

## FAMILY REHARMONIZATION AFTER THE COVID-19 PANDEMIC FROM THE PERSPECTIVE OF *MUBÂDALAH*

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### ABSTRACT

This research will discuss efforts to reharmonize families after being affected by the COVID-19 pandemic in the physical, social, and economic aspects of the family. The pandemic has an impact on household harmony and can even lead to divorce. So, it is necessary to make efforts to reharmonize the family by using the *mubâdalah* approach. This research is field research, with a descriptive-qualitative research method using the *mubâdalah* approach. So that the research results found that the co-19 pandemic had an impact on family harmony which was influenced by aspects namely spirituality, communication, psychology, and economics. Rebuild harmony (reharmonization) can be done by increasing faith in Allah SWT, building patience and comfort, prejudging, and treating well towards partners, building harmony, and building good communication and deliberation. If this is done, it will have implications for household harmonization which is getting better after being affected by the Covid-19 pandemic.

**Keywords:** *family, mubâdalah, pandemic, reharmonization*

### ABSTRAK

Penelitian ini akan membahas upaya dalam mereharmonisasi keluarga pasca terdampak pandemi *Covid-19* dalam aspek fisik, sosial dan ekonomi keluarga. Pandemi berdampak pada keharmonisan rumah tangga bahkan dapat menimbulkan perceraian. Sehingga, perlu adanya upaya untuk merehamonisasi keluarga dengan menggunakan pendekatan *mubâdalah*. Penelitian ini merupakan penelitian lapangan, dengan metode penelitian deskriptif-kualitatif menggunakan pendekatan *mubâdalah*. Sehingga ditemukan hasil penelitian bahwa pandemi *Covid-19* berdampak pada keharmonisan keluarga yang dipengaruhi oleh aspek yakni spiritualitas, komunikasi, psikis dan ekonomi. Untuk membangun kembali harmonisasi (reharmonisasi) dapat dilakukan dengan Meningkatkan keimanan kepada Allah SWT, Membangun kesabaran dan kenyamanan, berprasangka baik dan memperlakukan dengan baik terhadap pasangan, membangun kesalingan dan membangun komininasi yang baik dan bermusyawarah. Jika hal ini dilakukan, akan berimplikasi pada harmonisasi rumah tangga yang kian membaik pasca terdampak dari adanya pandemi *Covid-19*.

**Kata Kunci:** *keluarga, mubâdalah, pandemi, reharmonisasi*

## INTRODUCTION

Harmony in family life describes the atmosphere of family members who feel happy which is marked by reduced tension, sadness, and disappointment with all conditions and existence (existence and actualization) which includes physical, mental, emotional, and social. (Aziz & Mangestuti, 2021, p. 130). Husbands and wives have the responsibility to foster family harmony by each carrying out their roles, duties, and functions properly and sticking to religious values.

Maintaining family harmony is very important because it prevents divorce. Therefore, family harmony must be maintained properly. (Dariyo, 2004, p. 94). Why is this so because household life will certainly be faced with unexpected problems such as during the Covid-19 pandemic. The Covid-19 pandemic has had a huge impact on household life. The existence of government policies limiting social activities outside because it is recommended to stay at home makes it difficult for families to make a living to support the family, so a sense of boredom arises which then causes conflict and even worse until divorce occurs. (Fraksi FKS, 2021).

Based on the results of a survey by the National Population and Family Planning Agency, 95% of families in Java and Sumatra during the pandemic experienced stress due to restricted activities. Fear of infection and economic conditions are sources of family stress. (Fraksi FKS, 2021).

The existence of COVID-19 pandemic has had an impact on the condition of society in several sectors on a state-to-household scale (Moerdijat, 2021). The decline in economic growth is followed by other economic impacts such as an increase in the unemployment rate (Coibion et al., 2020). The economic impact of the COVID-19 pandemic can further trigger impacts in other aspects such as social aspects. The pandemic also has an impact on the household economy due to a decrease in income and a reduction in a husband's working hours which affects family harmony. The majority of families affected are traders and laborers who have lost their jobs and income so that they cannot meet household needs. Such conditions make family life even more deprived because of unfulfilled livelihoods, thus affecting family harmony.

If this condition continues, it will have an impact on divorce, based on the data obtained, there are 2,670 divorce cases at the Gunung Sugih Religious Court. The reason for divorce is dominated by economic factors (Ilhamuna, 2022). So that one way to anticipate this is the need for reharmonization in family life, reharmonization is the process of rearranging harmonization that already exists (Sema, 2017, p. 105). So family reharmonization aims to build family harmony after being affected by the pandemic by providing an understanding of *mubâdalah* values to married couples to understand each other and understand household conditions. So family reharmonization becomes a process that needs to be done to ensure family resilience and overcome and adjust to adapt to every condition. (Walsh, 2003).

As for the positioning of this article, the author has reviewed several related studies such as research by Nine Fauziah and Stevany Afriizal which examines the impact of the co-19 pandemic on family harmony, the results of this study show that good communication is the most important factor for households to run harmoniously. (Fauziah & Afrizal, 2021). Then Khoirul Rochim and M. Khoirul Hadi Al-Asy'ar's research examined the implications of the COVID-19 pandemic on family harmonization and economy, where the pandemic resulted in domestic violence due to declining economic factors. (Rochim & Al-Asy'ari, 2021). As well as Aziz and Mangestuti's research which examines the role of spiritual aspects in building harmonious families in East Java, the findings of this study indicate that family harmony can be strengthened by increasing the spirit of spirituality in everyday life. (Aziz & Mangestuti, 2021). As for the three studies, they tend to only discuss the impact of the pandemic on family harmony. The difference in this study focuses on building family harmony again (reharmonization) after being affected by the pandemic, this research uses the *mubâdalah* approach, so that this paper can be a solution to the problems experienced in households after the pandemic.

## **METHODS**

The research method used in this paper is qualitative-descriptive, with *mubâdalah* as the approach. The author conducted interviews with several informants in the field, namely in Bumi Mas village who were affected by the pandemic. Informants were taken randomly by considering their economic background and family conditions. After the author collects the

data, the data is then analyzed in a structured manner using the interpretation method so that a conclusion can be drawn about how to build a harmonious family as a result of the COVID-19 pandemic from a *mubâdalah* perspective.

## **RESULTS AND DISCUSSION**

### **The Impact of the COVID-19 Pandemic on Family Harmony**

A pandemic is a situation where there is a disease that infects many people spreads widely and quickly and can even reach between continents. (Ali, 2020, p. 81). This certainly has a shocking impact on humans, although humanity has previously faced a pandemic, the current pandemic is relatively new, namely Covid-19. COVID-19 is a disease caused by a new type of virus, namely coronavirus (SARS-CoV-2) often referred to as the coronavirus. (Universitas Gajah Mada, 2020, p. 3). The virus is transmitted to others through droplets (splashes of body fluids) from the respiratory tract that are splashed when coughing or sneezing.

Since the first positive case of COVID-19 in Indonesia, the virus has spread to all regions of Indonesia, so the government has taken policies to reduce the number of infections such as Social Distancing, Large-Scale Social Restrictions (PSBB), Enforcement of Restrictions on Community Activities (PPKM) micro and macro. (Ali, 2020, p. 81). The existence of these various policies requires the community to limit the mobilization of activities outside the home, such as distance school learning systems, market restrictions, and restrictions on activities and working hours, so that the impact on business actors who are forced to close and even go out of business and many layoffs, of course, this eliminates livelihoods to support families.

On the other hand, this restriction policy has a positive impact, namely preventing transmission and increasing family gathering time, but on the other hand, it has a negative impact, such as losing livelihoods to provide for the family, and also a sense of boredom in households that meet every time and children's school learning is carried out at home has an impact on the psychology of children and parents, not infrequently when children's schoolwork is done by their parents, some of these examples directly affect harmony in the family and even trigger violence. Cases of violence experienced by women such as physical,

psychological, and sexual violence (Awaliyah & Rostanti, 2020). In addition, the family economy during the pandemic is the cause of the increase in domestic violence.

In addition, the COVID-19 pandemic has an impact on family harmony, especially the economic impact. Initially, families gather to make the family closer and closer, but gradually and often meeting triggers boredom, small problems are exaggerated and added to the needs of online school children, and support for family needs is still lacking and uncertain. (Kilik, personal communication, July 27, 2021). The pandemic has led to a decrease in income, resulting in less fulfillment of livelihoods and triggering disputes. (Solikin, personal communication, July 30, 2021).

Thus, based on the description of the problems as a result of the pandemic above, it can be concluded that the pandemic has an impact that disrupts family harmony, influenced by psychological unpreparedness in understanding the problem and the existence of poor communication and lack of mutual understanding. This affects family welfare and mutual needs. This is as explained by the National Population and Family Planning Agency (BKKBN), namely family welfare which requires the fulfillment of all needs, both physical, material, and spiritual, which can affect the psychology of family members and allow children to grow and develop optimally and with quality. (BKKBN, 2002).

### **The Concept of *Mubâdalab* in Household Life**

The term *Mubâdalab* develops in the perspective of the relationship between men and women, in other words, husband and wife, where the relationship has the value of cooperation, partners, reciprocity, and the principle of reciprocity, namely mutual reciprocity. (Kodir, 2019, p. 59). *Mubâdalab* can also be used as a knife in dissecting the source texts of Islamic law about equality between men and women which is not a necessity.

*Mubâdalab* is a perspective that reflects equality, justice, and balance in the household related to the relationship between husband and wife which encourages awareness to cooperate with a fair portion so that it can provide beneficial things for both. Participation between the two parties is a real form of ensuring mutual respect between fellow human beings from both directions so that there is no dominance from one side alone. (Waginto,

2021, p. 6). So it can be concluded that *mubâdalab* in domestic life is a dissecting knife to open insights and to invite married couples to partner and cooperate in building a prosperous family.

*Mubâdalab* can be used as a form of awareness of husband and wife in domestic life. In a family environment, building cooperative relationships is an obligation and guidance, this is as stated in QS. al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best.” (QS. al-Hujurat: 13).

In the verse above, there is the word "*ta'arafu*" which has the meaning of knowing each other or side by side. The principle of *mubâdalab* in the family is to emphasize cooperation or interdependence between husband and wife. With this principle, husbands who want to be respected and recognized for their existence and women who want to be respected and recognized for their existence are equally entitled to get the same treatment. This perspective of equality will result in a perspective that glorifies the married couple which will lead to household harmony.

So, to realize a harmonious family, it is necessary to strengthen the foundation of the household through the pillars of a *sakinah* family, as follows:

First, *Mitsaqan Ghalizan* as explained in QS. An-Nisa verse 21 reminds us that a wife has accepted a firm agreement (Akad) from a man who marries her. This means that the two of them have jointly committed to living together, even though in practice it is the man and the woman's marriage guardian who pronounce the contract, but the parties who are bound are the groom and the bride. (Kodir, 2019, p. 344). Since the promise is reciprocal, i.e., applies to both, this agreement must always be maintained and remembered by both.

Second, *Zawaj*, means that marriage between a man and a woman makes them a couple. This reinforces the need for complementarity between husband and wife, who

must feel half a soul for the other. (Kodir, 2019, p. 348). This principle has the same meaning as the term husband is the wife's clothes and the wife is the husband's clothes, this term defines that the function of husband and wife is to take care of each other, warm, protect, decorate, and perfect.

Third, *Muasyarah bil Ma'ruf*, this pillar is to provide an understanding of how to treat each other with kindness. This is fundamental in the relationship between husband and wife. This pillar can be a divider that can maintain and revive all the goodness in the household to achieve the purpose of marriage. (Kodir, 2019, p. 349). So that the good can be felt by both husband and wife.

Fourth, *Musyawarah*, this pillar explains that between husband and wife should apply the behavior to deliberate with each other and exchange opinions in deciding something related to household life. There should be no authoritarian feelings and one-sided dominance in making decisions because both husbands and wives have the same right to have an opinion. (Kodir, 2019, p. 351). As exemplified in QS Al-Baqarah verse 233, that in the matter of weaning a child, must be decided based on mutual consent of both husband/father or wife/mother, of course after deliberation. So deliberation in the household is one of the pillars of the household which has also been explained by the Qur'an.

Fifth, *Taradhin min-huma*, this last pillar illustrates the willingness between husband and wife to accept and give each other a sense of comfort because comfort is important in the relationship between husband and wife. (Kodir, 2019, p. 355). A person will feel comfortable when in his heart he feels willing and nothing is obstructing, as well as in the life of a husband and wife, to build comfort, of course, you must be willing to accept your partner, both his shortcomings and advantages, so this pillar must be maintained and maintained in the household to create peace and happiness.

### **Family Reharmonization: Building Family Harmony After the Covid-19 Pandemic**

Household harmony during the Covid-19 pandemic has been severely tested. As previously explained, the impact of the pandemic has greatly affected household harmony, this

is evidenced by some of the results of the author's interviews with people affected by the pandemic, more than as well as other evidence of the significant increase in divorce rate in the Religious Court, this strengthens the indication of a conflict of disharmony in the family that leads to divorce. However, conflict in the family is not something that cannot be denied, so only the subjects involved in marriage can control and manage conflict well to build harmonization in the family.

A harmonious family can only be realized if both have guidelines for navigating household life. When both husband and wife have guidelines and principles to navigate household life, life may always be harmonious even though it is hit by various kinds of problems. One of the guidelines is to understand the concept of *mubâdalah*, the existence of this concept provides a view to mutual acceptance and understanding between spouses and minimizes the risks of conflict in the family.

The state of harmony in a family that has been shaken by the COVID-19 pandemic, and restoring household harmony is a challenge, but when someone has the awareness to reharmonize the family and apply the principle of *mubâdalah*. To restore family harmony that has been shaken by the pandemic, according to the author, it is necessary to consider aspects of life that can make the family harmonious again, these aspects include;

#### 1. Aspects of Spirituality

The first aspect that the author mentions is spirituality, the pandemic consciously or unconsciously disrupts the spiritual condition of the family, this is due to a significant change in conditions, all humans are required to adapt to conditions that have never been felt, resulting in insecurity, which has an impact on household discomfort and impacts on household harmony.

Such conditions are as in the word of Allah SWT in Surah ar-Ra'd verse 28,

*"(Those) who believe and their hearts are stilled by the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is tranquilized." (QS. ar-Ra'd:28)*

All problems that come in life should be returned to Him. So always increasing piety will make the heart calm. This was also expressed by Ramdan, in



the spiritual aspect related to *mubâdalah* in the family, it is a necessity between husband and wife to go hand in hand in improving the quality of faith in Allah SWT in difficult times such as during a pandemic. (Waginto, 2021, p. 13).

The spiritual aspect of *mubâdalah* encourages married couples to remind each other to always remember the creator. When the husband's condition feels uneasy, it is the wife who is in charge of calming him, and vice versa when the wife feels uneasy, it is the husband who calms, if there is a relationship like this, then what was originally shaky family harmonization can be re-established. This is in the opinion of Khoiruddin Nasution, the main aspect that can build a harmonious family is that each family member applies religious norms and teachings. (Nasution, 2008, p. 10).

## 2. Communication Aspects

The author sees that the factor that affects household harmony is the communication factor between husband and wife, poor communication will result in quarrels. Family harmony is built based on good communication, the exchange of information between husband and wife leads to reciprocity so that it can strengthen the relationship between husband and wife. (Gunarsa, 2004, p. 43).

The communication aspect will affect family harmony as felt by Mrs. Wiwik, the wife of Mr. Solikin, the existence of communication that is not open to each other and does not understand the conditions that make the family disharmonious, the increase in the wife's duties at home becomes heavy coupled with teaching children to learn online makes Mrs. Wiwik more emotional. This is due to poor communication with the husband, if communicated with the husband, of course, they will understand each other's conditions and help each other. (Wiwik, personal communication, July 30, 2021).

So, it can be concluded that the communication pattern built in the relationship between husband and wife is to form a harmonious relationship pattern, namely the existence of exchanging roles, where the communicator can become a communicant and vice versa so that there is reciprocity and each has the

same right to speak and listen. Good communication will also build a family into a harmonious family. (Ghozali, 2003, p. 65).

### 3. Psychological Aspects

The COVID-19 pandemic has an impact on the psychological state of family members, circumstances that are out of the ordinary make psychological conditions easily emotional. In conditions like this, during upheaval and significant changes due to the pandemic, families must have resilience in dealing with these changes. Wals said that with this resilience, distress will be seen as a challenge for the family, not seeing it as something destructive, and seeing the potential that the family has to continue to grow and make improvements. (Wals, 2006).

The COVID-19 pandemic makes emotions often uncontrollable, from feelings of fear of contracting, economic worries, and boredom to continue to stay at home, making Mrs. Eni feel stressed so that it has an impact on household harmony. (Eni, personal communication, July 27, 2021).

So, during these conditions like this, families must have flexibility in responding to these changes in habits. Grit or flexibility in the family starts with the beliefs, organizational patterns, and communication processes in the family. (Waginto, 2021, p. 14). This belief is the key to family resilience, which includes the ability to make sense of suffering, positivity, and diversity.

### 4. Economic Aspects

This last aspect is the aspect that has the most impact on household life during the pandemic. Many husbands have lost their jobs, which has an impact on the fulfillment of family livelihoods. Based on data from the Ministry of Manpower, as of January 31, 2020, as many as 3.5 million people have lost their livelihoods. The loss of livelihoods as a result of the pandemic has made stalls quiet and decreased dramatically so that income becomes mediocre and sometimes results in quarrels with wives. (Rahmad, personal communication, July 29, 2021).

Such a situation, undeniably will be the cause of disharmony in the household. And this economic reason is the reason or cause of the high divorce rate in the Religious Courts. (Waginto, 2021, p. 15). So based on the explanation

above, the COVID-19 pandemic has an impact on economic problems, in this case, the husband. This influence has an impact on family harmony and survival. So it can be concluded that there is mutual empathy and understanding between fellow family members. (Ghazaly, 2010, p. 41).

After analyzing what aspects of the impact of the COVID-19 pandemic on household harmony, of course, it becomes the author's material in providing an analysis for how to reharmonize families after the pandemic using the *mubâdalah* approach. As is known that reharmonization is a form of interaction in re-harmonizing relationships that were originally damaged. (Efianingrum, 2006, p. 18). So the connection with family reharmonization is to form interactions between family members to rebuild harmony in the family after a breakdown in terms of communication, feelings, and responsibilities.

The beginning of efforts to reharmonize the family after the COVID-19 pandemic is to build awareness again in the family, both husband, wife, and other family members. This is a strategy for judges at the Gunung Sugih Religious Court, Central Lampung in mediating litigants in divorce cases, where judges are required to have special strategies and techniques in mediating. (Ali & Ardliansyah, 2021, p. 88). As for the strategies that have been carried out by the judges, although they do not directly mention using the *mubâdalah* method, the content of the mediation contains material on reconciliation and awareness of the essence of the marriage bond. (D. Darmawan, personal communication, July 25, 2021). Seeing this, steps that can be taken to reharmonize the family can be by applying the harmonious family pillars, the explanation is as follows:

1. Increasing faith in Allah SWT, to restore household harmony, of course, needs to be built by increasing faith, always worshiping and praying to Allah, and in the household it is necessary to build awareness that the marriage contract is a strong contract (*Mitsaqan Ghalizhan*), both husband and wife have agreed to live life together, go through joys and sorrows together, and become a family that is *sakinah, mawadah and rahmah* together even though in practice the husband pronounces the contract but this will bind both of them. Thus, this awareness makes the family better understand and accept each other's conditions so that cooperation in the family between husband and wife is rebuilt.

2. Building patience and comfort, patience with trials and tests is the key to resilience in the household, with patience will provide a sense of comfort, so that the heart and mind become calm without a sense of rejection and a sense of blocking in the heart. When husbands and wives provide comfort to each other and realize that husbands cannot be without the presence of wives and vice versa, a sense of mutual care will be formed and strive to build comfort in the family together because comfort is one of the goals of marriage.
3. Having good prejudice and treating well towards a partner, having good prejudice provides peace of mind to minimize conflict in the family so that awareness will be built to treat each other well between husband and wife. The emergence of several cases that occur, namely the existence of domestic violence, both husband against wife and wife against husband, indicates the absence of awareness to treat each other well.

Even though this is the most basic thing in the relationship between husband and wife, a harmonious family always presents goodness in the household. Because a good relationship will bring harmony and awareness to always carry out obligations between husband and wife. (Ridha, 2007, p. 41).

4. Building mutuality, the Husband and wife must understand each other, get to know each other, be aware of their respective responsibilities, and work together, to always be faithful and uphold the nobleness of love. (Ath- Thahir, 2006, p. 227). Building awareness that the relationship between husband and wife is a couple, as a couple cannot walk alone, must support each other, husbands support wives and wives support husbands in all matters, especially in the case of a pandemic, the husband loses his job so the wife continues to support and help the husband in making a living so that the partnership is built and both must take care of each other, like clothes, between husbands must warm, maintain, decorate and perfect each other.
5. Building good communication, often divisions in the household arise because of poor communication. Communication in making decisions is done by deliberating and exchanging opinions, In household life husband and wife must

interact with each other and when there are problems in the family it is appropriate between husband and wife to always deliberate and exchange opinions, with this attitude, the couple will feel mutually valued because opinions and ideas are respected.

This awareness will have a huge impact on household life, which was originally disharmonious due to the pandemic with this awareness, harmony will be re-established and family integrity will increase, so that it will indirectly reduce the divorce rate. This awareness can be applied to families who are experiencing problems, not just the impact of the pandemic but can always be applied in household life.

## **CONCLUSIONS**

The COVID-19 pandemic has an impact on family harmony, so it is necessary to make efforts to reharmonize the family, several aspects need to be considered to rebuild family harmony by applying aspects namely spirituality, communication, psychology, and economics. With these aspects, reharmonizing the family after being affected by the pandemic, can be done by forming harmonious family ties, namely; a) increase faith in Allah SWT, b) build patience and comfort, patience with trials and tests is the key to resilience in the household, with patience it will provide a sense of comfort, c) be prejudiced and treat well towards your partner, good prejudice provides peace of mind to minimize conflict in the family so that it will build awareness to treat each other well between husband and wife, d) build a relationship, Husband, and wife must understand each other, get to know each other, be aware of their respective responsibilities and work together, to always be loyal and uphold the nobleness of love, e) build good communication, often divisions in the household arise because of communication that does not go well.

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