

Gender Harmony and Family Resilience on Online Motorcycle Drivers in Ponorogo Regency During the Covid-19

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Abstract

Online motorcycle drivers were one of the informal workers impacted by the Covid-19 for economic issues. The crisis effect was not only allied to physical, but also social and psychological aspects. Society was required to adapt and survive for facing unpredictable changes during this time. Any effort to overcome various problems in family life could not be separated from the agreement to divide several roles, following a gender harmony concept which encouraged the application of multiple parts and positions in family life with a balanced proportion based on each one's interest to support mutual progress and realize gender equality and justice. This study was aimed to identify the implementation of a gender harmony approach for reinforcing online motorcycle drivers' family resilience amid the Covid-19 pandemic era. Findings indicated that the drivers' family resilience was strengthened by having double incomes due to providing more access for both husbands and wives to earn money. The value was also fortified by instilling several principles such as communication, commitment, and cooperation in both public and domestic works. However, one of the respondent's families did not reflect a gender harmony relative because of having a double burden in the home that realized gender inequality and inequity.

Keywords: Covid-19 pandemic, Family resilience, Gender harmony, Online motorcycle driver

INTRODUCTION

The Covid-19 outbreak impacts were not only on health sides but also on economic growth issues (Hadiwardoyo, 2020: 83). Russiadi et al stated that the weakening economic development was caused by numerous restrictions for running activities during the plague which lowered the public's income (Rusiadi, dkk., 2020: 181). Families with economic difficulties were at a high risk of divorce. Among 1808 divorce cases in 2020, more than half of them, 1222 cases or about 70 percent, were dominantly triggered by economic complications with a cumulative number of cases for every month (Ponorogo Religious Court. LI-PA Ponorogo, 2020). That fact indicated that economic power highly shaped families' integrity and control. Therefore, an understanding of the gender harmony approach was needed as a struggle to uphold people's family tenacity. Based on several mentioned facts, the researchers were encouraged to analyze online motorcycle drivers' family resilience during the covid-19 pandemic period in the Ponorogo area (Pratiwi, dkk., 2020, 76).

As a profession with high mobility, drivers were greatly wedged by the emergence of covid-19, precisely after the enactment of the Work from Home (WFH) regulation intended to break the chain of the virus spread. Indah Iswari et al reported that the salary received by this job drastically decreased, ranging from 70-80 percent lower than before (Iswari, 2020: 94). Likewise, several respondents admitted that their profits diminished by 80-85 percent. One of the drivers, Mr. MH revealed that sometimes he did not get any orders at all in a day (M. Hushin, 2021). Furthermore, according to Mr. HW, his revenue was usually obtained from providing passenger shuttle services by 80%, while the rest was from food and goods delivery. However, since the implementation of WFH, people's mobilization was partial. Moreover, the majority of passengers were students and workers, while schools, campuses, and offices were closed during the pandemic time. Students were required to study from home, as were some workers (Himawan, 2020). Therefore, Covid-19 significantly swayed the drivers' income which in turn weakened their economic condition. To create a harmonious and prosperous family, the issue of family

resilience should be taken into account, especially related to the economic aspect which was connected to the family's physical resilience.

In addition to bringing impacts on a drastic decrease in income or economic issues, the global pandemic had also caused anxiety for numerous individuals, especially online drivers' family members, in a form of negative emotional feelings and a strong concern for their family's life. Mrs. SN, who was a driver's wife, expressed her distress about her husband's job, which had to keep working outside the home for delivering customers. They were certainly problematic to implement physical distancing when shaking the passengers and meeting countless people each day. The family members worried about contracting the virus but kept requiring enough income to continue their lives (S. Nurjanahi, 2020). The families' psychological and social resilience was at stake.

The key to underpinning the family resilience was by giving mutual contributions among the family members and preserving positive vibes in the house. Family resilience was also associated with the individuals' ability for maximizing their role in dealing with various life hitches, including their part for managing volatile conditions during the plague related to economic or physical, social, and psychological issues. This case was associated with the family resilience conception. The capacity of a family to adjust for solving challenges (risks and stress levels) and threats to their welfare was necessary (Laksono, dkk., 2019: 124).

The Covid-19 situation forced every family to be adaptive and survive. Struggles to find out solutions for families' problems were correlated to both husband's and wife's roles. For married couples, roles and relations that had been carried out for a long time could be modified to generate an affiliation with marital satisfaction and welfare (Puspitawati, 2019: 3). This was in line with gender harmony principles, which stimulated the execution of agreements among the couples to divide each role and position among the family members. The values developed in gender harmony were partnership, collaboration, and supplementing each other's weaknesses with respective gifts for achieving the common goal of progressive, autonomous, and wealthy families (Surjadi, dkk., 2010: 209–210). Therefore, efforts for preserving family resilience amid innumerable problems faced by

online motorcycle drivers' families during the pandemic were expected to support the application of gender harmony association as a form of gender-responsive family.

Based on the background, this study was aimed to identify the implementation of the gender harmony approach as the effort of online motorcycle drivers to maintain their family resilience during the Covid-19 pandemic time in Ponorogo Regency. This paper was conducted using a descriptive qualitative approach. This research was a case study with an intensive description and analysis of certain phenomena (Arikunto, 1998: 314). The data analysis technique was based on the use of several theories related to gender harmony proposed by Surjadi with the main principle of local wisdom, meaning that the concept applied in each country, ethnicity, and even each person could not be equated (Surjadi, dkk., 2010: 209). Furthermore, through a harmonious gender approach, each family was expected to create a gender-responsive family.

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 discussed in women's voices in the global women's online media on July-October 2010. The issue was also debated in analyzing gender-responsive for the Millennium Development Goals (MDGs) achievement in the Public Policy Forum 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 (Public Policy Forum), 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 the noble values of Indonesian culture which highlighted respect and harmony for being more quickly accepted by males and females, without negating gender-specific needs based on human rights. The first trial of gender harmony was brought at 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 which was supported by MoWECF. She explained that it was easier for men to accept the concept of gender harmony than gender equality (Wieringa, 2015, 38).

The word ‘gender’ was taken from English, which meant sexual characteristics. However, the term gender had 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, namely 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 to create a harmonious relationship based on love (Muafiah, 2018: 68–69).

Gender harmony was 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 built 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 to create 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 was social relations 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 relation 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 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 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 drivers' families was described as follows.

Family I

Physical Endurance

The challenge attached to online motorcycle 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 for supporting 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 housewife with tons of domestic affairs had to contribute to earning money for the family stated as follows.

“Insha Allah, this is aimed to have 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 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 an act 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 for making *reog jathil* belts, and her husband as an online motorcycle driver.

Social Resilience

Abundant snags were attached to numerous families during the pandemic period, particularly, the most challenging parts were related to economic and health issues. Every family should be able to manage and solve the problems they faced. The solution was given by a positive individual having 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 role division between 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, usually her housework is completed by her husband. I do not do that. My wife knows 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 her 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 bit while taking care of my children. I can create my job and obtain additional income. Maybe I can help the head of my household, assist my husband whose income is currently declining during this pandemic.” (S. Nurjanah, 2021)

The drivers’ 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, automatically my duties are 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 to earn 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 acceptances 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 that had to remain working outside the home to deliver customers, especially as an online motorcycle driver who was certainly hard to implement physical distancing when shaking their passengers and encountering countless people. The family members worried about contracting the virus, while also concerned about the income for continuing their lives.

Online motorcycle drivers were tough to implement physical distancing because their work required facing many people, especially when bringing the 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 also no choice except to surrender but still balance with 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 find solutions to unraveling 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 got 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 currently also reduced, not like before the pandemic time.” (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 an online motorcycle driver. But their incomes had decreased during the pandemic. So the effort completed by the two was by working together in managing 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 dish, 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 working to take care of our children. He also washes the dish. We do it since long before the covid-19 comes.” (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 placed communication as 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 the 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 time, the husband's income had decreased drastically. Even at the beginning of the implementation of the policy of PSBB, as the main breadwinner, the husband did not work for 3 months in a row. Within 3 months, the family only relied on the

wife's salary. So communication, mutual acceptance, and understanding were keys for overcoming their problems revealed 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 haveno income, I already do not know how to overcome this problem. So my wife hasher 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 handle all of them while accompanying my children.” (Himawan, 2020).

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

If other online motorcycle drivers still worked to get orders, even though they could not earn money as much as before the pandemic, while Mr. HW chose to stay at home for 3 months when the first PSBB was implemented. Apart 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 took some people for being anxious or afraid when meeting others as experienced by Mr. HW. Therefore, he delayed working within 3 months due to avoiding this contagious virus. With his wife's encouragement and support, he worked again to fulfill his family's needs.

Family IV

Physical Endurance

As an online motorcycle driver, a significant decrease in salary during the pandemic was gained. 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 making a living for the family stated as follows.

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

“Because the economic condition is tough, it helps a little bit. My wife is working at home by making some food and putting it at the 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, the household necessities were discussed for being fulfilled. The religious norms were also paid attention to in finding solutions. The driver and his wife had worked for earning salaries to buy their family requirements. Since both of them had spent more time working, the housework was finished by collaborating and helping each task stated as follows.

“Our housework was dominantly completed by my wife. I support her work. I am so grateful for having the chance to help my wife. If I don't go to work, then I am free, I assist to finish our

housework. Sometimes I also cook some meals. Fortunately, our children like 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, it was highly possible to finish the housework and take 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 worried challenge was the economy and health concerns. As the third driver, in the early days of the pandemic period in Indonesia, the fourth driver was worried if he had to go out to work to look for orders. He admitted that in the early days of the Covid-19 outbreak, he rarely even went out of work. However, because no certainty was provided when the pandemic ended, he inevitably had to keep forcing himself to go out of work to cover the family needs.

The family's efforts to manage their anxiety were by building communication, giving mutual understanding and support, and trying only to 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 was 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 was 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' life. Besides health issues, economic development was also attacked. To deal with various problems, gender harmony played a role as an effort that needs to be taken in a family to create a harmonious relationship even amid difficult situations. A family was required to survive even in difficult conditions. A family's resilience could be seen from three aspects, namely physical, social and psychological issues. 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

Considering the income obtained by the family, the whole 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 time, the husband was attached as the main breadwinner while the wife was focused to finish the housework. Since the husband's income decreased drastically due to the implementation of WFH, the wife then took part in earning money. 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). Related to gender harmony, the wife's participation in working was a form of cooperation and complementing each other's shortcomings with respective strengths for achieving the family's goal. It's mean that women has theb participation to work, and this case make the differences in women position in Indonesia that called as the second position (Ajahari dkk., 2022: 3).

Social Resilience

To review the application of gender harmony from a social perspective, it could be seen from the role division agreed between the husband and wife. The implementation of each role carried out by the informants' families was as follows.

Table 1. Social Resilience

Problem	Solution
Family I: Role Division	Family I: Public work was done by both husband and wife. Domestic work was completed only by the wife.
Family II: Role Division	Public work was finished by both husband and wife. Domestic work was done by both husband and wife.
Family III: Role Division	Public work was done by both husband and wife. Domestic work was finished by both husband and wife.
Family IV: Role Division	Public work was completed by both husband and wife. Domestic work was done by both husband and wife.

Efforts to overcome various problems in the family life were assumed 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 modify for attaining 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 the family life, 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 one-sidedness in carrying out the roles between husband and wife was not attached. 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'āsharah bi al-ma'rūf* (doing good to each other) in a *mubādalah* 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 and wife relations for maintaining and reviving all goodness which 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).

For the first driver’s family case, even though the wife had contributed to helping her husband for obtaining more income to cover the family's needs during the pandemic, the husband was reluctant to help his wife in carrying out domestic work. This case made each one’s responsibility become one-sided and affected gender injustice as the wife had a double burden because of having tasks for public and domestic spheres (Muafiah, 2010: 60). The double workload was not a problem as long as it did not generate any discrimination. As a partner, a husband should appreciate the wife’s difficulties to cover the family's economic shortfall during the pandemic while having tons of 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 kept 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 as well as being 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 feature, several drivers’ challenges were found by this study 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 execution 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 having been anxious for their family’s issues. Being worried about their declining income was a proof of being bothered for the family’s problem since it portrayed that they cared about the 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. Therefore, the couples’ worries for their family’s problems indicated their care to create 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. The importance of communication and initial agreement from interaction in the family was the first step to realizing 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

The application of gender harmony approach to strengthen family resilience could be seen from several aspects. Related to the physical-economic side, all the research participants had achieved this criterion for having dual-income since the access to earning money was not limited by each family member. In the social aspect, the second, third, and fourth families reflected gender harmony because both the husband and wife completed public and domestic works together. The principle of cooperation was in line with the value of *muasharah bi al-ma'ruf* (doing virtues to each other) in a *mubadalah* manner in Islam. Yet, the first driver's family did not portray gender harmony for having a double burden that created gender inequality and inequity in their home. On the psychological aspect, the whole family had applied this value, noticed by having mutual care, effective communication, and high family commitment in overcoming any anxiety over various problems.

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