



Multidimensional Muslim Family Resilience During the COVID-19 Pandemic: A Case Study on Divorce Rate

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Abstract

The pandemic of COVID-19 had a profound impact on the lives of families worldwide, including Muslim families in Indonesia. This study analyzes the resilience of multidimensional Muslim families in Indonesia during the COVID-19 pandemic. It has also been linked to family resilience in preventing divorce, which has reportedly increased during the COVID-19 pandemic. This study uses a qualitative approach. Observation techniques and in-depth interviews are conducted to obtain primary data. There are 25 interviewees. The findings indicate that three dimensions, namely the individual, family, and community dimensions, influence the resilience of multidimensional Muslim families during the COVID-19 pandemic. There is a positive causality relationship between the three interconnected dimensions. The findings suggest that all three can be used to prevent divorce by increasing resilience in these three dimensions. The analysis also reveals a spike in domestic violence, which is the cause of divorce during the COVID-19 pandemic. Domestic violence affects not only wives but also husbands.

Keywords: Case study, Covid-19, divorce rate, multidimensional family resilience

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Introduction

The COVID-19 pandemic seriously threatens families worldwide, including in Indonesia. Financial uncertainty, childcare difficulties, and stress due to societal limitations are all issues that occur due to social changes. Nearly all countries have established social distancing and lockdown measures, which imply social reforms (Prime et al., 2020). Although the Covid -19 pandemic was originally a health crisis, its impact has widened in all aspects of life (Fatimah & Mahmudah, 2020; Fegert et al., 2020; Megatsari et al., 2020; Novitasari et al., 2020; Walsh, 2020; Yuniato, 2020). The pandemic's reach has expanded to include a theological crisis (Kuswanti et al., 2020; Muqsith & Muzykant, 2019). As a corollary, the COVID-19 pandemic has a multifaceted influence on humans around the globe.

During the COVID-19 pandemic, the pattern of family life changed drastically and dramatically (Badan Pusat Statistik, 2020; Prime et al., 2020). Two Indonesian government policies, namely Large-Scale Social Restrictions (*Pembatasan Sosial Berskala Besar-PSBB*) and Adaptation of New Habits (*Adaptasi Kebiasaan Baru-AKB*), require people to adjust their behavior according to health protocols. This demands the community's ability to react swiftly and accurately to establish new habits under health principles. The family's resilience is critical in constructing these new habits (Ramadhana, 2020). All family members' dynamics must be considered when dealing with stress symptoms brought on by the COVID-19 pandemic (Prime et al., 2020).

Family resilience is closely related to the family's achievement in realizing its members' welfare. Resilient family circumstances have physical and material capacities to live freely and grow, and their families in harmony are indicators of good family resilience. Then, inner and outer happiness and well-being can be accomplished (Hoesni & Firmansyah, 2020). Families with high levels of resilience can produce high-quality, highly competitive human resources (Puspitawati & Herawati, 2018).

Because the state of family resilience defines the current stage of social development, it can be used as a barometer for observing the dynamics of family social life. Consequently, it is critical to investigate the amount of family resilience during the COVID-19 pandemic to deal with its enormous consequences. Family resilience refers not only to a family's integrity and long-term viability but also to how to make all family members prosperous and united.

Various studies on family resilience during the pandemic have been reviewed by researchers (Kimhi et al., 2020; Prime et al., 2020; Ramadhana, 2020; Witono, 2020). Although numerous research has been conducted on the resilience of Indonesian families during the COVID-19 (Kristiyani et al., 2020; Mufarrohah & Karimulloh, 2021; Muslih et al., n.d.; Ramadhana, 2020; Witono, 2020), however, researchers have yet to find a scientific study in Indonesia that analyze multidimensional Muslim family resilience. Furthermore, no studies have been undertaken to link the multidimensional model of resilience during the COVID-19 pandemic with the divorce rate.

Multidimensional family resilience comprises three components that can't be separated because they're so intertwined: individual, family, and community resilience. These three elements are likewise inextricably linked to the socio-cultural environment. As a result, the concept of family resilience is multidimensional (Duncan Lane et al., 2017; Walsh, 2016). Individual and family resilience will lead to community resilience.

According to various reports, the number of divorces increased during the COVID-19 pandemic. The divorce rate in Indonesia during the COVID-19 pandemic was reported to have increased by 5% (Fauziah et al., 2020). Divorces increased by 15% in Tangerang (Muslim, 2020), while in Banyumas Regency increased by 48 divorce cases (Wijayanti, 2021). Meanwhile, the divorce rate in Pekalongan City and Pekalongan Regency was known to have increased during COVID-19, with the majority of divorces being caused by disputes and quarrels, as well as economic factors (BatikTV, 2020; Radar Pekalongan, 2021; Tribunnews, 2020). Throughout 2020, there were 2,067 divorce cases at the Pekalongan Regency Religious Court. In the first quarter of 2021, there were 553 divorce cases registered with the Religious Courts (Radar Pekalongan, 2021). The divorce rate also increased in Batang Regency due to economic problems (Inews, 2020).

Therefore, various strategic and practical steps are needed to deal with household crises and divorce problems during this pandemic. This study provides empirical evidence to show how the resilience of Indonesian multidimensional Muslim families during the COVID-19 pandemic can minimize and prevent family conflicts and crises, particularly in decreasing divorce rates.

Method

This research employed a qualitative methodology to investigate a specific subject comprehensively. The study spanned four months, from May to August 2021, and was conducted in three distinct geographical regions: Pekalongan City, Pekalongan Regency, and Batang Regency. These regions were chosen due to their geographical location along the northern coast and their shared experience of being significantly impacted by the ongoing COVID-19 pandemic, coupled with a notable high rate of divorce cases.

The primary data collection techniques employed were direct observation and in-depth interviews, both focused on Muslim families directly affected by the ramifications of the COVID-19 pandemic. Religious courts in the three cities were designated primary research settings to align the data collection process with the research objectives. These courts were selected due to their function as legal arenas where divorce cases were being adjudicated.

The participants in this research comprised various parties involved in divorce cases heard at the religious courts. These parties encompassed the litigants themselves, including the husband and wife, witnesses, friends, relatives, and colleagues associated with the individuals undergoing the divorce process. A comprehensive total of 25 respondents were engaged in in-depth interviews, facilitating the acquisition of rich and nuanced information regarding their experiences and perspectives.

A triangulation technique was employed to ensure the validity and reliability of the data collected. This involved meticulously comparing information and data acquired through different channels and perspectives. This triangulation technique was essential in corroborating the accuracy of the findings and enhancing the overall credibility of the research outcomes (Creswell & Creswell, 2018).

Result and Discussion

Model of Multidimensional Muslim Family Resilience during the COVID-19 Pandemic

The COVID-19 pandemic significantly impacted the lives of families worldwide, including Muslim families. This effect potentially caused family conflicts and crises. The family crisis was caused not only by physical health but also by the psyche of Muslims. Muslim families played a critical role in preventing and mitigating the negative effects of the COVID-19 pandemic on all family members, which led to family crises. This is because religiosity is an important indicator of family resilience. Numerous specific examples and studies have highlighted the positive impact of religiosity on families facing adversities and challenges. The results of the study by Rahmati et al. (2017) revealed a noteworthy and substantial impact of spiritual and religious interventions in enhancing the resilience of family members caring for patients. These interventions demonstrated significant effectiveness in bolstering the ability of family members to cope with the challenges and demands associated with caregiving. The findings underscored the positive influence of incorporating spiritual and religious elements into interventions to support families in difficult circumstances (Rahmati et al., 2017).

Further, one notable study conducted by Spilman et al. (2013) provided substantial evidence supporting the significance of religiosity in a developmental context, specifically in fostering positive family functioning. The findings addressed previous limitations in the research field by overcoming methodological challenges. Previous studies relied on cross-sectional designs, single informant measurements, and retrospective reports and failed to control for individual differences. By overcoming these limitations, the study provided a comprehensive understanding of how religiosity influenced positive family functioning. As a result, families incorporating Islamic teachings were better prepared to deal with social changes during the COVID-19 pandemic. Family resilience is a crucial indicator of social development, making it valuable in observing family dynamics (Spilman et al., 2013).

The ability of Muslim families to provide a sense of security and well-being during the COVID-19 pandemic might significantly impact COVID-19 prevention. A sense of calm and comfort due to their closeness to God made them more relaxed in dealing with all these drastic changes. This calmness was crucial when facing chaos during the COVID-19 pandemic. As a necessary consequence, the level of resilience of Muslim families could be used as a significant capital to overcome the global health crisis.

Family resilience was closely related to the family's achievement in realizing its members' welfare. Family conditions that were resilient and tough had physical and material abilities, could live independently, and could develop themselves and their families in harmony. Then, inner and outer well-being and happiness could be attained (Hoesni & Firmansyah, 2020). Families with high resilience produced high-quality, competitive human resources (Puspitawati & Herawati, 2018).

As seen through the lens of social science, individuals cannot be separated from the elements of family and community. Thus, individual, family, and societal aspects were all social aspects that were closely related to each other. Individuals require family and society to develop their existence as human beings to express their social

aspects. Good relationships between family members greatly affect interpersonal happiness within the family unit and reverberate into the broader societal framework.

Thus, it was safe to assume that multidimensional family resilience included three interrelated aspects that should not be separated. They were individual resilience, family resilience, and community resilience. These three dimensions were also directly related to the socio-cultural community. As a result, the concept of family resilience could be described as multidimensional (Duncan Lane et al., 2017; Kementerian Pemberdayaan Perempuan dan Perlindungan & Anak, 2016; Walsh, 2016). This was also because individual and family resilience led to community resilience (Kementerian Pemberdayaan Perempuan dan Perlindungan & Anak, 2016).

Thus, it can be concluded that three main factors can affect the level of resilience of multidimensional Muslim families during the COVID-19 pandemic, which are described as follows: 1) *Individual factor*. Individual characteristics play a significant role in developing multidimensional Muslim family resilience. Individual factors had a causative link with the family dimension and a causal relationship with the community dimension. The inference is that the greater the individual's resilience, the greater the family's resilience. At the same time, it can potentially improve the surrounding community's resilience. Conversely, when the individual's level of resilience decreases, it also has an impact on the level of family resilience. At the same time, the surrounding community's level of resilience is likely to dwindle; 2) *Family factor*. The family factor significantly contributes to the development of multidimensional Muslim family resilience. The family factor shows a causal relationship with individual and community dimensions. High family resilience can increase individual resilience. At the same time, it can potentially improve the surrounding community's resilience; and 3) *Community factor*. The community factor is powerful in creating a good level of multidimensional Muslim family resilience. Community factors have a causal association with individual and family dimensions. The corollary is that the higher the level of community resilience, the higher a person's resilience and the degree of family resilience.

In the social science perspective, individuals, families, and communities are interconnected elements that cannot be separated. Individuals form the foundation of families and societies while relying on them to express their social aspects. The family, regarded as a crucial component of society, plays a vital role in child-rearing and provides a sense of belonging throughout adulthood. Additionally, the family offers essential support for each individual's emotional, mental, and physical well-being. Being part of a resilient family provides individuals with benefits such as meeting basic needs, a sense of belonging, and a built-in support system.

On the other hand, community resilience is used as a tagline to deal with long-term crisis expectations without violence (Nemeth & Olivier, 2017), such as in the COVID-19 pandemic. Building community resilience in the face of nonviolent social crises entails more than just looking at what happens on the outside. Due to the constant and ongoing crisis, it is complicated to simply 'bounce back,' making community resilience a fantasy rather than a goal, hampered by the same forces that cause and sustain social crises (Nemeth & Olivier, 2017). Then, individuals and families must be able to deal effectively with all difficulties to enhance community resilience.

In the face of the dynamic social changes brought about by the pandemic, incorporating Islamic teachings into the daily lives of Muslim families in Indonesia can provide valuable guidance and support. Islamic teachings encompass a wide range of

principles and values that can help families navigate the challenges of the pandemic and its associated social changes. For instance, the importance of maintaining strong family bonds and fostering unity within the household can be emphasized, as Islam greatly emphasizes the value of family and kinship ties. This can encourage family members to support and care for one another, fostering resilience and cohesion during times of crisis. Additionally, Islamic teachings promote social responsibility, which can be translated into acts of charity, empathy, and solidarity with those most affected by the pandemic. Encouraging Muslim families to actively engage in acts of kindness and support within their communities can foster a sense of purpose and collective resilience. Moreover, Islamic teachings also emphasize the importance of faith, patience, and trust in the face of adversity. Muslim families can draw strength from their religious beliefs, finding solace and guidance in prayer and seeking comfort in knowing that hardships are part of a greater divine plan. By incorporating Islamic teachings into their daily lives, Muslim families in Indonesia can find solace, guidance, and strength to navigate the ever-changing dynamics of social change during the pandemic.

The Role of Multidimensional Muslim Family Resilience as a Strategy to Prevent Divorce during the COVID-19 Pandemic

This section discussed the role of multidimensional Muslim family resilience in preventing divorce during the pandemic. This section covered two important topics: Muslim families' perceptions of divorce during the COVID-19 pandemic and the role of multidimensional Muslim family resilience in preventing divorce. This section's discussion was derived from the interviews conducted with the respondents.

Muslim families' perceptions of divorce during the COVID-19 pandemic

The general description of respondents' perceptions of divorce during the COVID-19 pandemic was expressed through four questions related to divorce, namely a) I was thinking about divorce, b) I felt that life would be better after divorce, c) Divorce never crossed my mind, and d) divorce only gave me new problems.

Most respondents agreed with statement number one, "I was considering divorce." This indicated that they considered divorce during the COVID-19 pandemic. However, interesting findings were also obtained, where few sources strongly agreed (34.62%). Meanwhile, 23.08% of the informants were strongly disagreed. In statement number 2, it was also stated that most of them believed that their lives would be better if there was a divorce during the COVID-19 pandemic. However, as many as 31.73% stated that they strongly agree, while the respondents who answered strongly disagreed only about 21.15%. The majority of respondents then agreed with statement number three. This indicated that during the COVID-19 pandemic, they stated divorce had never occurred to them. Then, in the last statement, the average interviewee also agreed, stating that divorce would only cause new problems.

The interview results also revealed that most respondents had considered divorce, even in the early stages of their marriage. When there was a fight or commotion with their partner, many respondents considered divorce. One of the most common reasons was that "the partner did not live up to initial expectations." They were disappointed after learning about the couple's character and behavior. However, the findings also revealed that they only considered divorce but did not take any action, such as officially filing a divorce suit at the religious court.

Furthermore, when asked if they wanted to divorce during the COVID-19 pandemic in Indonesia, almost all interviewees responded with a short and firm "Yes, I have. Even consider divorce on occasion". Sumarti, one of the Batang Regency PA witnesses, stated, "I frequently wanted to separate from my husband, especially after my husband was laid off." *The family situation was very difficult; the mind was not calm. We've even discussed divorce. The children, on the other hand, discouraged us from separating.* "I took my sister who was filing for divorce," Sumardi, a relative of the wife who filed for divorce from her husband in the religious court of Pekalongan City, said. "They've wanted to split up since the beginning of the pandemic. There had been family mediation, but that was how it was."

Those who had considered divorce believed that they would be able to live a better and happier life. They believed that divorce would solve their problems with their partners. Moreover, during the COVID-19 pandemic, they argued and fought more frequently, and domestic violence was not uncommon. They hoped for a better life by divorcing. However, the in-depth interviews revealed that this was only a wish that was not followed by action, such as a lawsuit or a divorce application. They took no significant action and preferred to keep their household running.

Other findings revealed that problems in the household were common. Every family was prone to disagreements and conflicts. However, divorce was not the best solution to these issues. They contended that there must be a better solution to every conflict than divorce. Divorce not only created new issues for litigants, but it also had a significant impact on children and extended families.

The Role of Multidimensional Muslim Family Resilience in Preventing Divorce During the COVID-19 Pandemic

Divorce by parents undoubtedly changed the structure and relationships in the family. *Furthermore*, society frequently stigmatizes or labels families going through divorce for no apparent reason (Hadianti et al., 2017). It was previously stated that during the COVID-19 pandemic, the number of divorces in Indonesia increased.

Multidimensional Muslim family resilience has been confirmed to consist of three interrelated dimensions: the individual, the family, and the community. All three had a causal relationship, which means they caused and affected each other. As a result, when one dimension improved or deteriorated, the other two dimensions were expected to follow suit. Accordingly, the roles of these dimensions in preventing divorce during the COVID-19 pandemic were intertwined.

Individual resilience in preventing divorce

Individuals' ability to deal with major problems and conflicts, such as divorce, is inextricably linked to their life motivation and personal resilience. Observations at the Religious Courts of Pekalongan City, Pekalongan Regency, and Batang Regency showed that male individual resilience was higher than female individual resilience. This was evident in their emotions and behavior while in the Religious Courts, where they went through court processes related to their divorce cases. On the surface, the male side appeared calmer and more composed. It was unusual to see a man who appeared depressed, crying, or even looked sad.

On the other hand, many women expressed their sadness even in the Religious Courts. Not infrequently found women who were crying. "I was very sad and

disappointed," Dwi sobbed, *"I did not expect my marriage to end like this."* However, when asked if the divorce decision could be reversed, she replied emphatically, *"Absolutely not. I gave this much thought. We could not get back together. However, when I considered the future of myself and my children, I could not shake the feeling of sadness, disappointment, and fear."*

Similarly, Suryati, a woman who worked as a trader, stated, *"It was very sad to have to part with my husband. Disappointment also existed because it had disappointed my children and extended family."* When asked if anything could prevent them from divorcing, he replied, *"I did not think so; we had considered many things before filing a divorce case. My husband and I had a deep talk about it."*

In contrast to the wives, who expressed their emotions more openly, the husband in the litigation did not appear sad despite the fact that they both felt the same way. According to Teguh's interview, *"Of course, I was sad to have to divorce like this. I was disappointed because I failed to build a good household. I should be a wise leader, but the result was not what I expected. For the sake of my family, I had to be strong and patient. We were separated, but we shared children. For them, I had to be strong and patient."*

Observations and interviews also revealed several important facts about the parties in divorce cases during the *COVID-19* pandemic. First, most of them already strongly desired to separate because they believed their domestic problems were too big. However, the thought of divorcing was not supposed to be due to the pandemic. Second, almost nothing could change their minds and desires for divorce once they had filed to the Religious Court. Children may be the most powerful factor in convincing them to change their minds about divorce. Third, their disappointment and fear did not persuade them to drop the case. Fourth, their abilities and resilience in dealing with divorce were different. They were influenced mainly by the number of children and the support of their closest friends and family. Fifth, they tended to have a strong commitment to be steadfast in facing divorce for the sake of their children and extended family. Sixth, men appeared to have a higher level of individual resilience than women because they believed they must be strong and patient. Seventh, even though women appeared more emotional and vulnerable after divorce, they had better motivation and life planning than men.

Family resilience in preventing divorce

Generally speaking, an interview with a mediator at the Religious Courts revealed that their children were the most powerful factor preventing a married couple from divorcing. From the observations, it was also found that there was a tendency for married couples who had children. The more children they have, they had the higher ability to be able to face and solve all the problems they face. Their level of resilience in dealing with all these problems was motivated by a high motivation to provide the best for their children.

Furthermore, married couples going through divorce in the Religious Courts or whose divorce cases have been decided tended to want the best for their children despite the difficult circumstances. They also realized that divorce could have a negative impact on their children. Indeed, some claimed that children had experienced grief, anxiety, and even trauma during the divorce process (Hermansyah & Hadjam, 2020). Family, friends, and colleagues impacted their ability to deal with various problems, including

divorce, during the COVID-19 pandemic. Moral and material support from family more or less provided peace. Similarly, friends and colleagues frequently provided positive contributions to alleviate the burden, both psychologically and materially.

They were supported by the findings of an interview with Siti Muthmainah, a 31-year-old housewife currently undergoing a divorce process at the Kajen Religious Court in Pekalongan Regency; she said, *“My children were still small, so I had to be strong through all of this. They were my priority now. To me, their happiness was everything. I did not want our divorce to harm their lives in the future”*. Another resource, Suyanto, whom his wife sued at the Batang Regency Religious Court, stated, *“I just gave up, no matter what, everything had happened. Divorce was always difficult. But, for the sake of my children, I had to face it with courage and patience. They have done nothing wrong, but their parents' divorce will significantly impact their lives.”*

A mediator at the Kajen Religious Court, Asep Suraya, stated, *“Only children could change their parents' intention to divorce. Most married couples who have filed divorce cases with Religious Courts usually had very strong intentions and reasons for separating. Judges' mediation rarely changed their minds. However, their stance frequently shifted when the impact on children was explained, and some even canceled the process.”*

According to the findings of the interview, children whose parents were going through a divorce process at the Pekalongan City Religious Court did not want their parents to divorce and expected them to reconcile. Divorce left them sad, disappointed, confused, afraid, and guilty. *“Of course, I didn't want my parents to divorce,”* Zahira explained. *“They did fight a lot, but I hoped they could get back together.”* When asked how she felt, she continued, *“I was scared, sad, I did not know what to do. I felt it was my fault if my parents separated.”* The guilt stemmed from a paranoid belief that they were the cause of their parents' separation. Even though their parents had explained the reasons for their divorce, the children could not shake their guilt.

Not much could persuade a married couple to stop divorce in a religious court. According to the findings, the factor of children could be used as a protective factor for the husband and wife involved in a major conflict. Metaphorically, children can be likened to precious jewels adorning a household, radiating positivity that energizes parents in their battle against adversities, including unprecedented challenges like the COVID-19 pandemic. The unwavering parental aspiration to offer optimal conditions for their children is a protective barrier, safeguarding the family unit from the onslaught of societal crises. Just as jewels possess an inherent allure, the presence of children in a home imbues it with a sense of purpose and determination. This fortitude, driven by parental love, not only aids in surmounting difficulties but also contributes to the resilience of the entire family in the face of hardships.

This was also consistent with previous research, which found that the number of children was one of the protective factors for an adult woman in the early post-divorce period (Sasongko & Frieda, 2013). According to the report, many internal and external factors influenced the resilience of women in early adulthood following divorce. Family support and good social relationships with other people greatly affected the resilience process. The individual's ability to deal with and solve problems in their new life brought them to the overcoming stage or even reaching out. Further, high religiosity, education level, length of divorce period, and number of children owned were included

in the protective factors of subjects that support optimally developing resilience (Sasongko & Frieda, 2013).

Furthermore, observations and interviews showed that family religiosity was a protective factor in dealing with various problems during the COVID-19 pandemic, including divorce cases. The ability to be grateful, patient, and steadfast in the face of God's trials helped them stay calm and think positively. A positive attitude toward God also allowed them to work together to combat the spread of the COVID-19 pandemic. However, the religiosity factor was known to be less important than the children's factor in keeping parents together.

This was supported by an interview with Asep Suraya, a Religious Court mediator, who stated, "*The factor of religious knowledge and insight could influence parents to divorce. However, in my experience, this factor was not overly significant. This could be seen in divorced pious people and even religious leaders.*" He said, "*Religious leaders who did not intend to separate were usually motivated by the children's factor. They rarely mentioned the reason because God disliked divorce, even though it was not forbidden.*" This statement confirmed the earlier findings that children were the most powerful protective factor for family resilience.

Community resilience in preventing divorce

As social beings, humans cannot be separated from social life in society and its surroundings, the community in which they live. As a result, it was not surprising that community factors influenced individual and family resilience. Observations and interviews revealed that community factors significantly affected individuals and families in preventing divorce. This could be seen from the statements of witnesses presented by the two parties in the process of divorce. Most of them stated that they had provided positive input and advice, so the disputing parties stopped the divorce process. Rosyid, a husband-side witness, stated, "*Every household had its own problems. It would be preferable if it could be resolved wisely rather than separated.*" He said, "*As I told my neighbor, divorce rarely solves problems and often creates new ones*". *Splitting up among extended family members was unavoidable. Typically, children were the primary victims. Of course, the final decision is theirs. As a friend and a neighbor, I could not only offer positive advice,*" he continued.

Etik, a witness from the wife's side, made a similar statement: "*The advice I always repeated to my friends was to think positively for the sake of the children and the entire family.*" She stated that *divorce would not bring joy. However, as a close friend, I felt obligated to back whatever decision my friend made. I'll be there for her when she needs me. Whatever the decision later, she needed much support from various parties*". Further, Sukardi, a neighbor and colleague of the party in the Religious Courts undergoing a divorce, stated, "*I did not want to interfere too much in other people's household affairs; I only gave advice and input to them.*"

Thus, a positive environment could provide the best input and advice to those in need. A healthy environment also provides the peace and serenity needed to make sound decisions. A positive community did not drag them into a larger conflict but offered various alternative options from various perspectives that could be used to make final decisions. The community and the surrounding environment could make the disputing parties refuse to divorce.

From the perspective of social science, individuals cannot be separated from the elements of family, community, or society. The individual, family, and society were social aspects that were closely interrelated. Without the individual, there would be no family or society. Meanwhile, to develop as human beings, people require family and society, specifically media, through which they can express their social aspects. The family was regarded as one of the most important social units because it contributed to the upbringing of children.

It was also known as the main family, and it provided the necessary support for each individual's emotional, mental, and physical well-being. Individual benefits of being in a resilient family included meeting basic needs, having a sense of belonging, and having a built-in support system.

Individuals had close relationships with their fathers, mothers, grandfathers, grandmothers, uncles, aunts, brothers, and sisters. This relationship could be founded on the family's values, norms, and rules. The individual ultimately had the rights and obligations attached to the family due to the relationship. Individual and community rights should be distinguished by prioritizing community rights over individual rights.

Individuals come into contact with various social phenomena through the family to develop their capacity as family members. Meanwhile, society was the individual's larger social environment. Individuals in society demonstrated what they had learned from their families. Individuals could not be said to be individuals unless they have been cultured. Thus, only people capable of realizing their full potential could be called individuals. Family and community media were required to develop this human potential or to become cultured.

Several practical tips and recommendations can be implemented to strengthen resilience and prevent Divorce among Muslim families in Indonesia during the pandemic. Firstly, open and effective communication within the family is crucial. Encouraging family members to express their concerns, fears, and frustrations openly while actively listening and understanding each other's perspectives can help mitigate conflicts and strengthen emotional bonds. Secondly, allocating quality time for shared activities and bonding can foster a sense of togetherness. Engaging in regular family rituals, such as daily prayers or Quran recitation, can provide spiritual nourishment and reinforce family unity. Thirdly, establishing a routine that balances work, household chores, and personal time is essential. Families can maintain order, reduce stress, and ensure everyone's well-being by setting clear boundaries and expectations. Fourthly, seeking support from religious leaders or counselors who specialize in marital and family issues can provide guidance and mediation when conflicts arise. These professionals can offer valuable insights from an Islamic perspective and help couples navigate challenges effectively. Lastly, focusing on self-care is vital for individual and family well-being. Encouraging self-reflection, engaging in hobbies, and promoting physical and mental health through exercise, adequate sleep, and healthy eating can contribute to overall resilience and marital satisfaction. By implementing these practical tips and recommendations, Muslim families in Indonesia can strengthen their resilience, promote marital harmony, and overcome the challenges posed by the pandemic.

Conclusion

This study looked at the resilience of multidimensional Muslim families amid the COVID-19 pandemic and their role in preventing a spike in divorces. According to the study's findings, three factors could influence the level of resilience of multidimensional Muslim families during the pandemic: individual, family, and community resilience. The three dimensions of resilience were interconnected and had a causal relationship. Accordingly, the other two were obligated to uphold when one dimension rises or falls. Consequently, these dimensions' roles in preventing divorce during the COVID-19 pandemic were inextricably linked. The findings also revealed that divorces increased during the COVID-19 pandemic in Pekalongan City, Pekalongan Regency, and Batang Regency.

Most divorces claimed by the wife were in divorce cases accepted or decided by Religious Courts. The husband filed one-third of divorce cases in religious courts. The factors that led to divorce in the three regions were similar to those that led to divorce during the non-COVID-19 pandemic, which was dominated by ongoing disputes and quarrels, leaving one party, and economic factors. However, the rise in domestic violence as a cause of divorce yielded different results. Domestic violence victims included both the wife and the husband. Domestic violence could be physical, psychological, or emotional abuse. Interesting results were found based on interviews with respondents, in which most of them had thought of divorce and believed that they could live a happier life after divorce. However, the findings also revealed that most of them only considered divorce and did not take any significant actions, such as filing a lawsuit or filing for divorce to the Religious Court. A more prominent study locus and larger quantitative data might be used to acquire superior analytical results.

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