

## Resilience of Muslim Families in the Pandemic Era: Indonesian Millennial Muslim Community's Response Against COVID-19

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### **Abstract:**

*This paper aims to investigate the resilience of millennial Muslim families in Indonesia in the face of the COVID-19 outbreak. The indicators examined were their resilience in gender partnerships, health and security, economic conditions, social-psychological resilience, and social-cultural resilience. The sample of data used in this study were 403 respondents. This research is a quantitative descriptive. The SPSS tool is used to describe the percentage of respondents' answers. The results showed that the gender partnership, health and safety, psychological social resilience, and socio-cultural resilience were in a quite good condition, but the economic conditions of the millennial Muslim family were the opposite. Family science practitioners can estimate millennial Muslim family behavior after the COVID-19 pandemic through this article. As for academics, this article is used for further research by integrating millennial Muslim family endurance. Empirically this research is useful to increase understanding of family resilience in the face of crisis. Millennial Muslim family resilience is a relatively new phenomenon for practitioners and academics. This research is a preliminary study that investigates the resilience of millennial Muslim families. Therefore, this investigation will serve as an investigation of knowledge about the resilience of millennial Muslim families when a virus outbreak occurs in Indonesia and the world.*

**Key Words:** Family Resilience, Millennials, Health, COVID-19

### **INTRODUCTION**

Two thousand and twenty is the year where demographic bonuses begin for Indonesia, millennials who are in the age range of 20 years to 40 years are very abundant (Pyöriä, Ojala, Saari, & Järvinen, 2017). This age is the productive age which will be the backbone of the Indonesian economy. At present, the number of millennials is dominant compared to other generations. According to the 2017 National Socio-Economic Survey, the number of millennial generation reaches around 88 million people or 33.75 percent of the total population of Indonesia. This proportion is greater than the proportion of the previous generation such as the X generation (25.74 percent) and the baby boom generation (11.27 percent). Likewise, the number of generation Z has only reached around 29.23 percent (BPS, 2018). However, this demographic bonus is a worrying thing, given

their resilience to the conditions of the external environment which is completely uncertain like the current COVID-19 pandemic.

The millennial generation as one aspect of national resilience consists of several individuals who live permanently in a certain area. These individuals usually live together and come together to form an institution called a family. The definition of the family refers to two or more individuals who are interdependent with each other for emotional, physical, and economic support (Hanson, 2001). The family institution is the first and foremost institution for individuals to get learning in everything. Therefore the family has an important role in the survival of a country.

The family as the smallest social system has an important role in achieving the welfare of the population which is the ideal of development. The family became the first social environment to introduce love, religious morals, social culture, and so on (KPPPA, 2016). The family is also the main defense that can ward off various negative influences from the existing social dynamics. When the COVID-19 pandemic hit the world, young Indonesian families were also affected by various impacts of the presence of the virus, ranging from family health problems, family economics, family harmonization, family socio-psychology, socio-culture, and others. One of the most classic definitions describes resilience as the ability to bounce back and adapt successfully despite facing challenging situations (Rutter, 2006). At present various scientific disciplines such as public health, medical sociology, psychology, and science meet to solve the COVID-19 epidemic crisis (Gorbalenya, 2020).

Then the question arises, why do some families remain healthy and able to face the risks and difficulties of the COVID-19 crisis while others do not? The phenomenon of the ability of families to face difficulties today is called family resilience. With this research, the negative effect caused by the COVID-19 virus is expected to be warded off by a family that has strong family resilience. Therefore, research on family resilience that can illustrate the resilience of millennial families in Indonesia in counteracting the various negative effects of the COVID-19 virus is very important to do.

## **DISCUSSION**

### **Family Resilience: Theoretical Framework**

A family can be called tough when they successfully face challenges in life. Analysis of the current resilience concept shows that there are three requirements for resilience to be created: situations of significant difficulties, the existence of some resources that can face difficulties, and facilitate adaptation and can avoid negative results or adapt successfully to new situations (Windle, 2011). Family resilience is the process of regulation in a dynamic system, the formation of a balance in a system due to disturbances and difficulties that are owned by the family (MacPhee, Lunkenheimer, & Riggs, 2015). A good and optimal family resilience can guarantee the survival of the family in adapting and surviving various problems and difficulties faced by the family.

First, family resilience. PPPA Minister Regulation No. 6 of 2013 concerning the Implementation of Family Development states that the concept of family security and resilience includes: (1) Foundation for Family Legality and Integrity, (2) Physical Resilience, (3) Economic Resilience, (4) Social Psychological Resilience, and (5) Socio-Cultural Resilience (KPPPA, 2016). In this study, the legality and family integrity variables were only used in the dimension of gender partnership because the respondents surveyed were families who had legal marriages according to the Indonesian government.

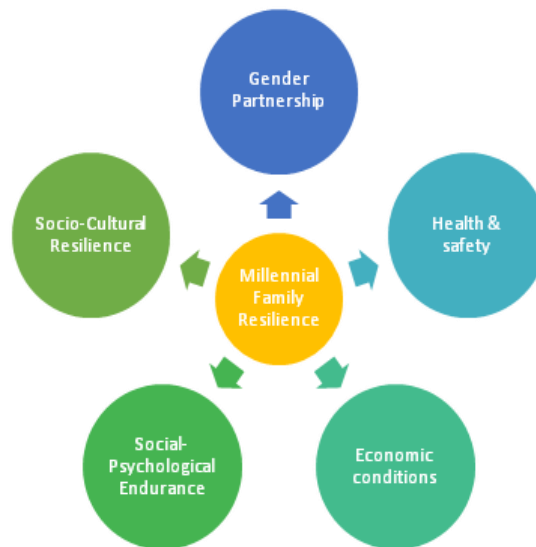


Figure I: Development of a research model

Second, gender partnership. Patriarchal culture is inherent in the majority of Indonesian families, who position men as central in the family (Khotimah, 2018: 153–154). So there is an assumption that gender roles are where the roles of men and women are formulated based on their masculine sexual type and femininity (Kasdi, 2019). Usually, the role of men is placed as a leader and breadwinner because of the assumption that men are creatures that are stronger, and identically more superior than women. While women are domestic administrators in the household. Gender Partnership is an equal and fair collaboration between husband and wife and children, both boys and girls, in carrying out all functions of the family through the division of work and roles, both the roles of the public, domestic and social community (Holman, Stuart-fox, & Hauser, 2018). In this study, gender partnership is measured by indicators of togetherness in the family, husband and wife partnership, financial management openness, and decision making in the family (KPPPA, 2016).

Third, health and safety. None of the families did not have health problems during the COVID-19 pandemic, a family that looks healthy should not be considered in good condition. A crisis is an unwanted event, which includes an element of surprise or disruption of action and is a threat to the resources and welfare of individuals in the organization (James & Gilliland, 2012). The COVID-19 crisis can have negative consequences such as the increased risk of death, delay in treatment, patients ignoring medical advice, and putting paramedics under pressure. A family's health is considered good if the growth, function, and welfare of the family are at an optimal point overall. Family health is defined as a relatively dynamic state that changes from well-being which includes biological, psychological, spiritual, sociological, and cultural factors of the family system (Hanson, 2001). In this study, family health and safety are used indicators of a healthy lifestyle (Patrão, Almeida, Sheila Alvim, & Aquino, 2019), chronic illness, stress, and satisfaction with family health and safety (Noor, Gandhi, Ishak, & Wok, 2012).

Fourth, economic conditions. The crisis facing the millennial Muslim family today is a combination of health and economic crises. It is what distinguishes it from the crises in the previous period. Economic conditions are defined as the ability to meet basic family

needs and other requirements to ensure that families are comfortable, safe, and satisfied (Zubrick, Williams, Silburn, & Vimpani, 2000). In this study, family economic conditions are measured by indicators of savings, debt, satisfaction with economic conditions, and family living standards (Noor et al., 2012). The level of family economic well-being is illustrated by the ability of the family to meet various family needs to carry out their lives comfortably and sustainably (KPPPA, 2016).

Fifth, social-psychological endurance. Family resilience is an adaptive family stabilization and regulation of the family system after disruption to the family caused by difficulties and problems. Family resilience can also be interpreted as a process of family defense against family functions after facing difficulties or problems (Patterson, 2002). The family is said to have good psychological social resilience if the family can cope with various non-physical problems such as positive emotional control, positive self-concept (including expectations and satisfaction), husband's care for his wife, and satisfaction with family harmony (KPPPA, 2016). Indicators of psychological social resilience are anti-violence attitudes towards women, non-violence behavior towards children, and respect for the law.

Sixth, Socio-cultural resilience. Socio-cultural resilience is one of the dimensions that illustrates the level of family resilience in terms of the family's relationship to the surrounding social environment. The family as an inseparable part of the community and social environment (KPPPA, 2016). Indicators of social and cultural resilience are social care, social closeness, and religious observance. Social care and social closeness in Islam include broad dimensions of goodness such as Zakat, Infaq, alms, and endowments (Kasdi, 2016).

### **Methods of Understanding Families Resiliences in the Pandemic Research**

This research uses quantitative methods using descriptive-analytical studies. The researcher used a clear view of the population of millennial families in Indonesia who wanted to be generalized (Rowley, 2014), so it was decided to take samples with a purposive sampling method of 500 respondents for this study. Therefore, millennial families were identified and selected for this study, namely families consisting of husband and wife born between 1980-2000 (aged 20-40 years). Questionnaires containing closed questions were tested for a pilot study to be revised. After pre-testing, 500 questionnaires were distributed among millennial families for two weeks with a response rate of 80.6 percent. The questions are categorized into gender partnerships, health and safety, economic conditions, social-psychological resilience, and socio-cultural resilience. In each category, a series of questions were asked and a five-point Likert scale was used with 1 strongly disagree, 2 disagree, 3 neutral, 4 agree and 5 strongly agree. Quantitative data were processed and analyzed using SPSS.

Validity and reliability testing was also conducted in this study to test the research instruments used. The results of validity and reliability testing are presented in the following tables I and II:

**Table I. The Result of KMO and Bartlett of Sphericity**

<b>Testing</b>	<b>Value</b>
Sample Adequacy KMO	0.797
Bartlett of Sphericity	0.000

Source: Data processed 2020

From the KMO and Bartlett of sphericity tests, it can be seen that the KMO value is equal to 0.797 which means the value is better. While the value of Bartlett from Sphericity is equal to 0,000 which means the test results are significant. From the results of this validity, it can be seen that the research instrument is valid.

<b>Item</b>	<b>Loading</b>
Gender Partnership (CR = 0.790)	
Togetherness in the family	0,754
Husband and wife partnership	0,774
The openness of financial management	0,705
Decision-making	0,720
Health and Safety (CR = 0.745)	
Consumption of fruits and vegetables	0,731
Physical activity	0,739
Cigarette consumption	0,745
Drug consumption	0,731
Alcohol consumption	0,727
Chronic Disease	0,727
Insomnia	0,722
Under pressure	0,716
Do not enjoy daily activities	0,755
Sad	0,725
Lost confidence	0,723
Safety at home	0,731
Satisfaction with family health standards	0,730
Satisfaction with family security	0,733
Economic Conditions (CR = 0.740)	
Savings	0,828
Debt	0,830
Satisfaction with family economic conditions	0,827
Satisfaction with family living standards	0,827
Social Psychology (CR = 0.928)	
Domestic violence between husband and wife	0,860
Domestic violence between parents and children	0,884
Compliance with the law	0,936
Social Culture (CR = 0.832)	
Social care	0,827
Active participation in the community	0,831
Religious observance	0,827

Source: Data processed 2020

Table II shows the value of testing the reliability of the instrument by showing the calculation of the Cronbach alpha value. From this calculation, it can be seen that the Cronbach alpha value for the gender partnership variable is 0.790, the health and safety variable is 0.745, the economic condition variable is 0.740, the social-psychological variable is 0.928, and the socio-cultural variable is 0.832. From the Cronbach alpha value, which exceeds 0.7, it can be concluded that the research instrument is reliable.

### **Response and Resilience of Muslim Families Against Covid-19**

The research data was collected through a questionnaire and analyzed using SPSS. The following section presents the results and findings from the analyzed data. The demographic description of the respondents is as follows:

First, gender. The respondents involved in this survey were 403 people, dominated by female respondents at 63.8% or as many as 257 people. The remaining 36.2% are male, as many as 146 people.

Second, age. In this survey, only millennial families are allowed to fill out questionnaires. Respondents aged 26-30 years dominated the survey participation, which was 129 people (32%), followed by respondents aged 21-25 years as many as 111 people (27.5%). The remaining respondents aged less than 21 years were 9.4%, 31-35 19.6%, and 36-40 years was 11.4%.

Third, educational qualifications. The survey was attended by respondents from various educational backgrounds, and almost half of all respondents were of high school education background, which amounted to 49.4%. Followed by respondents with educational background less than high school as much as 11.4%. The rest are respondents with the diploma, S1, S2, and S3 educational backgrounds.

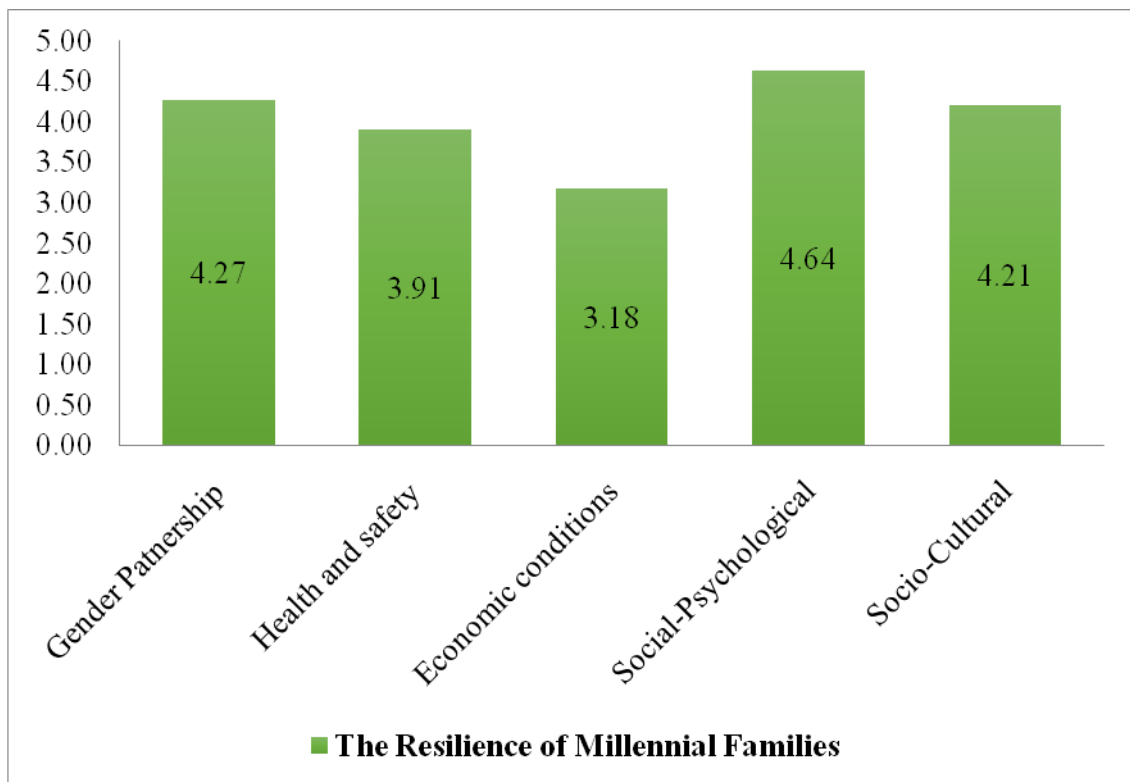
Fourth, status in the family. Respondents involved in this survey were 403 people, which were dominated by respondents as wife status of 63.8% or as many as 257 people. The remaining 36.2% are husband status, which is 146 people.

Fifth, origin of the province. This survey was conducted in 15 provinces in Indonesia, but most respondents were from the province of Central Java with 367 out of 403 people. Aceh 1 person, Bali 1 person, Banten 2 people, Bengkulu 2 people, DI Yogyakarta 5 people, West Java 10 people, East Java 1 person, South Kalimantan 1 person, Central Kalimantan 1 person, North Kalimantan 1 person, Riau Islands 1 person, Riau 1 person, South Sumatra 1 person, and North Sumatra 1 person.

Sixth, the field of work. This survey involved various respondents with various heterogeneous occupations. Most respondents do not have permanent jobs or work as casual workers, as many as 149 people. In the second position, respondents who worked in the field of education (teachers, lecturers, and other education personnel) were 76 people. Followed by respondents who worked in the trade as many as 61 people. The rest of the respondents work in agriculture, plantations, animal husbandry, and others.

Seventh, monthly income. From this survey, it can be seen that the income of millennial families in Indonesia is not good enough. 217 people or 53.8% of respondents have a poor income, which is less than two million per month. Followed by 2-5 million respondents per month as many as 161 people (40%). The rest of the respondents have an income of 6-10 million per month as much as 5.5%, and only 0.7% of those who have an income of more than 10 million per month.

Based on survey data, it can be seen the level of millennial Muslim family endurance in table VIII below:



### ***Gender Partnership***

Based on the results of data processing, the gender partnership survey results are obtained as in table III below:

Gender Partnership	N	Minimum	Maximum	Mean	Median	SD
Togetherness in the family	403	1	5	4,23	4,00	0,998
Husband and wife partnership	403	1	5	4,15	4,00	0,980
The openness of financial management	403	1	5	4,31	5,00	0,876
Decision-making	403	1	5	4,40	5,00	0,818

Millennials claim they are more intimate in establishing a family with the COVID-19 pandemic, from the table above it is shown that on average they answered 4.23 on 5 scales. Intimate family togetherness was also followed by increasing partnerships between husband and wife when the COVID-19 pandemic was seen from the average response of 4.15 from 5 scales. Besides, gender partnerships in the family are shown to be increasingly open financial management of married couples as seen from the average answer of 4.31 from 5 scales. In the tradition of Indonesian Muslim families, the role of family decision making is usually carried out by husbands, but in fact, family decision making during the COVID-19 pandemic is carried out jointly between husband and wife, it can be seen from the results of this survey that their answers averaged 4.40 out of 5 scales. The value of the

indicator of family decision making is highest among other indicators in the gender partnership variable.

In going through the difficult times of the COVID-19 pandemic, families are required to be able to survive in carrying out their daily lives utilizing gender role partnerships. The uncertain conditions make the family a target in terms of social and economic aspects, thus requiring cooperation between husband and wife in carrying out family tasks (Aswiyanto, 2019: 180–182).

The balance between work and family is difficult to maintain in modern society because of the increasing demands of work at work and the role in the family environment, not infrequently this causes stress for individuals. Individuals are asked to manage various roles simultaneously, allocating their resources between work and family (Fotiadis, Abdulrahman, & Spyridou, 2019). Work-family conflict is a psychological phenomenon of imbalance between work and household life (Csikszentmihalyi, 2003). Organizational psychology also discusses how family variables affect job performance and satisfaction. Several studies have shown that the pressure of sharing the role of work in the household produces negative consequences. The level of participation in roles in the household will create difficulties to participate in work, which results in homework conflicts (Huang, Hammer, Neal, & Perrin, 2004).

Gender roles are very important for understanding work at home. It is a shared belief that applies to individuals based on their socially identified gender which is the basis of the division of labor in most societies (Wood & Eagly, 2010). In the culture of Indonesian society, domestic work is assumed to be the responsibility of the wife, which in turn can further affect household conflicts for women.

The crisis requires that millennial families continue to provide more time for family members so that more time is available to communicate between family members. Good communication will increase the openness of the financial management of a married couple. Important decisions in the family can also be made jointly between husband and wife. The harmony of the family that is built up as a result of a good gender partnership, further makes the family have the resilience to the crisis that befalls it (KPPPA, 2016). In this study, the gender partnership of millennial families when facing a COVID-19 pandemic is included in either category.

### ***Health and Safety***

From the results of SPSS processing, obtained the results of a millennial Muslim family health and safety survey during the COVID-19 pandemic as shown in Table IV below:

Health and safety	N	Minimum	Maximum	Mean	Median	SD
Healthy lifestyle						
Consumption of fruits and vegetables	403	1	5	3,94	4,00	1,031
Physical activity	403	1	5	3,47	4,00	1,068
Cigarette consumption	403	1	5	3,69	4,00	1,471
Drug consumption	403	1	5	4,76	5,00	0,804
Alcohol consumption	403	1	5	4,75	5,00	0,789
Chronic Disease	403	1	5	4,63	5,00	0,843
Stress						



Insomnia	403	1	5	3,54	4,00	1,283
Under pressure	403	1	5	3,49	4,00	1,320
Do not enjoy daily activities	403	1	5	3,05	3,00	1,509
Sad	403	1	5	3,42	4,00	1,303
Lost confidence	403	1	5	3,65	4,00	1,262
Safety and Satisfaction						
Safety at home	403	1	5	4,25	5,00	1,011
Satisfaction with family health standards	403	1	5	4,08	4,00	0,838
Satisfaction with family security	403	1	5	3,98	4,00	0,888

Family health and safety are important factors in going through the difficult times of the COVID-19 pandemic. A healthy lifestyle is an important step in efforts to maintain body immunity. The results of this survey prove that the average millennial Muslim family consumes fruits and vegetables every day and has the physical activity of at least 150 minutes each week, as seen from their answers averaging 3.94 and 3.47 from 5 scales. When the millennial Muslim family pandemic also did not consume cigarettes, drugs, and alcohol on average, it can be seen from their average answers of 3.69, 4.76, and 4.75 on 5 scales. They continue to do this healthy lifestyle so that no family members are infected with the COVID-19 virus or chronic diseases, as evidenced by an average of their answers of 4.63 from 5 scales.

Not a few of Indonesia's millennial Muslim families have experienced a tendency to stress through this difficult time. They could not enjoy their daily activities when the outbreak occurred, as seen from their average answer of 3.05 on 5 scales. But most of them did not experience insomnia, were not under excessive pressure, did not dissolve in sadness and they remained optimistic that they were confident of being able to get through all this, as seen from their average answers of 3.54, 3.49, 3.42 and 3.65 out of 5 on a scale.

In addition, millennial Muslim families still feel safe while at home, they are also satisfied with family health and safety standards, as seen from their average answers of 4.25, 4.08, and 3.98 on 5 scales.

Indonesian Muslim families are forced to strengthen their family's resilience when a major challenge arises, the increasingly severe pandemic COVID-19 virus. A healthy physical condition for all family members is an important condition for family resilience in dealing with outbreaks. With the physical abilities of family members reflected by the existence of a healthy body and free from various diseases and weaknesses, the family will have a high level of family endurance (KPPPA, 2016). The physical health of family members, in general, is influenced by a variety of conditions that meet the needs of healthy and nutritious food in sufficient quantities, free of cigarettes, alcohol and illegal drugs, and avoid stress.

People are exposed to various levels of experience and life situations that are considered as threatening, frightening, and difficult to cope with daily basis. This partly explains the long-term pattern of social inequality in health. Stress can be a cause and trigger factor that directs many forms of the disease; and long-term adverse stress can also be part of the causal complex behind many somatic diseases (Ambebila et al., 2020). With a healthy lifestyle it is expected that the physical condition of the family member will be physically healthy and free from various diseases, so satisfaction with family health and

safety standards is realized. In this study, the health and safety of millennial families when faced with a COVID-19 pandemic is included in the quite good category.

### ***Economic Situation***

The economic conditions of the millennial Muslim family in Indonesia during the COVID-19 pandemic can be seen in the following Table V:

Economic conditions	N	Minimum	Maximum	Mean	Median	SD
Savings	403	1	5	2,79	3,00	0,990
Debt	403	1	5	3,45	3,00	1,146
Satisfaction with the family economic conditions	403	1	5	3,01	3,00	1,092
Satisfaction with the family living standards	403	1	5	3,47	4,00	1,035

The COVID-19 outbreak tested the economy of Indonesia's millennial Muslim family. The results of this survey show that millennial Muslim families do not have savings to survive during this outbreak, as evidenced by their average answer of 2.79 on 5 scales. Most of them are also trapped in debt as seen from their average answer of 3.45 on 5 scales. They began to complain about the economic condition of their families, so they were less satisfied with the economic conditions of the family, they on average answered by 3.01 out of 5 scale. However, some of them are still satisfied with their family's standard of living, as evidenced by the answer to the satisfaction indicators of the family's standard of living is still quite high at 3.47 out of 5 scale.

The government's call for WFH (work from home) makes people refrain from doing activities outside. Work, study, and worship are done at home. This condition makes the economic wheels almost stopped. The economic impact is felt because economic resources are much reduced, while families must continue to be fed. The impact of the COVID-19 epidemic was felt by most people, especially those working in the informal sector. A person's socio-economic position itself can be a long-term source of stress, and it will also affect opportunities to deal with stressful and difficult situations (Ambebila et al., 2020). Millennial family economic conditions will be worse if they do not have enough savings to just survive, not only that the millennial family also has a debt problem. They began to complain about the economic condition of their families during the COVID-19 pandemic, so that satisfaction with the family's economic conditions and family living standards declined. The results of this study indicate the economic condition of the millennial Muslim family is relatively weak.

### ***Social Psychology***

From survey data processing, it can be seen the socio-psychological condition of millennial Muslim families in Indonesia as shown in Table VI below:

Social Psychology	N	Minimum	Maximum	Mean	Median	SD
Domestic violence between husband and wife	403	1	5	4,59	5,00	0,878
Domestic violence between parents and children	403	1	5	4,60	5,00	0,877
Compliance with the law	403	1	5	4,73	5,00	0,782

The weakening of the economic condition of Indonesia's millennial Muslim families does not necessarily put their families under social-psychological pressure. The results of this survey indicate that incidents of domestic violence between husband and wife during the COVID-19 pandemic almost did not occur, as seen from their average response of 4.59 on 5 scales. Family members, especially children, have also not been exposed to violence from their parents since the outbreak, as evidenced by their average response rate of 4.60 on a 5 scale. During the COVID-19 pandemic in the millennial Muslim family, there were never found family members involved in criminal problems, such as stealing, fighting, fighting, barking, etc., seen from their average response of 4.73 from 5 scales.

The family is considered to have psychological resilience if the family can cope with non-physical problems, positive emotional control, positive self-concept, and husband's care for his wife. Psychological endurance is the ability of family members to manage their mental health, both in managing their emotions, managing stress, life motivation, communication with family members, so that family members can develop and carry out their functions properly (KPPPA, 2016). The ability of the head of the household to maintain harmony will provide comfort for his family members, then they can avoid violence in the household. Social environments, including psychosocial stressors (for example, negative life events and work stresses), stressful life conditions such as high debt and lack of social support, coping styles, etc., will affect the psychological condition of individuals (Ambebila et al., 2020). In the face of millennial family crisis conditions naturally, experience various economic problems that will trigger family harmony. A good psychological condition will prevent the family from criminal problems, such as stealing, fighting, fighting, yelling, and so on. The results of this study indicate the psychological social resilience of the millennial family is strong.

### ***Socio-Cultural Resilience***

The socio-cultural resilience of millennial Muslim families in Indonesia can be seen in the following Table VII:

Socio-cultural	N	Minimum	Maximum	Mean	Median	SD
Social care	403	1	5	4,23	4,00	0,897
Active participation in the community	403	1	5	3,84	4,00	0,984
Religious observance	403	1	5	4,54	5,00	0,712

Indonesian people are known as friendly people and accustomed to cooperation culture. Millennial Muslim families have a high level of social care, for example, they pay more attention to elderly family members (60 years and over) who are vulnerable to COVID-19, as seen from their average response of 4.23 from 5 scales. Most of them also actively participated in efforts to prevent COVID-19 in the community such as donating their money, goods, and labor. It proves that even in the event of difficulties, they still devoted a part of their assets to social activities, as evidenced by the acknowledgment of their average answer of 3.84 from 5 scales. They made every effort to get through this epidemic, not forgetting the millennial Muslim family practiced worship or religious teachings routinely during the COVID-19 pandemic.

In dealing with the COVID-19 pandemic, caring for others is the best way to break the chain of distribution. Families who have concern and care for elderly family members in the form of care and care for the elderly will have high enough resilience. Social closeness will also directly affect the efforts of millennial Muslim families to maintain and strengthen the resilience of their families, especially those related to harmony and kinship among community members. Besides religious observance becomes one of the components of quality family building. Mental and spiritual conditions and the application of religious values are the basis for achieving a quality family which will then form a prosperous family. The results of this study indicate the strong socio-cultural resilience of the millennial Muslim family.

## CONCLUSION

Based on the above research, it concluded that: First, gender partnership is still going well, even intimate family togetherness is also followed by increasing partnerships between husband and wife during the COVID-19 pandemic. Second, the health and safety of the millennial Muslim family are maintained, it is because of the healthy lifestyle they continue to do so that no family members are infected with the COVID-19 virus or other chronic diseases. Third, the economic condition of the millennial Muslim family in Indonesia is in a bad position. Fourth, the weakening of the economic condition of Indonesia's millennial Muslim families does not necessarily put their families under social-psychological pressure. Fifth, the socio-cultural resilience of the millennial family during the COVID-19 pandemic is in good condition. Millennial Muslim families have a high level of social care, for example, they pay more attention to elderly family members (60 years and over) and other disadvantaged families who are vulnerable to COVID-19.

The COVID-19 outbreak tested the economy of Indonesia's millennial Muslim family. Although the economic condition of Indonesia's millennial Muslim family is weakening, it does not put their families under social-psychological pressure. Even incidents of domestic violence between husband and wife during the COVID-19 pandemic almost did not occur. The reality of this millennial Muslim community can be a foothold for the Indonesian government in taking policies related to handle the victims of the Covid-19 virus and efforts to suppress the spread of this pandemic. Thus the policies regarding the handling of the Covid-19 pandemic are appropriate and targeted to the needs of the Indonesian people.

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