in the global women's online media from July to October 2010. The issue was also debated in analyzing gender-responsive for the Millennium Development Goals (MDGs) achievement in the Public Policy Forum (PPF), which began at the end of August 2010, and in a discussion on gender mainstreaming with the Ministry of Women's Empowerment and Child Protection in September 2010. An approach to livelihood gender interests in national development was needed. Gender harmony was introduced and developed in the PPF, accepted, and set to be a priority for PPF activities. The concept of gender harmony was presented amid the needs, encouragement, and the spirit of a gender-responsive circle for giving more benefits in society for the national development, which was simultaneously driven by both men and women in PPF (Surjadi, dkk., 2010: 209).

Gender harmony was obtained from values of Indonesian culture, which highlights respect and harmony for being more quickly accepted by males and females, without negating gender-specific needs based on human rights. The first discussion of gender harmony was brought to the global seminar meeting in Salzburg, Austria, 17-21 October 2010 (Wieringa, 2015: 38). At the meeting, none of the 27 countries from various continents objected to the concept. They argued that "gender harmony was a promising approach". The gender harmony project was formed to create more inclusive health information exchange standards to enable a safer, higher-quality, and embracing healthcare experience (McClure & dkk., 2022: 1). Thus the struggle supporting gender equality and justice would be more easily achieved

through a practical understanding of gender harmony at the community level (Surjadi, dkk., 2010: 209). Furthermore, to develop the concept of gender harmony, Erna Surjadi also held a conference in Bandung in May 2012 supported by MoWECP. She explained that it was easier for men to accept the concept of gender harmony than gender equality (Wieringa, 2015, 38).

The word 'gender' is taken from the English language, which refers of sexual characteristics. However, the term gender has a different meaning from 'sex'. As stated in the Encyclopedia of Feminism, gender was a culturally shaped group of attributes and behaviors in men or women. So gender was not seen from the point of view of differences in nature but was perceived from the variances between males and females based on a socio-cultural perspective. Therefore, the concept of gender was not related to what God had ordained but was attached to each one's culture (Kasiyan, 2008: 25–27). Meanwhile, harmony was closely related to the life of the Javanese community, which embraced two main principles: mutual respect and harmony (Surjadi, dkk., 2010: xxii). Islamic teachings distinguished men and women only for biological issues. The difference between boys and girls was only associated with their worship, so no discrimination was given for bringing benefits to one party and harms to the other. The dissimilarity was perceived as a source of creating a harmonious relationship based on love (Muafiah, 2018: 68–69).

Gender harmony is the harmonious relationship and position of men and women based on family situations and conditions in various aspects of life (Surjadi, dkk., 2010: ix). Gender harmony builds relationships and ideal positions of women and men based on mutual respect for rights as fellow human beings and as an approach to achieve harmony and justice in various aspects of advanced, independent, and prosperous family life that demanded gender responsiveness by accommodating local wisdom (Said, 2013: 118). The existence of gender harmony supported the achievement of gender equality and justice as the main mission of the Ministry of Women's Empowerment and Child Protection (KPPPA). This was following the presidential instruction No. 9 of 2000 on Gender Mainstreaming in all fields of national development (Surjadi dkk., 2010: xxii).

Gender harmony was a practical approach for society without conflicting with religion, custom, and culture because of being grounded on each one's choice to create harmony by human rights (Herlina, 2018: 123). This conception reflected that gender harmony in America was different from that in Europe. Gender harmony in China was not the same as

that in Indonesia. Moreover, gender harmony in Batak was dissimilar to that in Sundanese or Javanese. Each state and ethnicity had diverse local wisdom. However, several main values were still applied in gender harmony, namely partnership, teamwork, and accompanying each other's inadequacies with respective fortes for attaining the common goal of innovative, self-determining, and affluent families. In a family circle, gender harmony was aimed at creating a harmonious family according to the arranged roles to espouse the achievement of gender equality and justice. If something were out of sync, it needed to be discussed and harmonized (Surjadi, dkk., 2010: 209–210). Gender equality should be interpreted as a right that should be enjoyed by women and men with mutual respect for human equality and equal opportunities (equity) (Muafiah, dkk., 2020: 143).

Harmony was built from a process of holding strong intention and awareness to build particular perceptions, create fruitful creations, train togetherness, and take specific action to refurbish relationships or conditions. In the formation of gender harmony, four aspects should be considered (Kusuma, 2018: 9). The first is social relations, which are applied by having egalitarian ethos, equality, and justice. The second was economic relations implemented by supporting the principle of dual-income families (multiple-income families). The third was cultural norms and relations practiced by applying the principle of egalitarian ethos. Furthermore, the last was the decision-making relationship, namely the existence of equal opportunities to vote by considering the maximum benefit for the family's welfare.

In a family, gender harmony stimulated the enactment of agreements on various roles and positions in a well-adjusted manner based on each family member's comforts for supporting joint advancement, gender equality, and justice. Equality was not meant by having to play the same role or swap each role, such as the role of women being given to men and vice versa, but supporting each other in carrying out life together and optimizing each family member's functions (Surjadi, dkk., 2010: xxix). Gender equality would be realized if the husband and wife preserved the family harmony by applying gender-sensitive concepts.

A harmonious life could be achieved if gender inequality was minimized in the family circle. Gender inequality was applied through several forms such as implementing subordination or placing certain groups into insignificant positions (second place), giving stereotypes or negative labeling that caused injustice and harm, practicing marginalization (economic impoverishment), eliminating or cornering certain groups to gain more access and benefits, giving double burden, multi burden or double workload to certain groups both in

the public and domestic areas, involving a longer period or more and varied types, and doing violence either physically, psychologically, sexually or economically (Muafiah, 2010: 60). The key to embodying gender harmony was having good communication and settling a contract in the family from the most crucial to the smallest things. Having worthy communication and initial agreement was the first step to realizing a harmonious family (Herlina, 2018: 123).

Puspitawati mentioned that in the Indonesian family, the harmonious gender approach was properly applied to construct a gender-responsive family. Gender harmony prioritized sturdy partnership in the family based on trust, affection, and commitment. Gender harmony placed religion, customs, culture, and norms as guidelines that limited all gender scopes. People were restricted by society's rules. So as long as the activity did not infringe the religion, customs, culture, and societal norms, the deeds were allowed to be carried out by anyone without negating settled communiqué and contract among the family members (Puspitawati, 2019: 52–53). In line with Surjadi's statement, as the authors explained earlier, gender harmony was realized by considering the local wisdom, which meant that the gender harmony of each country, ethnicity, and even individual could not be equated. However, the main principles still should be kept (Surjadi, dkk., 2010: 209).

Several factors had to be considered in building gender harmony to create a gender-responsive family to survive in this modern era through the following activities (Puspitawati, 2019: 52–53). The first was getting used to working together on numerous roles and tasks in the home. The second was implementing gender partnerships in financial, time, and work management. The third was avoiding labeling using the patriarchal cultural system that the husband was the family leader, but the leader was interpreted as a joint leader, specifically the partnership between the husband and wife. The fourth was applying “equality partners” between the husband and wife, namely being good listeners to each other (even though the husband played as the family leader). The fifth was that the relationship between a husband and wife should not be a vertical relationship, i.e., like a superior with a subordinate or an employer with a servant, but an independent personal or horizontal relationship, called equal partners.

Gender Harmony Application from Physical, Social, and Psychological Resilience of Online Motorcycle Drivers' Families in Ponorogo Regency During the Covid-19 Pandemic

The Covid-19 virus forced online motorcycle drivers' families to adjust and survive. Various difficulties should be answered with an appropriate role division between a husband and wife. For married couples, any habit carried out for a long time could be improved to create a relationship with marital contentment and prosperity (Puspitawati, 2019: 3). This idea was in line with the gender harmony approach, which heartened the execution of making agreements on various roles and positions in the family in a secure way based on each one's concern for accomplishing common growth, gender equality, and justice (Surjadi dkk., 2010: 209–210). The application of gender harmony for each online motorcycle driver's families was described as follows.

Family I

Physical Endurance

The challenge attached to motorbike taxi drivers' families due to the COVID-19 pandemic was related to economic issues. The income decreased up to 60-80 percent. This fact also had an impact on the livelihood offered to the family. To cover the lack of money, additional income was needed. As a partner, a wife had the right to take any action to support the family's resilience. In the first driver's family, since the operation of the social distancing policy due to COVID-19, the wife, who used to be a full-time housewife with tons of domestic affairs, had to contribute to earning money for the family, as stated as follows.

“Insha Allah, this is aimed at providing additional income. I have a home industry that makes and sells handicrafts from my home. No job is provided. So, I make a job for myself. Since the pandemic period, this job began. I make a belt for reogjathil (a traditional dance portraying warriors) by order. But now the order is also limited. However, the demand is still normal. I am so grateful for having this job” (S. Nurjanah, 2021).

The respondent mentioned that due to the economic issue, the driver's wife should take action to earn more money by working from home. The husband and wife had equal access to work, so two sources of income were acquired during the plague time, namely from the wife, who worked at home, making *reog jathil* belts, and her husband who was an online motorcycle driver.

Social Resilience

Abundant snags were attached to numerous families during the pandemic period, particularly the most challenging parts related to economic and health issues. Every family

should be able to manage and solve the problems they face. The solution was given by a positive individual with a high commitment. In addition, the division and acceptance of each role to carry out family functions were needed. Since the driver's wife took part in making a living for the family, it was necessary to know the division between the roles of the two for working (material issues) and completing domestic works (non-material issues). The first driver expressed as follows.

“The housework is fully done by my wife. I accept everything she gives to me. I do not want to bother her more. If another woman has delivered her child, her husband usually completes her housework. I do not do that. My wife knows the rewards obtained for finishing her housework. She wants to get heaven. Therefore, I focus on my work to earn money. I treat my wife at best. I only ask her to keep herself healthy. I am tasked to get a living and earn money. I work full time from the morning until evening (at 4/5 p.m.). At night, I spend more time at home accompanying my children. I am afraid that they will get less attention if I do not stay at home at night.” (Widiono, 2021)

Furthermore, the driver's wife told her story as follows.

“I help to work a little while caring for my children. I can create my job and obtain additional income. Maybe I can help the head of my household and assist my husband, whose income is declining during this pandemic.” (S. Nurjanah, 2021)

The driver's wife also added several descriptions related to her activities during the COVID-19.

“Yes, I work from the morning to noon. At least I optimize my task in the afternoon while still doing other housework. Then I accompany my children to study after praying the Maghreb. Because my children are currently studying online from home, my duties are automatically increasing. So apart from work, I have to keep an eye on my children because they are at the golden ages. If their cellphone is not supervised by their parents, I am scared that they are out of control.” (S. Nurjanah, 2021)

The wife's participation in earning money for the family since the COVID-19 outbreak was a form of support and care for her family to fulfill the family's financial needs. However, her housework was not reduced even though she had to work. The respondents also reflected that they showed more acceptance for the current condition and tried to solve any problems together. Unless the income was lower, they accepted it and used the religious norms as a guideline for viewing the challenge. Therefore, they struggled to still feel grateful for what was happening.

Psychological Resilience

Both the husband and wife were worried about the reality that occurred during the pandemic, specifically related to their economic condition. As stated by the husband, he was worried that his income which had decreased drastically would certainly have an impact on the livelihood he presented for his family, but he still tried to survive and fulfill his daily needs with limited income. The husband's worry about was also sensed by the wife. But she tried to still understand and be thankful for what had happened. The other concern was related to a health issue. As expressed by the wife, she was anxious about her husband's job, which required her to remain working outside the home to deliver customers, especially as an online motorcycle driver who was certainly hard to implement physical distancing when taking their passengers and encountering countless people. The family members were worried about contracting the virus, while also concerned about the income needed to continue their lives.

Online motorcycle drivers were tough to implement physical distancing because their work required facing many people, especially when bringing passengers. The driver had no choice but to keep working even in a pandemic to support and provide enough money for his family. Likewise, the wife had no choice but to surrender, but still maintained good communication with her husband to always keep up his health and apply health protocols while working outside the home.

Any problems that occurred in the family should be overcome and solutions found to unravel them. Economic issues were managed by dividing or sorting out urgent or important needs. So, even with limited money, they were able to meet the family's basic needs. Meanwhile, the management of several concerns related to health was applied by communicating with each other and reminding them to always maintain their spouse's health and apply health protocols, especially when working outside the home.

Family II

Physical Endurance

The second respondent's family also had two sources of income. For obtaining additional money, the driver's wife also participated in working to earn a living as a tailor at home. Different from the first family, even from the beginning of marriage (before pandemic), the wife had contributed to gain more income stated as follows.

“My wife also works. This is very helpful in supporting me. If she only relies on my income, it will be so hard. It's not enough. I have three children. So my wife has been working since she had not yet gotten married to me. She had been sewing clothes at home.” (Teguh, 2021)

The driver's wife talked more about her activities as follows.

“Yes, I also work. I am so grateful that several customers still come to me, even though that is only for modifying their clothes. But the order is also currently reduced, not like before the pandemic.” (D. Agustina, 2021)

The couple had worked together in terms of fulfilling the family necessities from the beginning of a marriage. Both the husband and wife had equal access to work, so two sources of income were gained, namely from the wife who worked at home as a tailor and the husband working as a motorbike taxi driver. But their incomes had decreased during the pandemic. So, the effort completed by the two was to work together to manage finances by minimizing expenses so that basic needs were still met.

Social Resilience

In addition to both husband and wife having the same opportunities in earning a living, both of them also had the responsibility to carry out domestic household tasks together, such as doing housework, caring for, and taking care of children explained as follows.

“The housework is done together. Luckily, I could wash the dishes, cook, and handle my children. I can do them. The main principle is helping each other.” (Teguh, 2021)

The driver's wife added some information as follows.

“Yes, we finish the housework together. If he is free, he accompanies our children to study from home since they should use their smartphones to learn. If I am free, I will go with them. If the clothes that I need to sew are full, my husband will not go for work to take care of our children. He also washes the dishes. We have been doing it for a long time before the COVID-19 came.” (D. Agustina, 2021)

It could be seen that the couple had a strong commitment because they were able to understand each other and help each other both in terms of public and domestic aspects. When the wife was doing a lot of work at home or having full orders, the husband who was working outside looking for passengers was willing to return home to complete the housework and accompany their children who were studying online during this pandemic.

Psychological Resilience

Since the pandemic hampered economic growth, it also brought several worries related to family welfare as experienced by this second driver's family. To reduce the family's fears,

the husband and wife always communicated to give mutual understanding and support. Another concern was related to health issues. Online motorcycle drivers who worked outside the home were easily exposed to the Covid-19 virus. However, they had to keep working to meet their families' requirements.

Efforts taken by this family to minimize their worries were maintaining cleanliness. The wife's initiative to cope with her qualms was reducing the husband's access to take passengers, so the husband's contact with other people was limited. Even so, the husband also tried to convince and provide understanding to his wife so that she was not so bothered when he worked outside the home while still adhering to health protocols. Every problem in a family was easily solved by having good communication and building trust with each other. This idea was in line with the concept of gender harmony, which considers communication to be the key to constructing a happy family.

Family III

Physical Endurance

The third driver's family had two sources of income as well. To assist her husband in meeting the daily needs, the driver's wife worked as an honorary general staff at 2 Bungkal Senior High School. Before the pandemic time, the wife had taken part in getting income stated as follows.

“I also work as an honorary general staff at 2 Bungkal Senior High School. However, as an honorary staff, the salary is limited.” (D. Zuhriana, 2021)

The husband and wife had worked together before the pandemic for fulfilling their family necessities. Both the husband and wife had equal access to work, so two income sources were gained, namely from the wife working as an honorary staff, and the husband as an online motorcycle driver. The drastic decline of the husband's income certainly affected the family's income, so several efforts were taken to manage their finances well by minimizing expenses.

Social Resilience

During the pandemic, the husband's income decreased drastically. Even at the beginning of the implementation of the PSBB (social distancing) policy, as the main breadwinner, the husband did not work for three months in a row. Within three months, the

family only relied on the wife's salary. So communication, mutual acceptance, and understanding were keys for overcoming their problems, as follows.

“I did not work at the beginning of pandemic time. I did not deliver any customers for 3 months. But it is okay. I try to relax at home. I earn money only from this job. There is no other business. If we talk about ‘rezeki’, it could not be calculated using math. It does not work. If I rely on my income as an online motorcycle driver, it's not enough. My wife also has a limited salary from her job. If I tell my wife that I have no income, I already do not know how to overcome this problem. So my wife has a better idea. I also do not know where she gets the rice from. But if I identify it, she gets it from her brothers and sisters.” (Himawan, 2020).

The husband's anxiety about the virus brought a negative impact on the family's economic condition. So as the husband's partner in the family, the wife tried to find her way out to meet their needs. Related to the roles and duties carried out, the couple helped and cooperated for earning a living and completing domestic work. However, when the husband did not work for 3 months, the housework was taken as the husband's full responsibility described as follows.

“Yes, the housework is completed in turn. But when I did not go to work for 3 months, when my wife worked at that time, I handled all of them while accompanying my children.” (Himawan, 2020).

Effort to manage the family needs was carried out collaboratively by frequent discussions. In addition, the religious guideline was also taken into account for confronting every challenge. However, on several occasions, the efforts were fruitless. Therefore they chose to surrender.

Psychological Resilience

While other motorbike taxi driver still worked to get orders, even though they could not earn as much money as before the pandemic, Mr. HW chose to stay at home for 3 months when the first PSBB was implemented. Aside from worrying about contracting the virus, Mr. HW tried to obey government regulations. Three months were not a short period. Within three months, the husband did not go out to pick up any passengers. Before he worked again, the wife had worries about their economic adequacy. Although the wife worked as a General Staff at Bungkal High School as a temporary worker, her salary was not enough to meet the family's basic needs. The rapid rate of the COVID-19 virus transmission caused some people to be anxious or afraid when meeting others as experienced by Mr. HW. Therefore, he delayed working within 3 months in order to avoid this contagious virus. With his wife's encouragement and support, he worked again to fulfill his family's needs.

Family IV

Physical Endurance

As a motorbike taxi driver, he experienced a significant decrease in salary during the pandemic. To support the lack of money, the driver's wife played some roles in strengthening their family resilience. For the fourth driver's family, since the implementation of the social distancing policy, the wife, who used to be a housewife who only handled domestic affairs had to contribute to make a living for the family.

“The main breadwinner is still me. My wife only need to get additional income. When some things were needed, my wife can take them using her money. Alhamdulillah, she was willing to give her money for our necessities.” (M. Hushin, 2021)

“Because the economic condition was tough, it helped a little bit. My wife was working at home by making some food and selling to people who have food stalls.” (P. Afriana, 2021)

Thus in the family, a husband and wife helped each other in completing household needs. The wife, whose husband's income had decreased due to COVID-19, also contributed to earning money for the family.

Social Resilience

Due to numerous economic issues during the Covid-19 pandemic time, cooperation between a husband and wife to maintain family happiness was needed. Each family member was also required to accept and understand each other. In the fourth driver's family, household necessities were discussed to find ways to fulfill them. They also paid attention to religious norms in finding solutions. The driver and his wife had worked hard to earn salaries to buy their family requirements. Since both of them had spent more time working, the housework was finished by collaborating and helping each other as follows.

“Our housework was mostly completed by my wife. I supported her work. I was so grateful for having the chance to help my wife. If I did not go to work, then I was free, so I assisted her to finish our housework. Sometimes I also cooked some meals. Fortunately, our children liked my food.” (M. Hushin, 2021)

Although public and domestic works were carried out in a balanced manner with good cooperation, the wife was still more dominantly attached to the household responsibilities. Even though the husband acted as the main breadwinner, he participated in finishing the housework and taking care of the children. So the couple supported each other in carrying out their respective roles and responsibilities.

Psychological Resilience

During the COVID-19 pandemic time, the main challenge for most people was the economy and health concerns. Similar to the third driver, in the early days of the pandemic period in Indonesia, the fourth driver was hesitant about going out to work to look for orders. He admitted that in the early days of the Covid-19 outbreak, he rarely went out to work. However, because there was no certainty about the end of the pandemic, he eventually had to keep forcing himself to go out to work so he could meet his family's needs.

The family's efforts to manage their anxiety were done by building communication, giving mutual understanding and support, and trying to only see positive news so that they did not just focus on negative information to minimize their worries. In addition, the importance of maintaining and obeying health protocols was instilled. In a pandemic situation, to reduce any bad perception, upholding communication and supporting each other as implemented by the fourth driver's family was vital.

Gender Harmony in the Efforts of Physical, Social, and Psychological Resilience of Online Motorcycle Driver's Families in Ponorogo Regency During the Covid-19 Pandemic

Gender harmony is defined as a harmonious relationship and balanced position of men and women based on each family's situations and conditions by considering various aspects of life (Surjadi, dkk., 2010: ix). Gender harmony is aimed to create a harmonious family according to the agreed roles to support the achievement of gender equality and justice (Surjadi, dkk., 2010: 209–210).

The COVID-19 pandemic had a considerable impact on many families' lives. Besides health issues, economic development was also a huge concern for many people. To deal with various problems, gender harmony played a role in efforts to create a harmonious relationship even amid difficult situations. A family was required to survive even in challenging conditions. A family's resilience can be seen in three aspects: physical, social, and psychological. This study analyzed how to apply the gender harmony approach in families who were trying to survive in difficult situations due to the COVID-19 pandemic through those three criteria.

Physical-economic Resilience

In terms of income generating activities, all respondents had applied gender harmony, indicated by having double sources of income. All drivers' families did not limit access for

either men or women to earn money. This was following the concept of gender harmony in economic relations that supported obtaining dual income in a family. Each husband and wife had the same opportunity to work, regardless of method, place, or total of income. The work could be done both outside and inside the house (Surjadi, dkk., 2010: xxiv).

The agreed role was modified based on the current situation. For the first and fourth drivers' families, before the COVID-19 pandemic, the husband was the main breadwinner while the wife was a home maker. Since the husband's income decreased drastically due to the implementation of WFH, the wife then participated in income generating activities. This phenomenon was in line with the gender harmony principle which encouraged the implementation of agreements on various roles and positions in the family in a balanced manner based on each one's interest in supporting mutual progress, gender equality, and justice (Surjadi, dkk., 2010: xxix). In regard to gender harmony, the wife's labor force participation was a form of cooperation and complementing each other's shortcomings with respective strengths for achieving the family's goal. It means that women participated in income earning activities, and this case makes them in line with the position of Indonesian women as secondary income earners (Ajahari dkk., 2022: 3).

Social Resilience

The application of gender harmony from a social perspective can be reviewed from the role division agreed upon between the husband and wife. The implementation of each role carried out by the informants' families can be seen in the following table.

Table 1. Social Resilience

Problem	Solution
Family I: Role Division	Family I: Both husband and wife carried out public work Domestic work was completed only by the wife
Family II: Role Division	Both husband and wife participated in public work Both husband and wife did domestic work
Family III: Role Division	Both husband and wife did public work Both husband and wife finished domestic work
Family IV: Role Division	Both husband and wife completed public work Both husband and wife did domestic work

Efforts to overcome various problems in the family life could not be separated from the way to divide the roles for each family member. For married couples, an agreement of

gender roles and relations that had been carried out for a long time could be modified for attaining the family's marital satisfaction and welfare (Puspitawati, 2019: 3).

Based on Table 1, it could be seen that families II, III, and IV reflected the application of gender harmony in family life, which was designated by completing both public and domestic works together. When the wife took part in earning money for the family during the pandemic, the husband should also help to finish the housework. Thus, there was no rigid gender-based division of labor among husband and wife. The principle of working together and helping each other was in line with one of the main pillars to generate a harmonious family life, namely the principle of *mu'asbarah bi al-ma'ruf* (doing good to each other) in a *mubadalah* (reciprocal) way which was the spirit and highest ethics for all pillars, teachings, rules, as well as all rights and obligations related to husband and wife relations in Islam. This principle was the most fundamental ethic in husband-wife relations, and maintaining and reviving all goodness was a common goal. Marriage gathered two people who should complement, support, and help each other to continuously improve the quality of life for both parties (Kodir, 2019: 349–350).

In the case of the first driver's family case, even though the wife had participated in income generating activities to help her husband met the family's needs during the pandemic, the husband was reluctant to help his wife carried out domestic work. This case created double burden for the wife and hence gender injustice (Muafiah, 2010: 60). The double workload was not a problem as long as it did not generate any conflict. As a partner, a husband should appreciate the wife's effort to earn money in attempt to deal with the decrease of family's income during the pandemic while still performing many domestic tasks. The husband had to help to finish the domestic work while he was at home. To apply the gender harmony approach, partnership and cooperation should be maintained by both the husband and wife.

According to Puspitawati, several principles had to be considered in building gender harmony relations to create a gender-responsive family to survive in this modern era, including getting used to working together in carrying out any roles and implementing gender partnerships in financial, time, and work management (Puspitawati, 2019: 52–53). The second, third, and fourth drivers' families had reflected the values. They worked together to play their roles both in the public and domestic spheres and were consistent in implementing

gender partnerships. The existence of a double burden in the first driver’s family did not reflect the existence of cooperation in carrying out any roles in the family.

Psychological Resilience

Related to psychological features, several drivers’ challenges were found by this study, as described as follows.

Table 2. Psychological resilience

Problems	Solutions
Family I: Having been anxious about economic and health problems	Family I: Mutual support, acceptance, and cooperation Communication and commitment Guided by religious norms by keeping being grateful
Family II: Having been anxious about economic and health problems	Family II: Communication and commitment Mutual support, acceptance, and cooperation Guided by religious norms
Family III: Having been anxious about economic and health problems	Family III: Communication and commitment Mutual acceptance and cooperation Guided by religious norms (tighten worship)
Family IV: Having been anxious about economic and health problems	Family IV: Communication and commitment Mutual acceptance, support, and cooperation Guided by religious norms

In essence, the drivers’ families’ concern during the Covid-19 pandemic, both related to economic and health issues, was a reflection of the implementation of the gender harmony approach. One of the main doctrines was keeping a harmonious relationship between men and women in various aspects of life, including when they were anxious for their family’s issues. Being worried about their declining income showed that the couple was concern about their family’s needs. A wife who was worried about her husband's health while working outside the home due to being vulnerable to contracting the virus was also a form of concern. The couples’ distress about their family’s problems indicated their determination in creating a harmonious relationship.

Good gender relations resulted in good family resilience and marital satisfaction. Gender relations properly applied could form a more balanced and harmonious family so

that family resilience in a sustainable manner could be achieved (Puspitawati, 2019: 3). As already stated, the key to generating gender harmony was communication and agreement within the family from the most crucial to the smallest things. Communication and initial agreement from interaction in the family are the first steps to achieving a harmonious family (Herlina, 2018: 123). Gender harmony prioritized partnership in the family based on trust, affection, and commitment (Puspitawati, 2019: 52–53). So the efforts of each family member to reduce their anxiety related to economic and health problems during the pandemic through communication, commitment, cooperation, mutual acceptance, and understanding were a form of harmonious relationship. The application of communication, commitment, cooperation, mutual acceptance, and understanding in the family was expected to be the basis for gender harmony to be maintained.

CONCLUSION

This study comprehensively analyzes the relationship between gender harmony and family resilience among online motorcycle drivers in Ponorogo Regency during the COVID-19 pandemic. The findings indicate that families that adopt collaborative decision-making, mutual support, and equitable role-sharing demonstrate greater economic and psychological resilience in facing socio-economic challenges. The dual-income strategy, where both spouses contribute to household income, emerges as a key resilience mechanism, preventing financial instability and reducing stress within the family unit. However, persistent gender disparities remain a challenge, particularly in households where women shoulder a disproportionate burden of both financial and domestic responsibilities. The study also highlights how religious values and cultural norms shape gendered responses to economic crises, influencing the extent to which gender harmony is realized in different households. These findings underscore the need for gender-sensitive policies that recognize the evolving roles of men and women in informal labor sectors, ensuring equitable economic opportunities and family support systems to enhance resilience during periods of crisis.

The significance of this research lies in its contribution to gender studies, economic sociology, and resilience theory, particularly in the context of informal labor economies. This study expands on existing discussions by illustrating how gender harmony functions as both a survival strategy and a long-term resilience mechanism. Unlike prior research that examines economic adaptation and gender relations in isolation, this study provides an integrated

perspective, demonstrating how these elements interact dynamically in crisis situations. The findings have significant policy implications, particularly in informing social protection programs that are gender-equitable and responsive to the needs of informal workers. A crucial contribution of this study is its emphasis on the intersection of economic adaptation, gender roles, and psychological well-being, which has been underexplored in previous research. Given that economic shocks disproportionately affect lower-income households, gender-sensitive interventions must be incorporated into labor policies, social safety nets, and financial inclusion programs to mitigate long-term vulnerabilities. Furthermore, this study advances the theoretical discourse on gender-responsive resilience strategies, reinforcing the importance of policy-driven approaches that promote equitable labor participation and domestic responsibility-sharing as fundamental pillars of sustainable family resilience.

Despite its contributions, this study acknowledges several limitations that warrant further research. First, the context-specific nature of the findings necessitates broader investigation across different socio-cultural settings to assess the generalizability of gender harmony as a resilience mechanism. Given that gender norms vary significantly across regions, future studies should explore how cultural and religious influences shape gender roles and economic survival strategies in diverse communities. Second, this study primarily focuses on short-term adaptive responses, underscoring the need for longitudinal research to examine the long-term impact of gender role shifts post-pandemic. Understanding whether these adaptive strategies translate into permanent transformations in gender relations is essential for developing sustainable gender equity policies. Additionally, further studies should investigate how policy-driven interventions can actively promote gender-responsive labor policies, particularly in informal sectors where job precarity is high. As gender roles continue to evolve in response to economic precarity, future research should critically engage with the sustainability of gender harmony as a model for achieving economic and social stability in post-pandemic recovery contexts. Policymakers must consider structural interventions that provide equal access to economic resources, financial literacy programs, and childcare support systems to ensure that gender-responsive resilience strategies are effectively implemented in practice.

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