

Dynamics of family fiqh: the multiple roles of women in realizing family resilience

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This research seeks to reveal the multiple roles of working women in realizing family resilience. This research argues that family resilience will determine the resilience of a nation. The research was conducted through interviews and observations on 15 civil servants (PNS) at the State Islamic University (UIN) of Salatiga. They consisted of 6 lecturers, 6 educational staff, and 3 postgraduate students. The results of the study show that women had a central role in realizing family resilience. The multiple roles that women played as a wife, mother, community member, and worker indicate their strong personality. They were women who were able to pursue their family resilience in their own way, depending on the conditions and situations that they faced. They were not only concerned with domestic affairs, but also other affairs in society and at work. They were able to negotiate their multiple roles to maintain their existence without abandoning their role in the family as a wife and mother. Some of the important practices that these women implemented include building communication and openness, implementing the principle of mutuality in carrying out tasks at home, acting smart to seize opportunities and not being monotonous, setting priorities between several tasks or jobs, and increasing spirituality/religiosity and minimizing negative effects of using social media on children.

Penelitian ini berusaha mengungkap peran ganda perempuan bekerja dalam mewujudkan ketahanan keluarga. Penelitian ini penting karena ketahanan keluarga akan menentukan ketahanan sebuah bangsa. Penelitian dilakukan dengan melakukan wawancara dan observasi pada 15 Pegawai Negeri Sipil (PNS) di Universitas Islam negeri (UIN Salatiga). Mereka terdiri dari 6 dosen, 6 tenaga kependidikan, dan 3 mahasiswa Pascasarjana. Hasil penelitian menunjukkan bahwa perempuan mempunyai peran sentral dalam mewujudkan ketahanan keluarga. Multiperan yang dijalannya baik sebagai istri, ibu, warga masyarakat, di samping sebagai pekerja menjadikannya pribadi yang kuat. Mereka adalah perempuan-perempuan yang mampu berjuang mewujudkan ketahanan keluarga dengan caranya masing-masing, sesuai dengan kondisi dan problem yang dihadapinya. Mereka tidak hanya berkuat pada urusan domestik. Mereka dapat memerankan peran-peran lain di masyarakat

dan di tempat kerja. Mereka dapat menegosiasikan peran-perannya sehingga dapat tetap eksis dengan tanpa meninggalkan perannya di keluarga sebagai istri dan ibu. Beberapa hal penting yang dilakukan oleh para perempuan tersebut adalah: membangun komunikasi dan keterbukaan, menjalankan asas kesalingan dalam menjalankan tugas-tugas di rumah, bertindak cerdas menangkap peluang dan tidak monoton, menyusun skala prioritas antara beberapa tugas atau pekerjaan, meningkatkan spiritualitas/religiusitas dan meminimalkan efek negative penggunaan media social pada anak-anak.

Keywords: *family resilience; role negotiation; working women*

Introduction

Families are the smallest unit of a society (Ridwansyah, 2019). In a family, a group of people are gathered and are bound by marriage ties, blood relations, and adoption processes. All family members live in one house where they likely interact with each other. Interactions between family members create different social roles, such as husband and wife, father and mother, children, brothers, and sisters. The interaction between them produces a distinctive culture in a community. Each family will then form the larger community of society. According to Indonesian Government Regulation Number 21 of 1994, families have eight functions, namely religious function, affection function, socio-cultural function, protective function, educational function, economic function, reproductive function, and environmental development function.

Families have an important role in the development of society, where these are the first place for a person to learn about affection and education and become a solid fortress for family members from outside negative influences (Hanley, 1989). Thus, family development is essential and becomes one of the strategic issues of national development (Afriyanti, 2009). Family resilience is then considered as a benchmark whether or not families have carried out their functions and roles in realizing the welfare of their members (Afriyanti, 2009). A family is required to dynamically be able to develop the potential of its resources to cope with potential problems it may face (Nurmillah et al., 2019).

Family resilience, according to Patterson (2002), is a condition where a family has sufficient and sustainable resources that meet its basic needs, such as food, clothing, shelter, health services, education, clean water, and community involvement and participation

(Duncan, Garrison, & Killian, 2021). Family resilience may determine the resilience of a nation. Families, as the smallest social system, are the foundation for the resilience of a nation and state since they pose influences over the larger system in society. Family resilience includes five dimensions, both material and non-material, namely family structure legality, physical resilience, economic resilience, social psychological resilience, and socio-cultural resilience (Oh & Chang, 2014).

According to the norms of Islamic law, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the belief in one God (Indonesia, 1974). As explained in the Compilation of Islamic Law, the conceptualization of an ideal family refers to a *sakinah, mawaddah, wa rahmah* family (Agama, 2018). A *sakinah* family (a popular term) is a family that is able to cope with all turmoil in the family and maintain happiness and is filled with peace and tranquility. To realize a *sakinah* family, Islam has provided guidelines in the Qur'an and the Hadith (Sofyan, 2018). Based on the author's observation, guidelines in the Qur'an and the Hadith regarding a *sakinah* family are in congruent with the indicators of family resilience. There are at least five indicators, namely: (1) mutual understanding, mutual love, and mutual assistance in the family; (2) harmonious relationship between husband and wife towards a good and quality marriage; (3) parents who teach and train their children with various creative challenges, consistent training, and essential skills; (4) parents who lead all members of their family with great affection; and (5) children who obey and respect their parents (Nafis, 2014).

Normatively, the responsibility for realizing a *sakinah* family is entitled to both parties, namely the husband and the wife (Sofyan, 2018). The principal responsibilities of husband and wife are explained in articles 30-33 of the Marriage Law in Indonesia No. 1 of 1974, including: both parties (husband and wife) jointly bear obligations in realizing social order and they have equal rights and position. They must love and respect each other, provide physical and spiritual assistance, and be loyal to each other. Article 34 further states that in the household the husband must protect his wife and fulfill her needs (Indonesia, 1974).

Religious sources indicate women's strategic roles in the family. First as mentioned in the Qur'an Surah al-Ruum: 21 and al-A'raf; 189, women are husbands' companions who

support, complement, and provide them with peace. Their relationship is based on an equal relationship, mutual love and respect, and complementary relationship. The concept of interchangeability in *Qiraab Mubadalab* is in line with the goal of Islam to achieve justice, thus one party should not exploit another. Men should not exploit women, and vice versa. Obligations of one party to another party generate reciprocal obligations. For instance, a husband's obligation to respect his wife implicates a *mubadalab*, which means that the wife is also obliged to respect her husband. This kind of understanding model is known as *Qiraab Mubadalab* (Syahriyati, 2020). This theory necessitates the existence of gender justice. The theory of gender justice emerged due to the patriarchal cultural hegemony that glorifies the dominance of fathers or husbands in the family and in the public sphere (Sieder & McNeish, 2013).

Second, women have a reproductive role to continue offspring (QS al-Nisa': 1). This role is irreplaceable since biologically it is the female organs that have the functions to carry out the process of pregnancy and breastfeeding. Third, together with husbands, women are educators to their children that teach the values of faith, worship, and morality (QS Luqman: 12-19). This verse clearly states that obligation to educate children is not only assigned to a husband or a wife alone, but it is assigned to both the husband and the wife.

Massive technological developments in the digital era pose challenges to the realization of family resilience (Prasanti & Limilia, 2018). Interaction and communication patterns within families have changed. Communication between family members which is usually done in person has changed to online communication. Today's parents are required to be digitally literate to help their children choose and sort out information. Information technology is similar to a sharp knife, which can be useful if its users know how to use it properly (Gelgel, Rahmiaji, & Limilia, 2021). The positive impacts of technological advancement include it helps facilitate communication between family members when they are not physically together; it provides various kinds of information that can be obtained easily; and it supports economic activities. On the other hand, its users may fall into technological traps when they do not use it properly, such as addiction to online games, pornography, and hoaxes (Gelgel, Apriani, & Ginting, 2020). As such, a specific study and research on how to achieve family resilience in the digital era is needed.

Along with the times, many women have the ability to work on a par with men, both in terms of intellectual and managerial abilities. The need for female workers is increasing, for example in the health, education, and industrial sectors (Prajnaparamita, 2019). When women work, they can support or help their families' economic needs (Gibb et al., 2014). However, not all women work for economic orientation. There are also women who work to fulfill their self-actualization and self-development needs. There are several problems that emerge when women work outside the home. A working woman certainly has a double duty, as a wife or mother at home and as a worker in the office/outside the home. Consequently, there will be a double burden (Hanandita & Tampubolon, 2015). Such a double burden may cause difficulties and injustice to women. Hence, there is a need for comprehensive responses and behavioral shifts in the household that have been culturally acknowledged in the society.

The fact that there is a gap in gender relations is inevitable. Unequal relations between men and women are deeply rooted in society (Lorber, 2001). This gap often causes injustice and positions women in certain stereotypes (Pardal, Alger, & Latu, 2020). There are still people who are confined to the old stereotype and view the existence of women as only in the areas of "kitchen, well, and bed" (Tuwu, 2018). In other words, these people think that cooking, cleaning, and washing are jobs that are exclusively intended for women (Shelton, 2006). Additionally, women are only tasked with accompanying their husbands in bed. Such presumptions are deeply rooted in the social structure of society. In turn, there are other presumptions which dictate that women do not have to pursue high education, work outside the home, and so on. Thus, continuous educational efforts about gender equality are needed to realize a just social order of life.

When women work outside their homes, all household chores cannot be carried out alone. On the other hand, technological developments in the digital era also require responses with the right paradigm so as not to threaten family resilience. Thus, how a working woman is able to carry out her role in realizing family resilience in the digital era is an interesting research theme. This research seeks to uncover how family resilience is reflected in working women's families in the digital era. This research also explores working women's efforts in realizing family resilience in the digital era. These questions are

addressed by directly investigating working women on how they are able to carry out their strategic roles in realizing family resilience.

Method

This research employs a field research approach, namely research carried out intensively, in detail, and in depth on an organization, institution, or certain cases (Arikunto, 2010). This research further uses a sociological juridical approach (Zaini, 2011; Huda, 2021). The juridical approach is used to provide an overview of family resilience viewed from the Islamic law and applicable legislation. In other words, this research departs from normative rules in the Islamic law and legislation, then proceeds with empirical studies using a sociological approach.

The sociological approach is used to portray women in carrying out their roles in the family. Role theory is a paradigm that considers that a person's daily activities are determined socially according to the role he/she plays, such as the role of mother, the role of wife, and the role of teacher (Chang, Budhwar, & Crawshaw, 2021). Biddle and Thomas believe that there are four indicators related to roles, namely expectations from other people, applicable norms, attitudes towards a role, and evaluation of behavior (Desky, Putri, & Tania, 2022). In this study, working women carry out multiple roles as mothers, wives, and their roles as workers outside their homes. There may be conflicts in carrying out these various roles. Thus, when there is a role conflict, there is a need for role negotiation (Chusniyah & Alimi, 2015).

Data collection techniques were carried out through interviews and observation. Interviews were conducted with 15 women attending UIN Salatiga, consisting of 6 lecturers, 6 education staff, and 3 postgraduate students. Observations on the families of the 15 women focused on the conditions of family resilience in terms of its structure, physicality, economics, social, psychology, and socio-cultural. Data collection techniques captured how these women realized family resilience, maintained the stability of their families, and managed and solved problems they faced based on available resources. Thus, primary data in this study were obtained through interviews and observations. As for secondary data were obtained through books and scientific journal articles related to the theme of this

research.

This study uses a qualitative descriptive analysis method (Wolstenholme & Coyle, 1983), which is an attempt to collect, compile, analyze, and interpret data simultaneously (Siyoto & Sodik, 2015). The analysis starts as collecting data in the field. In other words, when collecting data, the researcher also writes, edits, clarifies, reduces, and presents the data (Siyoto & Sodik, 2015). The analysis is focused on the formulation of the problems that have been defined in the study by paying attention to indicators of family resilience.

The condition of the informants' family resilience

Families are the smallest structure of society, but these play an important role in building the structure of society as a whole. The dynamics in families are influenced and affect the life of each member of families. Each family member plays an important role in realizing families' shared goals, resilient, needs both physically and non-physically, and resistant to various problems.

Families pose two definitions. First, families are a kinship bond between individuals due to marriage and blood relations. Second, families require individuals to live in a house led by a leader who is responsible for the families' economic and psychological needs. Families are the smallest unit in society, consisting of husbands and wives, or husbands, wives, and their children, or fathers and their children, or mothers and their children. This is explained in the Law of the Republic of Indonesia no. 52 of 2009 concerning Population Development and Family Development.

Family resilience is realized when families live peacefully, and their needs are fulfilled. Family resilience is a basic aspect in dealing with various problems coming from internal and external influences. With a strong family resilience, family members will likely avoid tension, conflict, and even divorce (Black and Lobo, 2008). This supports the functioning of the family so that the expected goals are achieved. Alfiah et al. (2020) examined the contribution of women in realizing family resilience. The object of their research was fisherman's families on the coast of Bengkalis Beach. They found that women played an important role in improving their families' economy and educational awareness (Alfiah et al., 2020). Family resilience in here refers to the ability to manage resources and problems

and to fulfil the needs of all family members.

This study focuses on five primary points of family resilience namely legal basis and structure, physical resilience, economic resilience, social and psychological resilience, and socio-cultural resilience. Indicators of family resilience related to legal basis and structure include the existence of a family where it is proven by an official marriage certificate issued by KUA (Office of Religious Affairs) or Civil Registry. Additionally, family members are registered in the family card list and the children in the family have birth certificates as legal proof of existence. Finally, family members are under formal guardianship and care of the mother and father where they live in one house and there is no separation (BPS, 2016).

In terms of the legality of the family structure, all of 15 informants stated that their families had met the elements of family legality and that their marriages were valid. These were proven by the existence of marriage certificates, children's birth certificates, and family cards (Rodliyah, 2013). There was one informant who did not yet have a child. Of those having children, their children were in the care of their parents. All of the informants' families were intact, except for those whose husbands passed away as happened to two informants namely RW and EV. From the length of marriage, all marriages were over 5-year-old, with some were over 30-year-old. This shows how these families had been able to survive through the various problems they faced. They even added that their families were harmonious.

Effective gender partnerships are able to realize the resilience of a family. The informants implemented in their families how to help each other and to not dichotomize between "*this is a man's job*" or "*this is a woman's job*". Gender partnerships occurred and were acknowledged by ARA (2022), an informant, who stated that:

"Household affairs are carried out together on the principle of mutuality. We don't have a household assistant, so everything is done together. Bathing the children is done in the morning by me and in the afternoon by my husband. Feeding children is a joint task to whoever has a free time. We choose laundry for washing our cloths. Since I am not a good cook, we often buy food outside. My husband always picks up children from school and he also teaches them to recite Qur'an. Reading bedtime stories is my task. Taking out the trash, cleaning the bathroom, and tidying up are mostly done by my husband. I always wash the dishes. The point is that household chores are always done together."

Second is physical resilience, which includes food and nutrition adequacy, family health, and the availability of a fixed location for taking a rest. Family members are healthy and do not suffer from nutritional problems, very thin or very fat or stunted. In addition, these family members can afford three full meals a day. Each family that we investigated tried to fulfill these three elements of physical resilience. Adequacy of food and nutrition was considered to be a top priority, not matter how the food tasted and how many it was. Nutritious food for families whose parents had permanent jobs such as civil servants was easy to obtain. Their income was sufficient to afford nutritious food although not all of them had time to cook it themselves due to time constraints. Nutritious food did not have to be expensive. Rice, vegetables, and side dishes became the main menu. Inexpensive and nutritious side dishes that they could afford included tofu, tempeh, and vegetables. In serving nutritious food, these families said that creativity was needed to attract their children to eat. They added that they knew how to cook and serve nutritious food from the internet, especially YouTube channels. This was conveyed by IF (2022) during an interview, which stated:

“I learn information from YouTube about the food that children need, especially about nutritional intake. The food doesn’t have to be expensive. It’s important that the food meets nutritional and health needs for children’s growth and development.”

Children’s nutritional needs are an important element for their health and growth. Some parents, however, admitted that sometimes it was hard for children to eat vegetables and they only wanted certain food. To overcome this problem, these parents kept reminding their children of the importance of a balanced diet between animal and vegetable-based protein. The following is one of the informants’ statements regarding the condition of her family (SM, 2022):

“Everyone is healthy, enough food and nutrition. I serve various nutritious and balanced menu. Breakfast is compulsory; exercise/physical activity is necessary; and they drink at least eight glasses of water per day.”

Based on the information from the informants, there were no family members who had ever been identified with malnutrition or chronic disease. Additionally, the child’s growth was in a normal and stable condition. This shows that food and nutrition needs were

fulfilled in these families. Their residences also met healthy standards by fulfilling healthy criteria such as adequate ventilation, having its own toilet, and rooms for family members.

Third, economic resilience includes family income, education financing, and family financial security. We found that the economic resilience of the informants was satisfactory. Their status as civil servants made them economically independent. The informants' families were economically stable because they had income from their husbands coupled with the income from the wives as civil servants. The data show that the main priority they strived for in economic resilience was to manage finances with various priority needs. These needs included arrangements to have their own place to live, children's education, and daily routine needs. In terms of prioritizing the economic needs of the family, most of them set the principle of openness. There were various forms of openness. In financial matters, there was a mutual system, which means that whoever had income, this income had to be shared. There were also those who would discuss in detail matters that costed them large amount of expenses such as renovating a house and buying a car. However, for daily needs, it was enough to trust each other (ARA, 2022).

Fourth is social and psychological resilience. In general, the social and psychological conditions of all informants were in satisfactory condition, namely their families were intact. Differences or minor disagreements were acknowledged, but these were able to be resolved. This resilience was also proven from the length of their marriage which had lasted for more than 5 years, even among them had been married for 30 years and had grandchildren. The informants also admitted that they had never experienced physical violence in their family life.

Fifth, socio-cultural resilience includes social closeness and religious observance. All informants acknowledged that they had a close relationship with their social environment. They were involved in activities with other residents such as *remang* (helping neighbors when they host a special event). They also attended *takziah* when someone died and attended some other important invitations. Neighborhood activities such as family welfare movement (PKK) and *Dasawisma* were also means for the informants to maintain closeness with the environment.

In terms of religious life, the informants belonged to religiously devout families.

Religious adherence could be seen from their participation in religious activities such as praying collectively at mosques, joining religious studies, and maintaining religious attitudes. They also paid attention to religious education for their children. Some of them even sent their children to Islamic boarding schools to provide their children with a strong religious education, as was done by NH (2022), ARA (2022), AF (2022), MS (2022), and IY (2022). Women have multiple central roles in the family such as being wives, mothers, and members of the community, apart from being workers (if they work). The 15 informants were women who struggled to achieve family resilience in their own way, according to the conditions and problems they faced. Even though they played multiple central roles, these women were not only concerned with domestic affairs but also other affairs in the society and the workplace.

Many women are able to negotiate their multiple roles without neglecting their primary role in the family as wife or mother. ARA (2022), one of the informants, was a female figure who could carry out her multiple roles effectively. Two of her sons studied at the Islamic boarding school and were memorizing the Qur'an, while her two daughters were still toddlers and studied at a kindergarten. This certainly costed her full attention and time. However, ARA could somehow manage her time and was quite productive at work. As a lecturer, she had published many works. She was also completing her doctoral study at a university in Semarang. In addition to ARA, there were three mothers with doctoral degrees (SR, PS, MS) who were occupied with lecturing activities and other academic activities. They were able to carry out office duties effectively, in addition to their duties as mothers and wives at home, as well as members of society in general.

Strategies for women to carry out their roles

a. Building communication and openness

Technological developments affect people's behavior. In particular, technological developments may threaten the existence of families. In the midst of the onslaught of freedom and technological advances, there have been changes in patterns of behavior, structure, and functions within families due to the rapid and massive transformation

of technology. It takes ability and wisdom to strengthen family ties with patterns of relationships that may change due to the influence of advances in digital technology.

Communication and openness are critical for building family resilience. There has been some research that explains supporting factors for family resilience from the perspective of communication ethics. The family structure in the modern era is characterized by a decreasing intensity of interaction among family members. This is caused by the use of gadgets or other communication tools, career demands, and so on. Thus, effective patterns of communication that are based on religious teachings, such as the mandate in the Qur'an Surah an-Nisa verse 19, are needed. Whatever media become means of communication, ethical values must be emphasized (Rice, 1992). This is important to establish shared feelings and closeness between family members (Al Amin, 2020).

Effective communication will create mutual trust. Communication and openness remove any suspicions that can disrupt families. Communication does not always have to be physical. Advancement in the internet technology can help facilitate distant communication. Digital technology was used by the informants to build closeness and communication. They made use of smartphones to chat or video call with family members when they were far apart.

b. Maintaining the principle of mutuality in carrying out chores

The informants in this study explained in detail how they applied the principle of mutuality in their household. Husbands and wives help each other in doing chores, such as bathing children, feeding them, taking children to school, teaching the Qur'an, accompanying them to study, reading fairy tales to children and so on. Such illustration was conveyed by ARA (2022):

“Household affairs are carried out together on the principle of mutuality. We don't have a household assistant, so everything is done together. Bathing the children is done in the morning by me and in the afternoon by my husband. Feeding children is a joint task to whoever has a free time. We choose laundry for washing our cloths. Since I am not a good cook, we often buy food outside. My husband always picks up children from school and he also teaches them to recite Qur'an. Reading bedtime stories is my task. Taking out the trash, cleaning the bathroom, and tidying up are

mostly done by my husband. I always wash the dishes. The point is that household chores are always done together.”

A similar account was shared by RW (2022):

“Because I am a civil servant with fixed working hours, while my husband has a 3-shift work schedule, we help each other with household chores without discriminating whether this is the husband’s task or the wife’s. Sometimes my husband does the shopping and cooking, and in other times I will do the errands. Sometimes I mop the floor and in other times my husband will do it. The point is mutual cooperation.”

These examples depict a harmonious family relationship where husbands and wives help each other. The husbands do not feel uncomfortable doing work that is often considered by some people as women’s work.

c. Smart in seizing opportunities and not monotonous

Family resilience must be fought for, and happiness must be sought. Smart women likely seize opportunities to be able to increase family income, such as utilizing technological advances to support business or sales. Women do not only play a role in guiding children and accompanying husbands, but also play a role in improving the family economy. Women in the village of Pesahangan, Cilacap, for example, bear the responsibility to fulfil their families’ daily needs. Their contribution is apparent in improving the family economy (Aminudin et al., 2017). Women should continue to improve their capabilities in using social media in the digital era to support their businesses. They may utilize simple media such as WhatsApp and Instagram to promote their products. They are able to think creatively, not monotonously, where they effectively make use of smartphones to sell their products despite not having a physical shop. This can be learned from NB statement (2022):

“Even though we already have enough income to cover all household needs, I still want to have other activities outside of my area of expertise, namely selling. For almost 4 years, I have been selling clothes, headscarves, and shoes through an online shop. Apart from being a hobby, selling online can also add many friends from various backgrounds.”

Above experience indicates that there has been a shift in the areas of work that can be accessed by women. Previously, women in rural areas used to work in the fields, but with the development of modern farming tools, agricultural land required less labor, including women. When the industrial era developed, many women worked in the industrial sector. This shift certainly has an influence on the pattern of relationships within the family since women work in factories with longer and stricter hours than working in the agricultural sector (Tuwu, 2018).

d. Arranging priority scales between several tasks or jobs

Sometimes someone has to complete several tasks simultaneously. However, humans cannot divide their bodies. If it is not possible to carry out and complete several tasks simultaneously, it is better to determine a priority scale, which tasks must be completed immediately and which ones that can be postponed. Participants in this study created priority scales. The following is an example of a statement that illustrates the need for a priority scale (IF, 2022).

“Because my kids are already grown up (grade 2 of high school and live outside the city) I do the household work myself as much as I can without assistants and without specific shared of tasks with my husband. Thank God that my husband and children understand that taking care of household chores is a shared responsibility, not just the mother’s responsibility. So, you can say that we complete the household chores together even though I am more dominant.”

A different account was conveyed by other informants in this study, stating that carrying out household chores was not a priority. Household chores would be done whenever there was free time, and she was done with accompanying the children. However, when she did not have time to do the chores, her husband as a partner would do them after work (RK, 2022).

e. Building spirituality and religiosity in the family

Well-being based on spirituality and religiosity has a considerable effect on family happiness and resilience (Testoni et al., 2018). This has been proven by several families with moderate incomes that can live happily and have a strong family. Their children even obtain higher education degrees and are able to complete the memorization of the

Qur'an. Well-being based on spirituality encourages husbands and wives to live happily and to successfully provide their children with maximum education. Virtuous religiosity in women helps them become sincere and *qanā'ab* persons who are always grateful and keep trying with all their might.

Women play an essential role in realizing education and instilling spiritual values in the family, such as reading the Qur'an (Hasanah, 2019). They set the example for their children's morals and prepare their needs. They have successfully played a role in realizing the spirituality of their family members (Asmaya, 2020). Family resilience is manifested by three resilience, namely physical, social, and psychological. This requires an understanding of each family member's roles and functions, including their rights and obligations. Religious values and adherence to religious teachings can create social security for a family (Nurfitriah and Supriyanto, 2020).

Religiosity guides a person to always try to act according to religious orders. Their actions are based on an understanding of the existence of an eternal and everlasting afterlife. Therefore, they try as best as possible to give back to the community, such as establishing Islamic boarding schools and leading educational institutions for kindergarten, Islamic elementary schools, and *dhū'afa* houses (houses for the poor) (EV, 2022).

f. Minimizing the negative influence of social media on children

The advancement of technology is admittedly providing convenience, such as the ease of communicating through social media where family members are able to communicate each other even when they are far apart (Gelgel, 2016). On the other hand, technological advances have negative impacts that need to be treated carefully so as not to ruin the future of children (Widiyanto, 2022). Some informants in this study restricted the length of their children using electronic devices. If not restricted, the use of electronic devices by children would result in children forgetting their main tasks, such as studying, reciting the Qur'an, and helping parents (TN, 2022).

In addition to limiting children from using electronic devices, other sources said that to minimize the negative impact on the use of electronic devices was to take preventive steps, namely by instilling honesty in children from an early age and providing explanations about the benefits and negative effects of using social media. Parents

should be able to control what sites and content that children access on their social media (YM, 2022). In terms of preventive measures, another source said that the way to minimize the negative impact of electronic devices on children was by maximizing their education at Islamic boarding schools. According to her, children attending Islamic boarding schools did not have the opportunity to possess smartphones, except those who were visited by their parents (IY, 2022).

Conclusion

Women have a strategic role in realizing family resilience. The multiple roles that they play as a wife, mother, community member, as well as a worker make them strong persons. The 15 informants were women who struggled to build family resilience in their own way, depending on the conditions and problems they faced. Their families were intact; their needs were fulfilled; the children grew up healthily; the children received a satisfactory education where some of them attended boarding schools to memorize the Qur'an while some others graduated from universities and had proper jobs. In addition to this strategic role, these women were not only focused on domestic affairs but also involved in society and in the workplace. Women who were lecturers could carry out the three primary duties of higher education, namely teaching, researching, and serving the community. Many women were able to negotiate their roles and maintained their existence without leaving their obligations in the family as a wife and mother. Some of the key aspects implemented by these women were building communication and openness, implementing the principle of mutuality in carrying out tasks at home, being smart in seizing opportunities and not being monotonous, setting priorities between several tasks or jobs, increasing spirituality/religiousness, and minimizing negative effects of social media on their children.

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