

AN ANALYSIS OF HOUSEHOLD RESILIENCE AND DIVORCE WITHIN MUSLIM FAMILIES AMIDST THE COVID-19 PANDEMIC

Azhari Akmal Tarigan

Universitas Islam Negeri Sumatera Utara

Email: azhariakmaltarigan.ac.id

Abstract

This study aims to examine the factors behind the increasing of divorce cases amidst the COVID-19 Pandemic. This study followed a qualitative research method with case study approach to analyse the factors behind the increasing of divorce cases within Muslim families in North Sumatra amidst the COVID-19 Pandemic. The findings of this study indicate that economic factors, third-person influence, lack of honesty, domestic violence, and inequality in child care are main factors that increase the cases of divorce. The COVID-19 pandemic is not the main factor in the occurrence of divorce, however, this pandemic is another factor that increases the risk of divorce, especially related to economic problems when the problem is not communicated properly. This study shows the importance to strengthen the dimensions of family life by ensuring the establishment of a more harmonious family life, understanding and supporting each other to develop household resilience amidst the COVID-19 pandemic.

Keywords: Pandemic, Household Resilience, Divorce, Covid-19, Muslim Families

Abstrak

Penelitian ini bertujuan untuk mengkaji faktor-faktor yang melatarbelakangi meningkatnya kasus perceraian di tengah Pandemi COVID-19. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus untuk menganalisis faktor-faktor yang melatarbelakangi meningkatnya kasus perceraian dalam keluarga muslim di Sumatera Utara di tengah Pandemi COVID-19. Temuan penelitian ini menunjukkan bahwa faktor ekonomi, pengaruh orang ketiga, kurangnya kejujuran, kekerasan dalam rumah tangga, dan ketidaksetaraan dalam pengasuhan anak merupakan faktor utama yang meningkatkan kasus perceraian. Pandemi COVID-19 bukanlah faktor utama terjadinya perceraian, namun pandemi COVID-19 juga menjadi faktor lain yang juga meningkatkan risiko perceraian, terutama terkait masalah ekonomi ketika masalah tersebut tidak dikomunikasikan dengan baik. Kajian ini menunjukkan pentingnya penguatan dimensi kehidupan keluarga dengan memastikan terbangunnya kehidupan keluarga yang lebih harmonis, saling memahami dan saling mendukung untuk mengembangkan ketahanan rumah tangga di tengah pandemi COVID-19.

Kata Kunci: Ketahanan Rumah Tangga, Perceraian, Covid-19; Keluarga Muslim

Introduction

The rapid spread of Covid-19 has become a global public health problem that has disrupted the entire global system and has also placed enormous pressure on the lives of individuals and families (Lebow, 2020; WHO, 2020b). Covid-19 a zoonotic disease that infects the lungs and can be transmitted from human to human (Weiss & Murdoch, 2020). The death toll in large numbers is inevitable so that on March 11, 2020 ago, the *World Health Organization* (WHO) announced the status of a global pandemic for the 2019 Corona Virus disease or what is known as Covid-19 (WHO, 2020d). WHO as followed by many

countries began to implement a variety of prevention in the form of a mitigation strategy which essentially restricts the social contact, such as: stay at home, quarantine, isolation, lockdown, large scale restricted movement, curfew and etc. These policies require everyone to stay at home (WHO, 2020c, 2020d).

In fact, staying at home allows many people to have free time with their families and develop greater connection (Stanley, S. & Markman, 2020). Previously gathering with family was hardly established due to work and other activities. However, during the COVID-19 Pandemic, without being asked, people must stay at home. Thus, togetherness allows more intense communication among members in a household. Carr (2017) explains that communication in the family will develop stronger and more solid bonds. Togetherness can create an everlasting marriage and lead the family to develop a family resilience (Mirror, 2020). Thus, spending time with family not only can develop household resilience, but also can potentially trigger conflicts that lead to divorce.

The family resilience comes from trust among family members, and this will be the potential key to survive from various difficulties of life (Whals, 2016a). In Islamic teachings, in Fiqh, family which is etymologically called *Al Ahwal Asy Syakshiyah* is a *grand design* of the ideal family concept to realize family resilience. Given the very important role of the family in this life, Islam has also offered the concept of family, which is referred to by the Qur'an as *sakinah*, *mawaddah* and *rahmah* (QS. Ar-Rum (33): 21). According to Saida Agil al-Munawawar in Haerul (2021) the word *sakinah* is taken from a root word consisting of the letters *sin*, *kaf*, and *nun* which means calm, silent or not moving – the antonyms of shaking and moving. The various forms of words consisting of these three letters all lead to the above meaning. The house is named *maskan* because it is a place to find peace after the occupants have moved (active outside the house). *Mawaddah* is kind of a more personal look at the quality of the couple, and *rahmah* is the kind of love that gentle, selfless and ready to give protection to the beloved (Haerul, 2021; Tedy, 2018).

Household resilience as defined by Walsh (2016b) is related to adaptability, family functioning, awareness of the potential strength of the family, and also closely related to family welfare. The findings of a research conducted by Greef (2013) indicate that the quality of family communication, the fortitude and resilience of family, and the emphasis on family's togetherness can strengthen household resilience. Togetherness among family members with an emphasis dominantly on positive communication will create a strong household resilience and conversely togetherness among family members with an emphasis dominantly on negative communication will create weak household resilience. Greef (2013) added that togetherness with a partner with an emphasis on establishing a family routine can also support the the development of household resilience. Departing from Greef's thesis, The WHO's recommendation to stay at home has an impact on building family connection and solidity. In turn, conflicts, tensions, even those that lead to divorce can be reduced to a minimum.

However, as long as the facts can be traced, there are interesting phenomena to analyze. *The number of divorce cases experiences an increase amidst the COVID-19 Pandemic.* For instance, after the end of the lockdown in Shanghai in mid-March 2020 there was a 25% growth in divorce in the number of cases received by Shanghai divorce lawyer Steve Li (Deese, 2020). In addition, Saudi Arabia also found an increase in divorce during the Covid-19 pandemic by 30% in February 2020 where the cause of divorce was dominated by many wives who knew that their husband had another wife and family after quarantine during the Covid-19 pandemic (Middle East, 2020). The divorce rate in the United Kingdom (UK) had also increased since the Covid- 19 pandemic , from 23 March 2020, on the day the lockdown was announced until mid-May, Co-op Legal Services reported that divorce applications increased by 42% compared to 2019. Tracey Moloney, the head of family law at Co-op Legal Services stated that financial woes and being trapped in solitary confinement are concerns currently felt by couples seeking for divorce advice (Telegraph Reporters, 2020).

Interestingly, the increasing number of divorce cases is also happening in Indonesia these days. Several reports from the Religious Courts in Indonesia prove that there is an increase of divorce cases in Indonesia. The Registrar of the Religious Court in Sukorejo Regency, Muhammad Mansur reported that there was an increase of divorce cases, either divorce by thalaq or divorce by litigation amidst the COVID-19 Pandemic. In May there were four cases of divorce by thalaq and in June this number increased to 45 cases. Meanwhile, in May there were 14 cases of divorce by litigation and in June this number increased to 141 cases. The causes of this divorce are economic factors and domestic violence (Puryono, 2020). The increase of divorce cases also occurred in Semarang. Based on information received from the Deputy Chairperson of Class 1A Religious Court in Semarang, in May there were 98 cases of divorce and in mid-June this number increased to 291 cases, and the factors behind this divorce cases was dominated by economic problems (CNN Indonesia, 2020).

Sistem Informasi Penelusuran Perkara (SIPP) or Case Tracing Information System of the Religious Court in Cianjur shows an updated data on June 30, 2020 in that there was an increase in cases in the Religious Court in Cianjur, where in February there were 417 cases, in March 427 cases, April 124 cases, May 155 cases and June 724 cases. In April and May there was a decrease in the number of cases because at that time the Religious Court of Cianjur had limited service hours and services. Of the 2566 registered cases, 76.07% or as many as 1952 were dominated by divorce cases. The increasing number of cases at the Religious Court in Cianjur in the first semester in the midst of the Covid-19 pandemic also contributed to the public's assumption that the Covid-19 pandemic had an impact on the divorce rate in society. However, the PR of PA Cianjur, H. Asep stated whether the Covid-19 pandemic had a direct impact on increasing divorce rates in the community, and it was considered too early to be concluded (Cianjur Religious Court, 2020).

The increasing of divorce cases can also be seen in North Sumatra. For instance, based on updated data on August 3 2020, there was an increase in the

number of cases in the religious court of Langkat Regency, North Sumatra. Of those cases, there was an increase of divorce cases amidst the COVID-19 pandemic, for examples, in March there were 31 cases of divorce by thalaq and 111 cases of divorce by litigation, in April there were 6 cases of divorce by thalaq and 30 cases of divorce by litigation, in May there were 13 cases of divorce by thalaq and 35 cases of divorce by litigation, in June there were 47 cases of divorce by thalaq and 202 cases of divorce by litigation, in July there were 37 cases of divorce by thalaq and 181 cases of divorce by litigation. The data of divorce in April and May decreased because at that time the religious court of Langkat just offered online services. The contributing factors behind those divorce cases vary widely, ranging from economic issues, domestic violence and so on (Langkat District Religious Court staff, 2020).

Based on the increase in divorce cases above, this shows that being together with family for a long time does not necessarily form a strong and strong bond in a family. At this point, it is deemed necessary to critically review the understanding that can togetherness between family members strengthen household solidity and resilience during the Covid-19 pandemic or even increase divorce cases? Therefore, this study aims to examine the factors that have led to an increase in divorce cases amid the COVID-19 pandemic in Muslim families in North Sumatra.

Research Method

This study examines factors that lead to the increase of divorce cases during the pandemic COVID-19 within Muslim households in North Sumatra. The increase of divorce in this pandemic is opposed to the fact that togetherness in a long time will increase the solidity of resilience. This becomes a strong background of conducting this research. This study follows a qualitative research method with a case study approach that aims to examine the factors of divorce during the Covid-19 pandemic. As explained by Mukhtar (2013) this research method is very suitable to be used to reveal something that departs from the "how" or "why" questions. This study explores information from people who are in the process of divorce, especially in North Sumatra.

The sampling model was carried out using a purposive sampling method considering that the divorce issue was not fully open to the public. The data were obtained from five participants who were in the process of divorce. Furthermore, the data for this study were collected in two ways; 1) in-depth interviews with participants to explore the causes or factors of the divorce experienced by the participants. Interviews were conducted with open-ended questions and using a tool, namely a recording device. 2) document review, namely looking at divorce data during the Covid-19 pandemic from the Religious Courts in North Sumatra. Data analysis in this study as stated by Miles and Huberman is carried out in one cycle, starting from the data codification stage, data presentation and conclusion stage. However, in presenting the data, the researcher did not follow the matrix suggested by Miles and Huberman (Miles, MB, Huberman, AM, & Saldana, 2014).

Result and Discussion

Family resilience requires the presence of deep faith in each family member in their potential to survive in the face of life's difficulties (Whals, 2016a). In Indonesia the term family resilience has become a standard term and has also been regulated in Law Number 10 of 1992 concerning Population Development and Prosperous Family Development which states that "Family resilience functions as a tool to measure how far the family has carried out its roles, functions, duties and responsibilities in realizing the welfare of its members. In addition, family resilience is described in Law Number 10 of 1992 as the dynamics of a family that has tenacity and toughness and contains physical, material and psychological-mental-spiritual abilities to live independently, develop themselves and their families to achieve a state of harmony in improving physical and mental well-being. Then the term family resilience is also in Law Number 52 of 2009 concerning Population Development and Family Development which states that family resilience is a family condition that has tenacity and toughness and contains material physical abilities to live independently and develop themselves and their families to live in harmony in improving well-being and inner happiness.

In Islamic teachings, there is family Fiqh which is etymologically known as *Al Ahwal Asy Syakshiyah*. This Fiqh is the grand design of the ideal family concept to realize family resilience according to the Islamic view. Given the very important role of the family in this life, Islam has also offered the concept of family, which the Qur'an refers to as the *sakinah*, *mawaddah* and *rahmah* families (QS. *Ar-Rum* (33): 21). Husband and wife relationships in the family are like clothes (*libas*). The husband is the protector for the wife, and the wife is the protector for the husband (QS: *Ar-Rum* (30): 21). According to Saida Agil al-Munawawar (2003) the word *sakinah* is taken from a root consisting of the letters *sin*, *kaf*, and *nun* which mean calm, silent or not moving, antonyms of shaking and motion. The various forms of words consisting of these three letters all lead to the meaning above. The house is named *maskan* because it is a place to find peace after the occupants move (outside the house) before. *Mawaddah* is a type that looks more at the personal qualities of a partner, and *rahmah* is a kind of gentle love, ready to sacrifice and ready to provide protection for those they love.

Family resilience as defined by McCubbin (1983) and Walsh (2016b) is linked to adaptability, family functioning, awareness of the potential strength of the family, it turns out that it is also closely related to family welfare. The results of Greef's research (2013) show that the quality of family communication, the resilience and resilience of the family unit, and the family's emphasis on togetherness can make family resilience stronger. Family togetherness with a family emphasis on positive dominant family communication togetherness will create strong family resilience and conversely family togetherness with negative dominant communication will create weak family resilience (McCubbin, 1996). Greef (2013) added that being together with a partner with an emphasis on building a family routine can also support the formation of family resilience.

Departing from Greef's thesis, the WHO recommendation to stay at home has an impact on building cohesiveness and family solidity. In turn, conflicts, tensions, even those that lead to divorce can be kept to a minimum. Togetherness can resolve marital conflicts, for example, social resources in marital relations that involve a process of sustainable social interaction increase resilience to economic difficulties in married life (Conger, 2002). Hutchinson's research (2007) shows that family togetherness can shape family resilience because family togetherness creates 3 things that support the process of family resilience, namely: (1) keeping families connected; (2) fostering a sense of belonging; and (3) making family members feel cared for. However, family time together for a long time for families who have conflicts is highly discouraged because it will exacerbate conflict.

Divorce as a result of marital conflict is one of the unexpected events that may occur during the life cycle (Carter, B., Carter, E. A., & McGoldrick, 2011). Several studies state that the factors which cause divorce vary widely. Mental illness, infertility and physical illness, education, religious heterogeneity, lack of love, poor communication, lack of togetherness between partners are also factors that cause divorce (Tembe, 2010). Some theories show that economic recession and women's economic independence from their husbands, that is, the higher the income of the wife than the husband, the higher the risk of divorce (Amato & Beattie, 2011; Pryor, 2013).

The current phenomenon is the increasing number of divorces during the Covid-19 pandemic. previous research shows that being together husband and wife for a long period of time also has implications for boredom as well as the stress caused by restrictions on movement during the Covid-19 pandemic causing married couples who spend more time at home to tend to be involved in quarrels, domestic violence and can trigger a divorce (Stanley, S. & Markman, 2020). This stress arises as a result of various problems regarding financial resources, a higher unemployment rate which is actually an implication of the covid pandemic itself (Fraenkel, 2020). The Covid-19 pandemic has had a major impact on family finances which has made resolving conflicts over money more difficult (Fraenkel, 2020; Lebow, 2020). It is undeniable that quarantine and disruption to the business world, travel bans, school closings and other closing measures have had a sudden and drastic impact on workers and companies (International Labour Organization, 2020).

During the Covid-19 Pandemic, many families should have more intense closeness due to the Stay-at-Home measure so that they can establish a household resilience. However, togetherness with family amidst the COVID-19 pandemic has two impacts, namely; positive and negative impacts (Dickens, 2014; Lebow, 2020). The positive impact can form a more intense relationship, while the negative impact is the occurrence of family pressure and conflict that will test the resilience of a family (Whals, 2016a). The findings of this study describe situations which contributed to the factors that led to divorce during the Covid-19 pandemic.

Participants' Understanding of Staying at Home amidst the COVID-19 Pandemic

All participants understand that staying at home during the Covid-19 pandemic is a policy from the Government to stop the transmission of Covid-19 by staying at home and not doing activities that are not too important outside the house, and if you have to leave the house you must comply with health protocols.

"Yes, that's right, I was told to stay at home so I don't catch the corona virus, but I have to keep working, so I still obey the health protocols" (Mila, Female, 42 Years).

"You have to stay at home, you can't go out, you can't go out, you can't do anything... even if you go out you have to obey health protocols, wear a mask, wash your hands" (Santi, Female, 26 years old).

Participants' Activities amidst the COVID-19 Pandemic

Most of the participants and their partners do not stay at home amidst the COVID-19 Pandemic. This is due to the demands of earning money and taking care of their husbands.

"No, but I still obey the health protocols, wearing mask when going out, washing hands when arriving at home. I am just a housewife, while he is working as a gasoline agent who delivers gasoline to stalls. (Santi, Female, 26 years old).

However, on the other hand, there are couples who's their partner is required to stay at home.

"In my case, it's just the turnover has decreased by around 50%. My husband works from home, teaching online for three months ago. He's working as an elementary school teacher" (Tuti, Female, 45 years old).

Participants' Feelings with Stay-at-Home Measure amidst the COVID-19 Pandemic

Most of the participants think it is normal to stay at home because the participants are housewives, and some others are traders. There is not much workload that increased, but according to the participants, their income has decreased amidst this Pandemic.

"It's normal because I'm used to being at home, so it's normal, it is also normal amidst the Pandemic, because it is normal for housewives" (Santi, Female, 26 Tahun).

"I'm not at home all day, I'm still working as traders, so it's normal when I'm at home, it's just the turnover that goes down. Regarding the housework, it's also normal, I don't feel the workload is increasing." (Tuti, Female, 45 years).

On the other, one participant stated that she was bored with staying at home amidst this Pandemic.

The Intensity of Conflict or Tension between Couples at Home amidst the COVID-19 Pandemic and Its Contributing Factors

Participants stated that the intensity of conflicts that occurred between couples at home during the Covid-19 pandemic was in the frequent category. The causes of the conflict are economic problems and the dishonesty of one party.

“Often, because of economic issues, financial issues, and job, my husband likes to lie about his finances, his work, he is never honest in this household. I was given a living cost, but it was not sufficient. We end up in two to three conflicts in a week.” (Santi, Female, 26 years old).

“Yeah, often. Hmm if it is about having different opinions, we almost have it everyday, but this doesn’t become a serious conflict. When we fight, for example, I go from our house because my husband doesn’t change (Tuti, Female, 45 years old).

Another participant added that during the Covid-19 pandemic, her husband, who works to market electronic goods, lost his job because the purchase of electronic devices had decreased during the Covid-19 pandemic. This causes her husband to stay at home. After a year, to be exact, towards the end of 2020, there was a fight between her and her husband because her husband often came home late at night and it was not clear what his activities were. Conflicts continued to occur until they separated from the bed and had divorced 1 (Karin, Female, 32 Years old).

Previous research explained that being together for a long period of time also has implications for boredom and stress caused by movement during the Covid-19 pandemic, causing married couples who spend more time at home to be involved in creating more rigid boundaries between the nuclear family and the family outside the nuclear family (Lebow, 2020). This rigidity makes married couples who experience limited conflict to escape to the outside world which allows making small problems into big ones so that the husband and wife fall into an exchange of anger without resolution that can turn into a prolonged high conflict, suppression of negative sentiments, and can lead to trigger divorce and sometimes fall into domestic violence problems (Gottman, J. M., & Gottman, 2015; Lebow, 2020; Stanley, S. & Markman, 2020). The stress that arises is also the result of various problems regarding financial resources, higher balance, and job loss, which are actually from the Covid-19 pandemic itself (Fraenkel, 2020).

Factors that Cause Participants Decide Getting Divorce or Filing for Divorce

Previous research has shown that the Covid-19 pandemic poses a threat to couples regarding relationship quality and healthy family functioning more generally (Schmid et al., 2020). Conflicts may arise and may even lead to marital divorce (Pietromonaco, P. R. & Overall, 2020). Divorce is a life event with a high level of stress for the whole family (Spremo, 2020). All participants in this study were women who were suing for divorce from their husbands. This is in line with Apostolou's research (2018) which shows that women are more likely than men to divorce their partners because they are considered detrimental.

According to Islamic law, divorce is permissible in cases of extreme urgency and the inability to defend the interests of the spouses because of moral differences, disharmony of character, or because of the harm resulting from keeping the wife in the husband's marital bond, knowing that life with the wife will result in damage to his religion and life. The findings of this study inform that the factors that cause the increasing incidence of divorce during the Covid-19 pandemic in Muslim families in North Sumatra include: economic factors, the presence of a third person, lack of honesty, domestic violence, and gaps in child care.

Economy Factor

Most of the participants stated that the main factor for deciding on a divorce and filing a divorce suit was due to economic factors, where their husbands did not provide a living to meet their daily needs. This is in line with Luo's research (2020), one of the causes of damage to families and the occurrence of divorce is due to unstable income.

One of the husband's statements that he hasn't been paid, sometimes he said that it is difficult because of corona. It is in line with Prime, Wade, and Browne's (2020) research which shows that the Covid-19 pandemic is a threat to the welfare of children and families because it is associated with social disturbances such as financial instability. It is undeniable that quarantines and disruptions to the business world, travel bans, school closures and other closure measures have a sudden and drastic impact on workers and companies (International Labour Organization, 2020). Often the first to lose their jobs are those whose jobs are already vulnerable, such as shop workers, waiters, kitchen workers, baggage handlers and cleaners. This is in line with what happened in the UK in that the consequences of staying at home during the Covid-19 pandemic has lead to a very wide economic turmoil, possibly making the unemployment rate increase to around 1.4 million citizens (Independent, 2020). However, according to the participant (Santi, Female, 26 years old) as a wife, that reason cannot be accepted because her husband goes to work every day.

The same thing was also experienced by Sari (Female, 35 years old) who admitted that her husband was getting more and more difficult to get a job during the COVID-19 pandemic, causing him to be unable to fulfil his shopping expenses. However, Sari (Female, 35 years old) is still trying to survive with the current conditions even though her family is no longer harmonious and she even states that she and her husband rarely have intimate relationship. Sari (Female, 35 years old) also stated that her way to maintain her family's economy was with the help of her own family who have a better economic status. This often makes her husband feel helpless and causes his husband's self-esteem falls in front of the wife's family.

Third Person Influence Factor

Furthermore, another factor that causes Muslim couples in North Sumatra to divorce is due to the presence of a third person.

“Within 2020, he came here on the Eid’s celebration and after the previous Eid Adha. The factor behind our divorce is not appropriate... because he remarried. He doesn’t want to change, he has been married several times after we got married” (Mila, Female, 41 years old).

The same thing is also experienced by Sari (Female, 35 years old) who mentioned that the current economic issue is caused by this Pandemic. Ironically, her husband is having an affair with another woman who has a better economic life. The presence of a third person means that there has been an affair. Amato in Klobucar (2016) stated that infidelity is a form of lack of commitment in a relationship so that with the presence of infidelity the burden of the possibility of divorce doubles even in some cases, infidelity is the main cause of divorce.

Another participant (Tuti, Female, 45 years) also stated that the reason she filed for divorce from her husband was because of a third person where her husband remarried several times until 2020, her husband did not want to divorce his second wife who was the third person in their marriage. The researcher saw that one of the infidelities committed by the participant's husband (Sari, Woman, 35 Years Old) might be caused by difficult life problems so that he was just looking for an escape. Another reason might be also because they want to cover up personal weaknesses and want to show superiority by having an affair, considering that he is not having a job and always feels his self-esteem falls in front of his wife's family who often helps his family's economy. But unfortunately, this could not be confirmed directly to the husbands of the participants.

Dishonesty Factor

Lack of honesty is also a factor that encourages participants to file a divorce suit because their partner's dishonesty has been done many times. This dishonesty leads to the economy and livelihood.

“... also, in his work, he likes to lie “(Tuti, Female, 26 years old).

In fact, participants stated that their partners did not have a commitment to change for the better, for example being honest in family economic problems. KlobuCar(Rijavec KlobuCar & SimoniC, 2016) also found that about half of all divorces occur from conflicted relationships in which the partners do not feel committed to each other. Commitment is an important dimension for maintaining a relationship. Lack of relationship commitment is also a major cause of divorce.

Domestic Violence Factor

Another reason that made the participants file a divorce was the Domestic Violence experienced by the participant as a wife. This domestic violence happened not only once.

“Because of domestic violence, he often beats me sometimes until I bleed, he’s been punched a lot since he worked outside, for example this year, the middle of Ramadhan (that was the third time I was beaten), the first time is in January. Maybe because of

methamphetamine, maybe because he was exposed to drugs, , I don't know why he changes. I was beaten because we have had an argument because he likes to tell lies. (Santi, Female, 26 years old).

When a marriage is filled with physical, sexual, or emotional violence which means that physical and emotional security is no longer available, divorce is often decided by one partner to serve as protection. Meanwhile in Islamic teachings, the kind and generous treatment of wives carried out by the Prophet Muhammad is a practical example for all believers. The Prophet Muhammad never even thought of giving his wife physical punishment.

Gaps in Caring for Children Factor

One participant stated that the gap in taking care of children was also the main factor for the participants to file a divorce. The gap exists between taking care of children from previous marriages. Participants and their partners have children from their previous marriages.

"...there is the same gap between taking care of children because we both have children from our previous marriage" (Tuti, Female, 45 years old).

It is lined with research by Whitton (2013) shows that married couples are more likely to divorce if they bring children from a previous marriage and faced with low-quality marriages. Participants in this study stated that the things that made the conflict included the lack of a living from their husbands and even participants who paid for the lives of their stepchildren.

Participants' Perception about Solutions to avoid Conflicts that May Lead into Divorce

According to the participants' perception, to avoid conflicts that may lead into divorce, their partners should change into a better person in terms of not committing domestic violence anymore, taking care of each other's feelings, understanding and being honest, and not remarrying and willing to divorce his second wife. Although the solution was submitted by the participants, all participants have decided to continue the divorce lawsuit because according to the participants, their partner will not be able to get better.

During the Covid-19 pandemic, husband and wife togetherness should have lasted longer due to stay at home. However, the concept of togetherness increasing the solidity of family resilience did not occur in the married couples in this study. In fact, because the conflict continued to occur, the participant who was a wife left the house and finally sued her husband for divorce. From this it can be seen that being together for a long time causes married couples to be more open in conveying criticism and complaints which, if not conveyed properly, will lead to quarrels (Stanley, S. & Markman, 2020). If this togetherness is used by discussing their household problems, then there is a possibility for them to make peace. Hence, the concept of togetherness alone is not enough to form family resilience if the communication that is built is not positive communication in accordance with the theory presented by Greef (2013).

One of the participants in this study experienced domestic violence that started when the participant was a wife who demanded material support from her husband, but this became a debate between the couple because the husband stated that the Covid-19 pandemic had made his merchandise unsold, but the wife did not believe it until there was domestic violence committed by the husband against the participant. In Islamic teachings, it is the duty of a pious woman that if there is a clash with her husband, she must overcome her anger considering that her husband is the head of the family. If a husband loves his wife, then he must also please her, pay attention to her convenience and comfort and respect her (Husain, 2004).

Disputes that occur between husband and wife should be resolved together with positive communication so that family resilience can be formed and divorce can be avoided and this is also closely related to the concept of *sakinah*, *mawaddah* and *rahmah* families in Islam. This concept was successful in the research case study by Rozario (2012) which showed that the marriage of the young Muslim generation in Bangladesh faces social and cultural problems where a highly educated wife also wants to work for a living outside the home which is clearly contrary to the patriarchal system they adhere to but they are still able to maintain their household because the couple has an Islamic commitment, that is, they jointly discuss these problems at home and between them there is a sense of love consisting of kindness and compassion which is implicitly the concept of *sakinah*, *mawaddah* and *warahmah*, which then In this study it was concluded that young Bangladeshi couples who have an Islamic commitment are more likely to survive.

Kim (2018) in his research explains that resilience is needed as a form of strength that functions as a protective factor from various problems. Walsh (2016b) reveals that there are three things to achieve family resilience, namely: (a) family belief systems, (b) organizational processes, and (c) problem solving communication. Black and Lobo in Mckinley (2022) also explain that family resilience can be formed from: positive outlook, spirituality, agreement of family members, flexibility, communication, financial management, time together, interest in doing recreation together, routines and rituals, and social support. Black and Lobo (2008) also explained that family resilience can be formed from: a positive outlook, spirituality, agreement of family members, flexibility, communication, financial management, time together, interest in doing joint recreation, routines and rituals, and social support. Thus, there are several factors that can create household resilience, while the togetherness factor is not the only factor that can be relied on to create strong household resilience.

Conclusion

Togetherness is considered to be able to create strong family resilience. However, there has been an increase in divorce among Muslim families in North Sumatra during the Covid-19 pandemic even though during this pandemic there was a stay-at-home program that made many couples spend

longer time at home together than before the Covid-19 pandemic. The results of the study show that the factors behind the divorce include: economic factors, the presence of a third person, lack of honesty, domestic violence, and gaps in taking care of children from previous marriages. The Covid-19 pandemic is not the main factor in the occurrence of divorce; however, the Covid-19 pandemic is also another factor which also increases the risk of divorce, especially related to economic problems when the problem is not communicated properly. The togetherness factor is not the only factor that can be relied on to create a strong household resilience. The concept of togetherness at home must go hand in hand with positive communication in line with the family concepts of *sakinah*, *mawaddah*, and *rahmah* so as to form family resilience. In this case, post-marital counseling is needed to help married couples deal with various problems that arise in their marriage as an effort to create strong family resilience, especially during the Covid-19 pandemic.

References

- Amato, P. R., & Beattie, B. (2011). Does the unemployment rate affect the divorce rate? An analysis of state data 1960-2005. *Social Science Research*, 40(3), 705–715. <https://doi.org/10.1016/j.ssresearch.2010.12.012>
- Apostolou, M., & Hadjimarkou, M. (2018). Domains of Motivation in Men and Women for Initiating and Terminating Procreation in an Evolutionary Perspective. *Marriage and Family Review*, 54(5), 486–506. <https://doi.org/10.1080/01494929.2017.1414723>
- Black, K., & Lobo, M. (2008). Family Resilience Factors. *Journal of Family Nursing*, 14(1), 33–55.
- Carr, K., & Kellas, J. K. (2017). The Role of Family and Marital Communication in Developing Resilience to Family-of-Origin Adversity. *Journal of Family Communication*, 18(1), 68–84. <https://doi.org/10.1080/15267431.2017.1369415>
- Carter, B., Carter, E. A., & McGoldrick, M. (2011). *The expanded family life cycle: Individual, family, and social perspectives* (4th ed.). Allyn & Bacon.
- Cianjur Religious Court. (2020). *Breaks 2500 Figures, Number of Cases in Cianjur PA Rises Rapidly*. <https://www.pa-cianjur.go.id/seputar-peradilan/758-tembus-angka-2500-jumlah-perkara-pa-cianjur-meningkat-pesat.html>.
- CNN Indonesia. (2020). *Divorce in Semarang Increases 3 Times During the Corona Outbreak*. <https://www.cnnindonesia.com/nasional/20200624103600-20-516800/perceraian-di-semarang-naik-3-kali-lipat-selama-wabah-corona>
- Conger, K. (2002). The role of economic pressure in the lives of parents and their adolescents: The Family Stress Model. In *Negotiating Adolescence in Times of Social Change*. <https://www.cambridge.org/core/books/negotiating-adolescence-in-times-of-social-change/role-of-economic-pressure-in-the-lives-of-parents-and-their-adolescents-the-family-stress-model/D0A2C49BFE45CB0868F81DD57905BCB0>
- Deese, K. (2020). Divorces skyrocket in China amid lockdown. *The Hill Journal*.
- Dickens, C. (2014). *A tale of two cities*. First Avenue Editions.

- Fraenkel, P. (2020). Reaching Up, Down, In, and Around: Couple and Family Coping During the Corona Virus Pandemic. *Journal of Family Process*. <https://onlinelibrary.wiley.com/doi/10.1111/famp.12570>
- Gottman, J. M., & Gottman, J. (2015). *Gottman couple therapy*. In A. S. Gurman, J. L. Lebow, & D. K. Snyder (Eds.), *Clinical handbook of couple therapy* (5th ed.). Guilford Press.
- Greeff, A. P., & Van den Berg, E. (2013). Resilience in families in which a child is bullied. *British Journal of Guidance and Counselling*, 41(5), 504–517. <https://doi.org/10.1080/03069885.2012.757692>
- Haerul, R. H. (2021). Efforts of a Blind Couple in Forming a Sakinah Family; Case Study in Manggala District, Makassar City. *Mahasiswa Perbandingan Mahzab Journal*, 2(1), 28–42. <https://journal3.uin-alauddin.ac.id/index.php/shautuna/article/view/18013>
- Husain, S. (2004). *Family life under Islam*. Anmol Publications.
- Hutchinson, S. L. T. A. P. & S. K. (2007). Journal of Divorce & Remarriage. *The Family That Plays Together Fares Better*, 46(3–4), 21–48. https://www.tandfonline.com/doi/abs/10.1300/J087v46n03_03
- Independent. (2020). *Coronavirus: UK unemployment surges to 1.3m in first three months of year*. <https://www.independent.co.uk/news/business/coronavirus-ukemployment-furlough-workers-covid-19-ons-a9521296.html>
- International Labour Organization. (2020). *In the face of a pandemic: Ensuring Safety and Health in the Workplace*. *Labour Administration, Labour Inspection and Occupational Safety and Health Branch (LABADMIN/OSH)*. https://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/---ilo-jakarta/documents/publication/wcms_742959.pdf
- Kim, H., Kim, S., Choe, K., & Kim, J. S. (2018). Effects of Mandala Art Therapy on Subjective Well-being, Resilience, and Hope in Psychiatric Inpatients. *Archives of Psychiatric Nursing*, 32(2), 167–173. <https://doi.org/10.1016/j.apnu.2017.08.008>
- Langkat District Religious Court staff. (2020). *Langkat District Religious Court staff interview "Divorce Case in Langkat Regency, North Sumatra."*
- Lebow, J. L. (2020). The Challenges of COVID-19 for Divorcing and Post-divorce Families. *Family Process*. <https://onlinelibrary.wiley.com/doi/10.1111/famp.12574>
- Luo, M., Guo, L., Yu, M., & Wang, H. (2020). The psychological and mental of Coronavirus Disease 2019 (Covid-19) on medical staff and general public-A systematic review and meta-analysis. *Psychiatry Research*, 29(19). <https://doi.org/https://doi.org/10.1016/j.psychres.2020.113190>
- McCubbin, H., & Patterson, J. (1983). The family stress process: The double ABCX model of family adjustment and adaptation. *Marriage and Family Review*, 6(1–2), 7–37. https://www.tandfonline.com/doi/pdf/10.1300/J002v06n01_02
- McKinley, Catherine E., J. L. (2022). "It's in the family circle": Communication promoting Indigenous family resilience. *Family Relations*, 71(1), 108–129.

- <https://doi.org/10.1111/fare.12600>
- Middle East. (2020). *Divorces rise by 30% in Saudi Arabia after quarantine uncovers polygamous husbands*. <https://www.middleeastmonitor.com/20200603-divorces-rise-by-30-per-cent-in-saudi-arabia-after-quarantine-uncovers-polygamous-husbands/>
- Miles, MB, Huberman, AM, & Saldana, J. (2014). *Qualitative data analysis: A methods source-book*. Thousand Oaks, CA: Sage.
- Mirror. (2020). *Coronavirus lockdown has brought families closer together, study reveals*. <https://www.mirror.co.uk/news/uk-news/coronavirus-lockdown-brought-families-closer-21884982>
- Mukhtar. (2013). *Qualitative Descriptive Research Methods*. GP Press Group.
- Pietromonaco, P. R. & Overall, N. C. (2020). 'Applying relationship science to evaluate how the COVID-19 pandemic may impact couples' relationships. *American Psychologist*, 1–13. <https://doi.org/doi:10.1037/amp0000714>
- Prime, H., Wade, M., & Browne, D. T. (2020). Risk and resilience in family well-being during the Covid-19 pandemic. *American Psychologist*, 75(5), 631–643. <https://doi.org/https://doi.org/10.1037/amp0000660>
- Pryor, J. (2013). *Marriage and Divorce in the Western World. Contemporary Issues in Family Studies: Global Perspectives on Partnerships, Parenting and Support in a Changing World* (1st ed.).
- Puryono, E. (2020). *Amid the Covid 19 Pandemic, Divorce Cases in Sukoharjo Increase*. <https://rri.co.id/surakarta/daerah/858688/ditengah-pandemi-covid-19-kasus-perceraian-di-sukoharjo-meningkat>
- Rijavec KlobuCar, N., & SimoniC, B. (2016). Causes of Divorce from the Perspective of Females in Slovenia. *Journal of Divorce and Remarriage*, 58(4), 263–275. <https://doi.org/10.1080/10502556.2017.1300024>
- Rozario, S. (2012). Islamic marriage: A haven in an uncertain world, Culture and Religion. *An Interdisciplinary Journal*, 13(2), 159–175. <https://doi.org/10.1080/14755610.2012.674955>
- Schmid, L., Wörn, J., Hank, K., Sawatzki, B., & Walper, S. (2020). Changes in employment and relationship satisfaction in times of the COVID-19 pandemic: Evidence from the German family Panel. *European Societies*, 0(0), 1–16. <https://doi.org/10.1080/14616696.2020.1836385>
- Spremo, M. (2020). Children and Divorce. *Psychiatria Danubina*, 32, 353–359. <https://doi.org/https://doi.org/10.1542/pir.1-7-211>
- Stanley, S. & Markman, H. (2020). *Helping couples in the shadow of COVID-19. Family Process*. 59(3), 937–955. <https://doi.org/https://doi.org/10.1111/famp.12575>
- Tedy, A. (2018). Sakinah in the Perspective of the Qur'an. *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 7(2), 35. <https://doi.org/10.29300/jpkth.v7i2.1598>
- Telegraph Reporters. (2020). *Divorce inquiries up 42pc since coronavirus lockdown*. <https://www.telegraph.co.uk/news/2020/06/02/divorce-inquiries-42pc-since-coronavirus-lockdown/>
- Tembe, M. M. (2010). *An investigation into the causes of divorce among the evangelical*

- church members in Namakgale Township (Unpublished master's dissertation).*
- Weiss, P., & Murdoch, D. R. (2020). Clinical course and mortality risk of severe COVID-19. In *The Lancet*. [https://doi.org/10.1016/S0140-6736\(20\)30633-4](https://doi.org/10.1016/S0140-6736(20)30633-4)
- Whals, F. (2016a). A family developmental framework: Challenges and resilience across the life cycle. In *In T. Sexton & J. Lebow (Eds.) Handbook of family therapy (4th ed., pp. 30–47)*. Routledge.
- Whals, F. (2016b). *Strengthening family resilience (3rd ed.)*. The Guilford Press.
- Whitton, S. W. S. M. S., Markman, H. J., & and Christine A. Johnson. (2013). Attitudes Toward Divorce, Commitment, and Divorce Proneness in First Marriages and Remarriages. *Marriage Family Journal*, 75(2), 276–287.
- WHO. (2020a). *Considerations in adjusting public health and social measures in the context of COVID-19: interim guidance, 16 April 2020*. <https://apps.who.int/iris/handle/10665/331773>
- WHO. (2020b). Coronavirus disease 2019 (COVID-19) Situation Report-68. In *World Health Organization*.
- WHO. (2020c). *Timelines of WHO's Response to Covid-19*. <https://www.who.int/news-room/detail/29-06-2020-covidtimeline>
- WHO. (2020d). *WHO characterizes COVID-19 as a pandemic*. <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/events-as-they-happen>