

## **Factors and Efforts of Poor Communities in Maintaining Household Resilience**

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### **ABSTRACT**

Resilience and household integrity is the dream of every couple, but divorce often occurs where economic factors are one of the triggers for the breakdown of family unity. This research uses field research methods with qualitative data types. The findings in this research are, first, the factors of household resilience in poor communities in Rantau Gedang Aceh Singkil Village, which include internal and external factors. Second, the efforts made by the poor community in Rantau Gedang Aceh Singkil Village to maintain the integrity of their household include: remaining grateful, accepting the situation of their partner, helping each other, lightening each other's burdens, supporting each other, trying to continue living a household life together, always praying to Allah, and trying to always carry out the rights and obligations of husband and wife.

**Key Words:** Household Resilience, Underprivileged Communities, Factors, Efforts

### **PENDAHULUAN**

Marriage is the natural fitrah of every human being and is a very sacred matter. Humans are created by Allah SWT in pairs, which means each type will always need and depend on their partner (Said Agil Al-Munawar 2005).

Family resilience is a measure of a family's ability to manage the problems it faces based on the resources it has to meet its family's needs. A family is said to have a high level of family resilience if it meets several aspects, namely: (1) physical resilience, which includes fulfilling the needs of food, clothing, housing, education, and health; (2) social resilience, which is oriented towards religious values, effective communication, and high family commitment; (3) psychological resilience, which includes the ability to cope with non-physical problems, positive emotional control, a positive self-concept, and the husband's concern for his wife (Euis Sunarti 2001).

Divorce is one form of the breakdown of household resilience in a couple. The divorce rate in Aceh Singkil is generally triggered by economic factors, which are suspected to be impacted by the Covid-19 pandemic that has affected the

community's economic growth. Observations revealed that 47% of divorces were caused by economic factors, while other causes included domestic violence (3%), lack of responsibility (21%), polygamy (2%), and disharmony (27%) (Khairuddin 2023).

Rantau Gedang Village is an area where the majority of the population can be categorized as poor. Poverty means having something but not meeting their needs. Many married couples often fail in their household due to economic difficulties and easily become fragile and further depressed if there is no mutual harmony between husband and wife.

Siti Zulaichah and Muchamad Coirun Nizar (2023) wrote about "Family Resilience of Couples Without Children." This study states that the way couples in Pedurangan Subdistrict overcome family resilience without children is by being grateful and patient with what Allah wills. Factors influencing the maintenance of harmony in the family include external factors, social factors, cultural factors, internal factors, and personality factors.

Rizqi Maulida Amalia M., Yudi Ali Akbar, and Syariful (2017) also wrote about household resilience in their work titled "Family Resilience and Its Contribution to Preventing Divorce Factors." Their research states that family resilience is one factor of harmony in the household, which brings implications for harmony in society. Therefore, family resilience values based on religious values need to be understood as a mutual need in the family to achieve household harmony and happiness.

Based on the above explanation, the author wants to study the household resilience of poor couples who have been married for years in Rantau Gedang Aceh Singkil Village to understand the factors and efforts made by these couples in maintaining their family's resilience, as other couples often choose to divorce or remarry when faced with difficult economic situations.

## **RESEARCH METHODS**

This research is field research. In data collection techniques, the researcher uses interview techniques. The data analysis used by the researcher in this study is qualitative analysis by analyzing interview results with poor couples in Rantau Gedang Aceh Singkil Village. Data analysis here means systematically arranging the results of observations and interviews, then interpreting them and producing a new thought, opinion, theory, or idea.

## RESULTS AND DISCUSSION

### 1. Definition of Household Resilience

The term resilience is usually used to describe a process where people not only manage efforts to overcome life's difficulties but also to create and maintain a meaningful life and contribute to those around them. Resilience means success in life despite being in high-risk situations. Resilience also means the ability to recover successfully from trauma (Van Holk 2008).

A family is a group related by kinship, living together, and having close emotional relationships that show three things: intimate relationships, maintaining selected boundaries, and the ability to adapt. In his book "Social Structure," Murdock explains that a family is a social group with characteristics of living together, economic cooperation, and a reproduction process that results in offspring (Hadiati Soeroso Moerti 2011).

Family resilience is the condition of a family with persistence and toughness and the physical and material ability to live independently and develop themselves and their family to live harmoniously in improving the welfare and happiness of body and soul. Family resilience involves an individual's or family's ability to utilize its potential to restore family functions to normal when facing challenges and crises (Herien Puspitawati 2013).

Another definition states that family resilience is the ability of a family to overcome problems, threats, obstacles, and disturbances that come from both within and outside, which can cause conflict and division in the family, as well as the family's ability to develop the potential of its members to achieve the family's goals and aspirations (Nurdin 2014).

A family is said to have a high level of family resilience if it meets several aspects, namely:

- a) Physical resilience, which includes fulfilling the needs of food, clothing, housing, education, and health;
- b) Social resilience, which is oriented towards religious values, effective communication, and high family commitment;
- c) Psychological resilience, which includes the ability to cope with non-physical problems, positive emotional control, a positive self-concept, and the husband's concern for his wife.

Walsh believes that family resilience is the ability of each family to survive adversity, then adapt to changes that occur, becoming stronger after experiencing a crisis. He believes that there are three main processes involved in family survival. The first process is the family's belief system, the second is family communication, and the third is family support. The family's belief system helps the family interpret

difficulties and see them positively as opportunities. Meanwhile, family communication helps the family communicate effectively and support each other. Family support helps the family get the help they need when they need it and provides a sense of togetherness (Froma Walsh 2006).

From the above definitions, it can be said that family resilience is the ability of a family to face and overcome problems within the family to keep family functions running harmoniously and achieve the welfare and happiness of its members.

## **2. Factors Affecting Household Resilience for Poor Communities in Rantau Gedang Aceh Singkil Village**

Family resilience (resilience) is the ability of a family to protect itself from various problems or threats to its life from within or outside the family. For poor communities in Rantau Gedang Aceh Singkil Village, resilience is influenced by two factors in maintaining their household resilience, namely internal and external factors.

### **2.1. Internal Factors**

Internal factors are supporting factors in the form of a support system from within. For example, a sense of sincerity and patience applied to oneself makes one more accepting of the situation with a strong sense. Lastly, this internal factor can be in the form of faith and piety to Allah SWT. A person's faith and piety can be seen from how close their relationship is with the Creator. The internal factors in this study include:

a) **Self-awareness of the meaning and condition of the family**

Based on the interview results, Couple S and IS, who have been married since 2019 and have a daughter, stated that the factor is that they have accepted and understood each other's economic conditions since before marriage, so economic deficiencies are not an obstacle for this couple to maintain their household resilience as long as they remain patient and sincere in living their household.

b) **Religious Understanding and Fulfillment of Husband-Wife Rights and Obligations**

The couple SS and M from their marriage in 2014 have been blessed with 3 children. In his interview, SS said that as head of the family he worked as a fisherman while M was only a housewife. There is a slight difference in the interviews between SS and M regarding the factors behind the integrity of their household. SS explained that the understanding of religion that he gained when he was a student at the Islamic boarding school could be one of the

supporters of his family's resilience because he had thighs, he would live in a family that was not just material, so SS stated that the factor was due to religious education. Meanwhile, his wife M said that the main factor behind the unity of her family was the fulfillment of their rights and obligations which they always prioritized, as well as the education from her husband to her and the children regarding religion, especially matters of worship and fostering a sense of gratitude.

## **2.2. External Factors**

External factors come from the external environment and can affect a person's mental development. The external factors in this study are:

### **a) Children/Offspring**

Based on the results of interviews, AG and NH couples married in May 2002 and have been blessed with 3 children. AG, as the head of the family, has been suffering from shortness of breath and coughing for the last 5 years, this has caused him to be unable to earn a living for his family, for this reason the task of the head of the family in earning a living has been replaced by NH, whose daily work is in a laundry place. as a scrubber. This couple explained that the presence of children in AG and NH's family had a big impact on the integrity of their household, considering that NH was the only one who worked and earned a living, replacing her husband in earning a living and meeting the family's needs, even though the family's economy was relatively poor, they were able to survive and continue to look after themselves. The integrity of their household is due to the children they have to raise together, where NH also states that in the future their children can change the economy or their fate.

### **b) Duration of Marriage**

Couple M and A are one of the poor couples in Rantau Gedang Village. They were married in 1986 about 35 years ago and have 4 children, but only two other children are still dependents, M is the head of the family who earns his living as a fisherman. In the results of their interview, this couple stated that the main factor in the existence of household resilience in their family was because the marriage they had built and lived together had been around for quite a long time, around 35 years, so because the age of marriage had been long and they had both also entered old age and They also no longer worry about the economy and other problems that come, because they want to provide an example and upbringing to their children so that they can maintain

the integrity of their household until death do them part, even in difficult economic conditions.

c). **Community and Family Environment**

In the interview results, the couple AB and MR married in early 2006 and have been blessed with 3 children. In an interview with MR, he said that AB's daily life as head of the family was just as a fisherman. The results of the interview with this couple is that one of the factors of household resilience in their family is because the community in Aceh, especially the area where they live, gives a very bad view of divorced couples, and the people there rarely get divorced, so AB and MR still trying to maintain the integrity of their household so that they and their children are protected from bad and negative views from the community there, coupled with a sense of mutual gratitude. MR also stated that the presence of moral and material assistance from his family regarding the household problems they experienced was also a major factor in household resilience.

### **3. Efforts of the Poor Community in Rantau Gedang Aceh Singkil Village to Maintain Household Resilience**

The household life of a poor family must be very different from that of an upper middle class family which is able to provide for and fulfill its basic needs, because the difference must be that the efforts made between poor families and families who are able to meet their needs are different in forming harmony and integrity of their families. Poor families definitely have their own ways and efforts to maintain the integrity of their household.

The couple AG and NH in their interview stated that the efforts made were to always be grateful and be more sincere in living life and accept each other's weaknesses and strengths, because according to them, by accepting the partner's situation and always being grateful, all problems and trials that come will easily disappear and resolved, so that it can have a strong impact on the integrity of her household, and vice versa, if she and her husband cannot accept the situation of their respective partners and are unwilling to be sincere, their domestic life will certainly easily experience destruction;

Couple S and IS, from the results of their interview, revealed that the efforts they make to maintain the integrity and resilience of their household are by always being grateful to Allah SWT and also helping each other or lightening each other's burdens and also praying to Allah to make their sustenance easier. Like IS who doesn't ask her husband for more shopping, the same goes for S who wants to help

wash the dishes and look after the children. By helping each other to lighten the burden, problems that come up will also be easily resolved.

Couple SS and M and also couple AB and MR, these two couples have similar efforts in maintaining the resilience of their household. The couple SS and M stated that the efforts they made were to always look at people who were still having a harder time than them so that they could feel grateful and also by always trying to carry out their respective rights and obligations, while the couple AB and MR stated that there were efforts made in maintaining the integrity of the household is by remaining grateful and as far as possible continuing to carry out the rights and obligations between partners, even under any circumstances, because by fulfilling the rights and obligations between partners, harmony and integrity of the household will be easier to obtain, so that Existing problems are not too much of a burden in household life and can be resolved.

Couple M and A in their interview stated that the efforts they made were to support each other and try to continue to experience the family's ups and downs together, and the most important thing was to always remember and ask the Creator to give them ease in life.

From several interviews with five poor couples in Rantau Gedang Village, Aceh Singkil, the efforts they make to maintain the integrity of their households are indeed different, but there are also those who have the same efforts to maintain the integrity of their households, as for the efforts to maintain the integrity of their homes. Their steps can be seen in the following table:

**Tabel 1.1**

**Efforts of the Poor Community in Rantau Gedang Village, Aceh Singkil to Maintain Family Integrity and Resilience**

NO	PARTNER	EFFORT
1	AG and NH	Always be grateful and more sincere in accepting God's destiny and accepting each other's strengths and weaknesses
2	S and IS	Be grateful, pray and help each other and understand each other's situation
3	SS and M	Be grateful and carry out your respective rights and obligations
4	M and A	Support each other and try to continue living a domestic life together and keep praying to Allah.
5	AB and MR	Carry out your rights and obligations and remain grateful

From the table above, it can be concluded that the most effort made by poor people in Rantau Gedang Aceh Singkil Village to maintain the resilience of their households is by increasing their sense of gratitude and sincerity and also continuing to carry out the rights and obligations of husband and wife.

## CONCLUSION

Based on the discussion above, it can be said that the poor people in Rantau Gedang Aceh Sngkil Village have the tenacity and toughness to maintain the integrity of their families and can maintain physical and mental happiness even in poor economic conditions, this is in accordance with article 1 paragraph (3) concerning the meaning of of family resilience and well-being. Based on this, it can be concluded that there are several factors and efforts they have made to maintain family integrity during this pandemic, including:

1. The factors behind household resilience in poor communities in Rantau Gedang Aceh Singkil Village can be grouped into two factors, namely: First, internal factors include: self-awareness of the meaning of having a family and also belief or religious factors. Second, external factors include: Children, family environment, community environment, and age at marriage.
2. Efforts made include: remaining and always grateful for what Allah SWT has given, accepting the partner's situation, helping each other between partners, lightening each other's burdens, supporting each other, trying to continue living a domestic life together, always praying. a to Allah and always try to carry out the rights and obligations of husband and wife.



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