

Efforts to Increase Family Resilience Among Street Vendors Post Covid-19: *Qirâ'ah Mubâdalah* Perspective

Rohani¹, Hellen Last Fitriani^{2*}, Nia Anggraini³, Nola Fibriyani Bte Salman⁴

Abstract: Domestic Violence (KDRT) is still a serious problem faced by low-income families, especially in the post-Covid-19 pandemic era. Even though the pandemic has ended, the social and economic impact it has caused continues, especially among street vendors. This research aims to examine the role of family resilience in overcoming domestic violence among low-income families after the Covid-19 pandemic using *qirâ'ah mubâdalah* perspective. This research is qualitative research using a phenomenological study approach. Data was collected through in-depth interviews with low-income families who had experienced cases of domestic violence after the Covid-19 pandemic. The data that has been collected is analyzed to identify factors that influence the level of family resilience in dealing with domestic violence, as well as the possibility of implementing *qirâ'ah mubâdalah* as an alternative solution to prevent the emergence of Domestic Violence (KDRT).

Keywords: Domestic Violence (KDRT), family resilience, Street Vendors (PKL), *qirâ'ah mubâdalah*

Abstrak: Kekerasan Dalam Rumah Tangga (KDRT) masih menjadi masalah serius yang dihadapi oleh keluarga berpenghasilan rendah, khususnya di era pasca pandemi Covid-19. Meskipun pandemi telah berakhir, dampak sosial dan ekonomi yang ditimbulkannya masih terus berlanjut khususnya di kalangan para pedagang kaki lima. Penelitian ini bertujuan untuk mengkaji peran ketahanan keluarga dalam mengatasi KDRT di kalangan keluarga berpenghasilan rendah pasca pandemi Covid-19 dengan menggunakan perspektif *qirâ'ah mubâdalah*. Penelitian ini adalah penelitian kualitatif dengan menggunakan pendekatan studi fenomenologi. Data dikumpulkan melalui kegiatan wawancara mendalam terhadap keluarga berpenghasilan rendah yang pernah mengalami kasus KDRT pasca pandemi Covid-19. Data yang telah terkumpul dianalisis untuk mengidentifikasi faktor-faktor apa saja yang memengaruhi tingkat ketahanan keluarga dalam mengatasi KDRT, serta kemungkinan untuk menerapkan *qirâ'ah mubâdalah* sebagai solusi alternatif dalam upaya mencegah timbulnya Kekerasan Dalam Rumah Tangga.

Kata kunci: Kekerasan dalam Rumah Tangga (KDRT), ketahanan keluarga, Pedagang Kaki lima (PKL), *qirâ'ah mubâdalah*

*Corresponding Author

^{1,2}Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia

³STIE Persada Bunda Pekanbaru, Indonesia

⁴Muhammadiyah Islamic College (MIC) Singapore

E-mail: ¹rohanisalman22@gmail.com, ²hellenlastfitriani@gmail.com, ³niaanggraini0414@gmail.com,

⁴nolazains07@gmail.com

Introduction

The COVID-19 pandemic has had such a significant impact on global health that the World Health Organization in January 2020 declared COVID-19 an international public health emergency.¹ The SARS-CoV-2 virus, which first appeared in Wuhan, China at the end of 2019, quickly spread throughout the world due to its high level of transmission and pathogenicity.² The pandemic has had a serious impact almost on all aspects of human life.³ Not only did it cause millions of people to suffer from illness and even die, but the epidemic has also had serious negative impacts on various aspects of human life, economic, political, health, social, and cultural. All economic activities in all countries in the world experienced paralysis and stagnation, which then led to a prolonged global economic crisis. At the micro-local level, the group of business actors who suffer the most from the economic crisis are micro and small business actors in the informal sector. Even though the pandemic has passed, business actors in this sector are still facing various challenges and difficulties, ranging from loss of customers, and decreasing income to intense competition and changes in consumer behavior.

The Covid-19 pandemic has had a negative impact on low-income families characterized by the emergence of severe stress, anxiety, and depression⁴ due to the increased burden of caregiving, financial

¹ Yan Guo, et al, 'The Origin, Transmission and Clinical Therapies on Coronavirus Disease 2019 (COVID-19) Outbreak – An Update on the Status', *Military Medical Research*, 2020 <<https://doi.org/10.1186/s40779-020-00240-0>>.

² Muhammad A Shereen, et al., 'COVID-19 Infection: Emergence, Transmission, and Characteristics of Human Coronaviruses', *Journal of Advanced Research*, 2020 <<https://doi.org/10.1016/j.jare.2020.03.005>>.

³ Hüseyin Yaşar and Murat Ceylan, 'A Novel Comparative Study for Detection of Covid-19 on CT Lung Images Using Texture Analysis, Machine Learning, and Deep Learning Methods', *Multimedia Tools and Applications*, 2020 <<https://doi.org/10.1007/s11042-020-09894-3>>.

⁴ Erica E Fortune, Alexandra K Zaleta, and Victoria G Morris, 'Perceived COVID-19 Pandemic Impact and Protective Factors Predicting Patient-Reported Depression and Anxiety in Individuals Living With Cancer', *Journal of Patient-Reported Outcomes*, 2023 <<https://doi.org/10.1186/s41687-023-00571-1>>. See also Abdul Qodir Zaelani, Hari Sutra Disemadi, and Rumawi Sukron Mazid. "The Company's Contribution to Overcome the Economic Crisis Due to Covid-19 Pandemic in Indonesia Through Corporate Social Responsibility Policy." *NeuroQuantology*, 20.7 (2022): 747. Ahmad Zaenur Rosyid, and Arief Cholil. "Community Response to the Health Protocols in Organizing Weddings Ceremony During the Covid-19 Pandemic." *Al-'Adalah*, 18.1 (2021): 157-174.

insecurity, and helplessness.⁵ Difficult economic conditions combined with uncertain business activities have resulted in disturbances among informal sector business actors, especially street vendors, and increased the risk of conflict which often leads to Domestic Violence (KDRT). The household, which should be the safest place and protect family members, turns into a stage for disaster with violence, abuse, and even murder between family members.⁶ In short, the COVID-19 pandemic, through its multidimensional impact, has also threatened the lives of households by increasing psychological pressure, the burden of household work, and the potential for conflict that can lead to domestic violence.

The phenomenon of increasing domestic violence that emerged as a result of the COVID-19 pandemic has attracted the attention of many researchers who then conducted serious and in-depth studies through various theoretical approaches and perspectives. One of them is Lin Chin Hsu's research which examines the impact of stay-at-home measures during the COVID-19 pandemic on the increase in domestic violence in the United States⁷. Another research that also explores cases of domestic violence during the COVID-19 pandemic is that conducted by Maji who examined cases of domestic violence against Indian women⁸ Then the research by Satıcı et al which analyzes the role of family resilience during the COVID-19.⁹

⁵ Heather Prime, Mark Wade, and Dillon T Browne, 'Risk and Resilience in Family Well-Being During the COVID-19 Pandemic.', *American Psychologist*, 2020 <<https://doi.org/10.1037/amp0000660>>. See also Shalini Mittal and Tushar Singh, 'Gender-Based Violence During COVID-19 Pandemic: A Mini-Review', *Frontiers in Global Women S Health*, 2020 <<https://doi.org/10.3389/fgwh.2020.00004>>.

⁶ A Anurudran, 'Domestic Violence amid COVID-19', *International Journal of Gynecology and Obstetrics*, 150.2 (2020): 255–56 <<https://doi.org/10.1002/ijgo.13247>>. See also Zaimatus Sa'diyah. "The Settlement of Domestic Violence Cases (KDRT) Based On Islamic Values and Local Wisdom." *Al-Adalah*, 16.2 (2019): 311-330.

⁷ Lin Chi Hsu and Alexander Henke, 'COVID-19, Staying at Home, and Domestic Violence', *Review of Economics of the Household*, 19.1 (2021): 145–55 <<https://doi.org/10.1007/s11150-020-09526-7>>.

⁸ Sucharita Maji, Saurabh Bansod, and Tushar Singh, 'Domestic Violence during COVID-19 Pandemic: The Case for Indian Women', *Journal of Community and Applied Social Psychology*, 32.3 (2022): 374–81 <<https://doi.org/10.1002/casp.2501>>.

⁹ Seydi A Satıcı et al., 'Resilience, Hope, and Subjective Happiness Among the Turkish Population: Fear of COVID-19 as a Mediator', *International Journal of Mental Health and Addiction*, 2020 <<https://doi.org/10.1007/s11469-020-00443-5>>.

In addition, there is also another research conducted by Alex R Piquero et al, which analyzed the impact of government policy to stay at home on the phenomenon of increasing domestic violence.¹⁰ Research by Leigh et al examines the factors that encourage the emergence of domestic violence during the COVID-19 pandemic.¹¹ Jennifer Neil, in her research, suggested that DV and COVID-19 seem to be a hidden epidemic that is interconnected in the context of this pandemic¹².

Furthermore, at the other sides, a number of researchers trying to find alternative solutions to prevent and overcome the phenomenon of domestic violence offer various conceptual approaches, one of which is known as the *qirâ'ah mubâdalah* approach. Among the research in this theme, one is that carried out by Septi and Ilman who proposed the *mubâdalah* concept as a perspective and methodology for building family resilience.¹³ Other research in the same theme is that done by Aliyah & Aulia who studied the application of the *qirâ'ah mubâdalah* concept, in the context of women's leadership. The results of Aliyah & Aulia's research show that the application of the *qirâ'ah mubâdalah* concept offers an egalitarian leadership approach and does not complicate

¹⁰ Alex R Piquero et al., 'Domestic Violence during the COVID-19 Pandemic - Evidence from a Systematic Review and Meta-Analysis', *Journal of Criminal Justice*, 74 (2021), 101806 <<https://doi.org/https://doi.org/10.1016/j.jcrimjus.2021.101806>>. See also Sandro Galea, Raina M Merchant, and Nicole Lurie, 'The Mental Health Consequences of COVID-19 and Physical Distancing', *Jama Internal Medicine*, 2020 <<https://doi.org/10.1001/jamainternmed.2020.1562>>.

¹¹ Jenny K. Leigh et al., "Are You Safe to Talk?": Perspectives of Service Providers on Experiences of Domestic Violence During the COVID-19 Pandemic', *Journal of Family Violence*, 2022 <<https://doi.org/10.1007/s10896-022-00359-9>>.

¹² Jennifer Neil, 'Domestic Violence and Covid-19', *Journal of Clinical Nursing*, 29.13–14 (2020), 2047–49 <<https://doi.org/10.1111/jocn.15296>>. See also Anastasia Kourti, Androniki Stavridou, Eleni Panagouli, Theodora Psaltopoulou, Chara Spiliopoulou, Maria Tsolia, and others, 'Domestic Violence During the COVID-19 Pandemic: A Systematic Review', *Trauma, Violence, & Abuse*, 2021, 15248380211038690 <<https://doi.org/10.1177/15248380211038690>>. Compare to Emily M Lund and K B Thomas, 'The Association Between Physical and Psychological Domestic Violence Experienced During the COVID-19 Pandemic and Mental Health Symptoms', *International Journal of Environmental Research and Public Health*, 2023 <<https://doi.org/10.3390/ijerph20043312>>.

¹³ Septi Gumindari and Ilman Nafi'a, 'Mubâdalah as an Islamic Moderating Perspective between Gender and Patriarchal Regimes in Building Family Resilience', *Jurnal Penelitian*, 17.2 (2020): 107–16. See also Nastangin, Nastangin, and Muhammad Chairul Huda. "The Role of Career Women in Creating a *Sakinah* Family: From *Mubâdalah* (Mutuality) Perspective." *Al-Adalah*, 19.1 (2022): 123-140.

the position of women compared to men, both in the domestic and public spheres.¹⁴ Another research on the same theme is that carried out by Wagianto who studied the concept of the *mashlahah* family within the *qirâ'ah mubâdalah* framework. This research concludes that the *mufâ'alah* principle which prioritizes equality in the family, without anyone being superior or inferior, is able to encourage the realization of a harmonious family based on mutual respect and equality.¹⁵ Still on the same theme, Maida Hafidz, who explored the application of *qirâ'ah mubâdalah* in analyzing the concept of triple talaq divorce, showed that the *qirâ'ah mubâdalah* method can encourage men and women to prioritize a balanced approach in dealing with legal problems related to divorce.¹⁶ Likewise, Halya's research describes the *maqâshidi* interpretation paradigm applied by Ibn'Assyria in the interpretation of gender verses, with a focus on patriarchal culture, the Islamic headscarf, polygamy and *nusyûz* (disobedience).¹⁷

This research, like previous studies, also examines the phenomenon of domestic violence as a result of the Covid-19 pandemic. The difference is that it focuses more on analyzing the potential of *qirâ'ah mubâdalah* as an alternative to increase family resilience in facing the dynamics of life through an approach of equality, mutual respect and inclusive dialogue, which are important values in the context of contemporary society. By using the *mubâdalah* approach, we can examine and understand how these roles are understood, carried out and participated by women and men in society.

¹⁴ Siti A Aliyah and Raihan S Aulia, 'Metode *Qirâ'ah Mubâdalah* Pada Kasus Kepemimpinan Perempuan', *An-Nida*, 2022 <<https://doi.org/10.24014/an-nida.v46i2.20860>>. Compare Supriyadi, Supriyadi, Abdul Qodir Zaelani, Siti Mahmudah, and Ahmad Khumedi Ja'far. "Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the *Mubâdalah* Perspective." *Al-Istinbath: Jurnal Hukum Islam*, 8.2 (2023): 445-464.

¹⁵ Ramdan Wagianto, 'Konsep Keluarga *Mashlahah* dalam Perspektif *Qirâ'ah Mubâdalah* dan Relevansinya dengan Ketahanan Keluarga di Masa Pandemi Covid-19', *Juris (Jurnal Ilmiah Syariah)*, 2021 <<https://doi.org/10.31958/juris.v20i1.2889>>.

¹⁶ Maida Hafidz, 'Penerapan Teori *Qirâ'ah Mubâdalah* Terhadap Analisis Waktu dan Jumlah Jatuhnya dalam Konsep Talak Tiga Sekaligus', *Tasamuh Jurnal Studi Islam*, 2022 <<https://doi.org/10.47945/tasamuh.v14i1.584>>.

¹⁷ Halya Millati, 'Ibnu 'Assyur's *Maqâshidi* Interpretation Paradigm and Its Moderation in Equality Discourses', *Abqari Journal*, 23.1 (2020): 26-47 <<https://doi.org/10.33102/abqari.vol22no2.250>>.

Research Methods

This research is classified as a qualitative descriptive study which is based on an understanding of phenomenology and explained theoretically.¹⁸ In a methodological perspective, the research is referred to as phenomenological research.¹⁹ The research location was determined in three sub-districts, namely: Tampan, Bukit Raya, and Rumbai sub-districts, within the Pekanbaru City area, Riau Province. This is a densely populated area and has a high rate of domestic violence during Covid-19. The subjects studied were street vendor families who were selected and determined using the purposive sampling method, while for data collection the researchers used interview and observation methods. The findings in the field were analyzed using the concept of family resilience combined with *qirâ'ah mubâdalah* perspective

Result and Discussion

Qirâ'ah Mubâdalah

Qirâ'ah mubâdalah is an approach that often appears as an alternative offer for understanding social problems holistically, integrally and comprehensively. It is the result of interdisciplinary studies involving various scientific disciplines and perspectives. Through this approach, various factors ranging from economic, social, to psychological factors are elaborated and analyzed to find solutions that can increase family resilience in an effort to prevent and overcome the emergence of acts of violence in the household.

The term *mubâdalah* itself comes from Arabic from the root word "*ba-da-la*", which means "to replace, change and exchange". This concept emphasizes the existence of mutual (*mufâ'alah*) and cooperation between two parties in which they replace, change, or interact reciprocally. In the context of relations between men and women, this concept describes the roles and patterns of relationships that reflect the values and spirit

¹⁸ Eko Sugiarto, 'Menyusun Proposal Penelitian Kualitatif Skripsi dan Tesis', 2019.

¹⁹ Helaluddin, 'Mengenal Lebih Dekat dengan Pendekatan Fenomenologi: Sebuah Penelitian Kualitatif [Getting Closer to the Phenomenological Approach: A Qualitative Research]', *UIN Maulana Malik Ibrahim Malang*, March, 2018, 1–15.

of partnership, cooperation, reciprocity and reciprocity between the two in the domestic or public sphere. Domestic roles refer to duties and responsibilities related to family life, while public roles include involvement in community life, education, economic aspects, careers, and efforts to achieve equality in the social, political realm.²⁰

Qirâ'ah mubâdalah is a method found in the Qur'an that can help change the perceptions and behavior of domestic violence perpetrators, while giving them the opportunity to learn from their wrong actions. In overcoming post-pandemic domestic violence, *qirâ'ah mubâdalah* offers potential solutions by emphasizing the creation of mutual pleasure, understanding the meaning of marriage, consulting each other, and implementing a series of solutions to household problems. Implementing this strategy can contribute to mitigating the impact of the pandemic on cases of domestic violence.

The concept of *qirâ'ah mubâdalah* is an important perspective in Islamic studies especially in the context of family dynamics and legal analysis. By using the concept of *mubâdalah*, we can understand and examine how these roles are understood, carried out and participated by women and men in society. It is also an important approach in gender and social studies to explain changes in family and community dynamics and how women and men interact in carrying out their roles.²¹

Qirâ'ah mubâdalah emphasizes the importance of establishing a balanced and fair relationship between men and women as they have equally important roles in various aspects of life, whether in the family, community, education, economics or politics. In other words, relations between men and women must be based on the principles of mutual respect, cooperation and making equal contributions in all aspects of life. The two parties involved in this relationship must have an equal relationship both in a general context such as the relationship between citizens and the state, as well as in the context of a specific relationship between parents and children, employers and workers, or between men

²⁰ Faqihuddin Abdul Qodir, *Qirâ'ah Mubâdalah: Tafsir Progresif Untuk Keadilan Gender dalam Islam*, (Yogyakarta: IRCiSoD :2019), p. 1.

²¹ Faqihuddin Abdul Qodir.

and women.²² This means that the principles of mutuality, cooperation and partnership should apply in all types of relationships, not only in "male and female" gender relationships, but also in broader relationships in the social system.²³

The *qirâ'ah mubâdalah* approach is a method in the Qur'an that invites dialogue and an open heart towards other people, including perpetrators of domestic violence, with the aim of providing opportunities for them to learn from mistakes and change their negative behavior. This approach emphasizes the importance of respecting the dignity of each individual and seeking a just and peaceful solution to resolve conflicts within the family.

Furthermore, *qirâ'ah mubâdalah* invites all parties to reconsider how various types of relationships in society are regulated and carried out so that all parties have equal and fair roles, and contribute to building balanced and harmonious relationships. This concept reflects the importance of democratic principles, human rights and equality in various aspects of social and political life.

Mubâdalah's basic principle emphasizes that when religious texts talk about men, it actually also applies to women, and vice versa. *Mubâdalah's* ideas in religious interpretation are realized through three approaches. First, viewing men and women from a perspective that respects both parties humanly. Second, interpret religious texts and treat them as complete human beings. Third, identifying patterns of cooperation and close relationships between men and women as basic principles.²⁴ In the context of Islam, the concept of mutuality requires that the interpretation of the texts of the Qur'an and the Hadith which discuss the position of men and women should be understood as subjects in the same entity and equal partners in life.²⁵

²² Audia Pramudita, 'Kontekstualisasi Konsep *Kafî'ah* dalam Membentuk Rumah Tangga *Sakinah* (Pandangan Dosen Fakultas Syariah UIN Raden Intan Lampung)' (UIN Raden Intan Lampung, 2018).

²³ Faqihuddin Abdul Qadir, p. xxviii.

²⁴ Faqihuddin Abdul Qadir.

²⁵ Nugraheni, Euis Nur Fu'adah, and Yumidiana Tya, 'Hadis Kepemimpinan Perempuan: Penerapan Metode *Qirâ'ah Mubâdalah*', *Malan: Journal of Islam and Muslim Society*, 2.2 (2020): 134–46.

The *mubâdalah* concept encourages awareness of the importance of gender equality in family and community life. The concept contains two important aspects in discourse and paradigm. First, it highlights the importance of relations of cooperation and dependency between men and women in which men and women have equally important roles and must work together in various aspects of life. Second, *mubâdalah* emphasized that explanations of religious texts should be interpreted within the framework of equal relations, and there should be no gender discrimination.

Religious texts must be understood in a way that supports equality and prosperity between men and women. In the context of Islamic teachings, the principle of *mubâdalah* can be strengthened by a fundamental principle in Islam called *Tawhîd*. In everyday life, equality between men and women is seen as an integral part of the practice of monotheism as well as concretely implementation of the will given by Rasullullah, namely providing fair treatment to women in the presence of men.²⁶

Domestic Violence (KDRT) and its Relationship to Family Resilience

Home is the safest place from acts of violence, because home is considered an environment where family members, including husband, wife, children and other members, interact and share love. However, home can turn into a very scary place for members. Family when there is an act of violence committed by one family member against another family member.²⁷

Violence, according to the Indonesian Dictionary, is defined as actions that can cause physical damage, injury, orthreaten someone's mental well-being. These actions include attacks, whether in a "physical or psychological" form, that may cause damage or harm to other individuals or property. Elizabeth Kandel Englander defines acts of

²⁶ Nugraheni, Euis Nur Fu'adah, and Yumidiana Tya

²⁷ Wira Iqbal, Mubassyr Hasan Basri, and Limawan Budiwibowo, 'Household Expenditure for Java in Health Costs Compared to the Island Java', *Jurnal Kesehatan Masyarakat Andalas*, 2017 <<https://doi.org/10.24893/jkma.11.1.19-25.2016>>.

violence as aggressive behavior with the intent to cause harm (physical or psychological). The word intent is central, physical or psychological harm that occurs by accident or in the absence of intent is not violence.

Evi Tri Jayanthi breaks down acts of violence into 3 categories, namely: physical violence, psychological violence, and domestic neglect (economic). Physical violence is an act that results in pain, illness or serious injury. Some forms of violent acts can be: hitting, throwing objects, pulling hair, kicking, and several other actions expressed with physical force that can cause pain, injury, or physical disability. Psychological violence is an act that results in fear, loss of self-confidence, loss of ability to act, a feeling of helplessness, and/or severe psychological suffering in a person. Psychological violence also causes wounds that are very difficult to heal, because of feelings of fear and trauma within the victim. This trauma will cause a person to experience psychological disorders that cause him to be embarrassed and if one day violence happens to him again, his mental health will be disturbed.. Whereas Domestic neglect occurs when a person leaves someone within the scope of his household, even though according to the law that applies to him he is obliged to provide life, care or maintenance to that person.²⁸

Domestic violence is an act of violence committed by someone against their partner in a domestic context. As economic pressures and stress increase, family members may channel their negative emotions through physical, verbal, or emotional violence. Domestic violence can happen to anyone, regardless of social or economic status. However, compared to middle class or upper class economic groups, domestic violence occurs more often among lower economic class communities due to the pressure of life's needs that do not find a solution.

Domestic violence can arise due to several factors, starting from mental/psychiatric problems, economic pressure, alcoholism, drugs, infidelity, patriarchal culture, third party interference, differences in

²⁸ Evi Tri Jayanti, "Faktor-Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Pada Survivor yang Ditangani oleh Lembaga Sahabat Perempuan Magelang, *DIMENSIA*", *Jurnal Kajian Sosiologi*, 3.2, (2009).

principles and so on.²⁹ In the context of Muslim households, this problem can be caused by a lack of understanding of the principles of Islamic teachings or it could also be due to ignorance and lack of attention of family members to their rights and obligations for married life. To minimize the occurrence of domestic violence, preventive measures and supporting programs are needed, one of which is through building family resilience.³⁰

Family resilience is a relatively new concept that has broad and deep roots, starting from the development of the concept of individual resilience to the postulates of general systems theory, including family systems theory as well as studies of family stress, coping methods, and related therapeutic models. Even though this concept has emerged since the second half of the twentieth century, in reality research on resilience, including family resilience, is still being developed, and is full of fundamental problems.³¹

Family resilience can be defined as the family's ability to face, adapt and recover from stress, pressure or crisis without experiencing dysfunction or destruction. Family resilience includes a number of factors such as good communication, social support, healthy conflict resolution, emotional management, and mutual trust.

Family resilience is absolutely necessary to prevent the emergence of conflicts that lead to violence in the household. Households, as entities with defined roles, often face tension and conflict in the form of differences of opinion, debate, and teasing, which can threaten household harmony. To maintain family unity, it is important for all members to communicate openly and resolve problems wisely through deliberation.³²

²⁹ Evy Tri Jayanti

³⁰ Allen W. Barton, Niels Larsen, Qijie Gong, and Scott M Stanley, 'Family Resiliency in the Aftermath of <sc>COVID</Sc>-19 Pandemic: A Latent Profile Analysis', *Journal of Marriage and Family*, 2023 <<https://doi.org/10.1111/jomf.12929>>..

³¹ Ivana Maurović, Linda Liebenberg, and Martina Ferić, 'A Review of Family Resilience: Understanding the Concept and Operationalization Challenges to Inform Research and Practice', *Child Care in Practice*, 26.4 (2020), 337–57 <<https://doi.org/10.1080/13575279.2020.1792838>>..

³² Harahap, Risalan Basri, 'Hak Suami Dan Batasannya Dalam Memperlakukan Istri Saat Nusyuz', *Jurnal Al-Maqasid*, 4.2 (2018), 145–62. See also Salman Zarei and Khadijeh Fooladvand, 'Family Functioning and Life Satisfaction Among Female University Students

The level of family resilience is determined by many vulnerability factors such as age, educational status, mental health conditions, family economy, and a number of other factors. Apart from that, healthy relationships, open communication, mutual trust, positive mindset, and social support are adaptive ways to respond to crises and mutual difficulties.³³

The strong influence of the family belief system will be able to increase family resilience.³⁴ High family resilience will be able to reduce symptoms of anxiety, stress and depression that arise due to the demands of life's needs that do not find a way out. This underlines the importance of family resilience in mitigating the negative impact of the pandemic.³⁵

Married couples need to have strong resilience which is built through mutual commitment to maintain the continuity of married life. They must be responsible for meeting the family's financial needs, respecting each other's family members, building trust between husband and wife and other family members. In addition, it is important to maintain good communication in daily life, love each other, and live in an atmosphere of openness to reduce the risk of conflict and divorce.³⁶ Reconstruction of the family mediation process in Indonesia through the establishment of new regulations is urgent to reduce the number of divorces and strengthen family resilience.³⁷

During COVID-19 Outbreak: The Mediating Role of Hope and Resilience', *BMC Women S Health*, 2022 <<https://doi.org/10.1186/s12905-022-02103-3>>.

³³ Maria Gayatri and Dian Kristiani Irawaty, 'Family Resilience during COVID-19 Pandemic: A Literature Review', *Family Journal*, 30.2 (2022), 132–38 <<https://doi.org/10.1177/10664807211023875>>.

³⁴ Froma Walsh, 'Loss and Resilience in the Time of COVID-19: Meaning Making, Hope, and Transcendence', *Family Process*, 2020 <<https://doi.org/10.1111/famp.12588>>.

³⁵ Julia Yates and Tara Mantler, 'The Resilience of Caregivers and Children in the Context of COVID-19: A Systematic Review', *Journal of Child & Adolescent Trauma*, 2023 <<https://doi.org/10.1007/s40653-022-00514-w>>. also read Grisna Anggadwita et al., 'Exploring Women's Initiatives for Family Business Resilience During the COVID-19 Pandemic', *Journal of Family Business Management*, 2022 <<https://doi.org/10.1108/jfbm-02-2022-0014>>.

³⁶ Amrul Muzan et al., 'Mitigasi Konflik Rumah Tangga dalam Upaya Menjaga Keutuhan Keluarga Sakinah', *Hukum Islam*, 22.2 (2022), 52 <<https://doi.org/10.24014/jhi.v22i2.21434>>.

³⁷ Assuhri Al Bajuri, 'Rekonstruksi Proses Mediasi Keluarga Indonesia', *Hukum Islam*, 20.1 (2020): 139–51.

Family Resilience among Street Vendor Families after the Covid-19 Pandemic

Korff and Evers define street vendors (PKL) as "a part and informal sector of the city that develops goods and service production activities outside government control and is not registered".³⁸ This group of traders generally sells on the side of the road or sidewalk because they cannot afford to own or rent a permanent trading place.

Street vendors are an integral part of the informal sector which is often seen in cities in developing countries like Indonesia. The existence of street vendors is one of the typical characteristics of urban environments in developing countries. Street vendors grow as a result of the socio-economic conditions that exist in developing countries. Therefore, completely eliminating informal sector activities such as street vendors could have a negative impact on the country's overall economic system.³⁹

In relation to the issue of family resilience, street vendors are the community group most vulnerable to receiving negative impacts from the Covid-19 outbreak. Not only do this group of people suffer from the disease but they also experience stress, anxiety and severe depression due to the imbalance between the burden of caregiving and their financial condition. The lockdown policy during Covid-19 meant that they could not leave the house so that practically all their businesses and economic activities were paralyzed or stopped. Conditions like this pose an acute threat to the welfare of their families and ultimately trigger disputes/ conflicts which lead to acts of domestic violence.

During the Covid-19 outbreak that hit the city of Pekanbaru, cases of domestic violence were a social phenomenon that often occurred, especially among the lower economic classes.⁴⁰ Based on existing data, the number of domestic violence cases in Pekanbaru City at the beginning of 2020 increased by 7.5% just 12 weeks after social restrictions began.

³⁸ Hans-Dieter. Evers and Rüdiger. Korff, 'Southeast Asian Urbanism : The Meaning and Power of Social Space', 17.2 (2000), p. 268.

³⁹ Retno Widjajanti, 'Permasalahan Lokasi Pedagang Kaki Lima dalam Ruang Perkotaan', *Jurnal Tataloka*, 2014 <<https://doi.org/10.14710/tataloka.16.1.18-28>>.

⁴⁰ Emily Leslie and Riley Wilson, 'Sheltering in Place and Domestic Violence: Evidence From Calls for Service During COVID-19', *Journal of Public Economics*, 2020 <<https://doi.org/10.1016/j.jpubeco.2020.104241>>.

Such cases are predicted to continue to increase even until the Covid-19 outbreak ends.⁴¹

The situation on the ground paints a very worrying picture. Temporary closures or operational restrictions have caused their income to decrease drastically or even stop altogether, making it difficult for them to meet their living needs, even at the most basic level.

Before the Covid-19 outbreak hit Pekanbaru City, street vendors in this city played an important role in the local economy by providing various products and services to the community. However, after the outbreak came, their social and economic activities were disrupted, which was marked by a decrease in their income and difficulty in maintaining business continuity. They are continuously faced with uncertainty and great economic risks which can trigger high psychological stress and increase the potential for conflict and domestic violence among family members.

In short, street vendors in Pekanbaru City, during Covid-19 or even afterward, face big challenges in maintaining the continuity of family life. Not only are health and economic threats lurking, but they are also accompanied by the risk of increasing domestic violence (KDRT), which in many cases results in the destruction of family buildings that have been maintained with great difficulty.

Efforts to Overcome Domestic Violence Cases Through the *Qirâ'ah Mubâdalah* Approach

As mentioned above, the Covid-19 pandemic has been a tough test for the families of street vendors in Pekanbaru City. Therefore, collaborative efforts need to be made between the government, NGOs and the community to provide strong social support, access to economic strengthening services and increase awareness about the dangers of domestic violence.⁴²

⁴¹ Luluk Rosida and others, 'The Domestic Violence During the COVID-19 Pandemic: Scoping Review', *Open Access Macedonian Journal of Medical Sciences*, 2021 <<https://doi.org/10.3889/oamjms.2021.7378>>. See also Kim Usher et al., 'Public Sentiment and Discourse on Domestic Violence During the COVID-19 Pandemic in Australia: Analysis of Social Media Posts', *Journal of Medical Internet Research*, 2021 <<https://doi.org/10.2196/29025>>.

⁴² Dudi Badruzaman, 'Keadilan dan Kesetaraan Gender Untuk Para Perempuan Korban Kekerasan Dalam Rumah Tangga (KDRT)', *Tabkım (Jurnal Peradaban dan Hukum Islam)*, 3.1 (2020): 103–24 <<https://doi.org/10.29313/tahkim.v3i1.5558>>.

To prevent and reduce cases of domestic violence, the *qirâ'ah mubâdalah* approach can be an effective alternative solution. Apart from being able to reduce the risk of domestic violence occurring in the future, this approach can also resolve conflicts that have occurred constructively and fairly for all parties involved, including victims of domestic violence. One of the benefits of the *qirâ'ah mubâdalah* approach is that it can avoid the breakdown of family relationships through restoring damaged relationships, thereby preventing relationship breakdown which can have long-term impacts on family continuity.

Qirâ'ah mubâdalah teaches the importance of strengthening religious values in the family. By understanding Islamic teachings about compassion and peace, family members can find Islamic ways to resolve conflicts. One of the key aspects of *qirâ'ah mubâdalah* is effective communication. *Qirâ'ah mubâdalah* provides an opportunity to change and improve the behavior of married couples through open dialogue and listening to each other. This can pave the way for positive changes in relationship patterns within the family. With good communication, conflict can be avoided, because all family members are taught to learn to hear and understand others, express feelings honestly, seek a common understanding, and respect each other.

The following description highlights the steps and strategies for *qirâ'ah mubâdalah* approach in dealing with cases of domestic violence among street vendor families. By implementing these steps and strategies, it is hoped that relations between husband and wife in the family can return to harmony and at the same time restore their economic conditions to at least the state before Covid-19 hit their lives.

Among the strategies in question are:

1. Trauma Healing

This approach encourages a psychological healing process for victims of domestic violence through an empathetic and inclusive dialogue process so that victims can feel heard and understood, thus helping them in the process of healing from trauma.

2. Respect Individual Dignity

Qirâ'ah mubâdalah emphasized the importance of respecting the

dignity and self-worth of every individual, including perpetrators of domestic violence. That way, the conflict resolution process can run more fairly and without denigrating certain parties.

3. Prevent Recurrence of Cases

This approach not only focuses on resolving cases of domestic violence that occur, but also encourages further prevention by changing unhealthy relationship and behavior patterns within the family.

The steps that can be taken are:

1. Increased Awareness about Domestic Violence.

This step is intended to increase public awareness about domestic violence, especially among economically weak families. This can be done through campaigns and social programs related to domestic violence and encouraging families to seek help if they face problems.

2. Formation of a Supporting Team.

The existence of a companion team, consisting of psychologists, social workers, religious figures or trusted community figures, can help facilitate dialogue and a reconciliation process between the family members involved.

3. Education and Training

Relevant parties can organize education and training programs about conflict and *qir'ah mubâdalah* for family members of street vendors. Conflict resolution skills training can help families overcome differences of opinion and problems in a healthy and constructive way, and reduce the risk of domestic violence. Meanwhile *qir'ah mubâdalah* training can provide an understanding of Islamic values in resolving conflict and the importance of effective communication.

4. Conflict Resolution Training

This training includes the following steps:

a. Holding a Dialogue Session.

The dialogue session was carried out in a structured manner and referred to Qur'an verses that were relevant to the *qir'ah*

mubâdalah approach. In the initial stage, the focus of this dialogue session is to listen to the feelings of each family member and seek understanding of the problems being faced.

b. Establishing Empathy.

In dialogue interactions, it is important for the support team to encourage each family member to understand other people's points of view and try to be empathetic to their feelings. This will help create a sense of empathy and mutual understanding between family members.

c. Looking for Solutions Together.

After the problems and feelings of each family member are revealed, the accompanying team will help find a joint solution that is fair and acceptable to all parties. In this stage, Qira'ah Mubindah encourages strengthening relationships within the family.

d. Supervision and Follow-up.

After the dialogue process is complete, regular monitoring and follow-up needs to be carried out to ensure that positive changes continue and conflicts do not recur.

5. Access to Help and Services.

It is important for families of street vendors to have easy access to physical and mental health services, as well as legal aid services if needed. Increasing accessibility to these services can help prevent and overcome the problem of domestic violence.

6. Economic Empowerment.

Support in the form of training programs or business capital can help street vendor families to survive and even develop their businesses. Strengthening the family economy can reduce economic stress and its negative impact on relationships within the family.

7. Social Support.

Social support is one of the keys to increasing family resilience. Governments, Religious Institutions, NGOs, and community members can come together to create a strong support network

for street vendor families. For example, by organizing peer support groups or skills training for family members to support the family economy.

8. Government and Community Commitment.

The government and society can commit to preventing and overcoming domestic violence in street vendor families. Domestic violence prevention programs and support for victims of domestic violence need to be encouraged and integrated into community development programs.

9. Supervision and Law Enforcement.

The government must implement and supervise law enforcement regarding domestic violence. Domestic violence behavior must receive strict sanctions to be effective in preventing the recurrence of these cases.

Conclusion

Family resilience in street vendor households in Pekanbaru City after the Covid-19 pandemic is experiencing major challenges. The Covid-19 pandemic, which has caused an economic decline, social isolation and high levels of uncertainty, has become a trigger for the increase in domestic violence cases in street vendor families. To overcome this problem, various concrete steps are needed to increase family resilience, starting from efforts to increase public awareness about domestic violence, strengthening social support, access to public assistance and services, conflict resolution training, and, of course, economic empowerment. The concrete efforts and steps above must obtain support from the government, surrounding community, religious institutions, as well as obtain supervision and law enforcement from related agencies.

Authors Contribution

This study was resulted from the collaborative efforts of the authors. Rohani acted as the lead author, responsible for developing the theoretical framework and composing the main body of the research. Hellen Last

Fitiani conducted the fieldwork, carrying out interviews with street vendor families who were the focus of the study. Nia Anggraini was instrumental in sourcing relevant references and literature to support the analysis. Nola Fibriyani Bte Salman served as the editor, ensuring clarity and consistency in each section of the manuscript, and refining the final presentation.

Bibliography

- Aliyah, Siti A, and Raihan S Aulia, 'Metode *Qir'ah Mubâdalah* Pada Kasus Kepemimpinan Perempuan', *An-Nida*, 2022 <<https://doi.org/10.24014/an-nida.v46i2.20860>>.
- Anggadwita, Grisna, Anggraeni Permatasari, Dini T Alamanda, and Werda B Profityo, 'Exploring Women's Initiatives for Family Business Resilience During the COVID-19 Pandemic', *Journal of Family Business Management*, 2022 <<https://doi.org/10.1108/jfbm-02-2022-0014>>.
- Anurudran, A, 'Domestic Violence amid COVID-19', *International Journal of Gynecology and Obstetrics*, 150.2 (2020): 255–56 <<https://doi.org/10.1002/ijgo.13247>>.
- Appasami, G, and S Nickolas, 'A Deep Learning-Based COVID-19 Classification From Chest X-Ray Image: Case Study', *The European Physical Journal Special Topics*, 2022 <<https://doi.org/10.1140/epjs/s11734-022-00647-x>>.
- Atsawarungruangkit, Amporn, Jingjie Yuan, Takamitsu Kodama, Ming-Tai Cheng, Mohammad Mansouri, Boram Han, and others, 'Evolving Global and National Criteria for Identifying a Suspected Case of COVID-19', *Journal of International Medical Research*, 2020 <<https://doi.org/10.1177/0300060520938943>>.
- Badruzaman, Dudi, 'Keadilan dan Kesetaraan Gender Untuk Para Perempuan Korban Kekerasan Dalam Rumah Tangga (KDRT)', *Tahkim (Jurnal Peradaban dan Hukum Islam)*, 3.1 (2020): 103–24 <<https://doi.org/10.29313/tahkim.v3i1.5558>>.
- Bajuri, Assuhri Al, 'Rekonstruksi Proses Mediasi Keluarga Indonesia', *Hukum Islam*, 20.1 (2020): 139–51.

- Barton, Allen W, Niels Larsen, Qiuji Gong, and Scott M Stanley, 'Family Resiliency in the Aftermath of COVID-19 Pandemic: A Latent Profile Analysis', *Journal of Marriage and Family*, 2023 <<https://doi.org/10.1111/jomf.12929>>.
- Evers, Hans-Dieter., and Rüdiger. Korff, 'Southeast Asian Urbanism: The Meaning and Power of Social Space', 17.2 (2000), 268.
- Fitriani, Hellen L, and Nurhadi Nurhadi, 'Solusi Penyelesaian Kasus KDRT Bagi Pekerja Harian Masa Pandemi Covid-19 dalam Perspektif *Qirâ'ah Mubâdalah*', *Alsys*, 2022 <<https://doi.org/10.58578/alsys.v2i3.509>>.
- Fitriani, Hellen Last, and Nurhadi Nurhadi, 'Solusi Penyelesaian Kasus KDRT Bagi Pekerja Harian Masa Pandemi Covid-19 dalam Perspektif *Qirâ'ah Mubâdalah*', *Jurnal Keislaman dan Ilmu Pendidikan*, 2.3 (2022): 459–74.
- Fortune, Erica E, Alexandra K Zaleta, and Victoria G Morris, 'Perceived COVID-19 Pandemic Impact and Protective Factors Predicting Patient-Reported Depression and Anxiety in Individuals Living With Cancer', *Journal of Patient-Reported Outcomes*, 2023 <<https://doi.org/10.1186/s41687-023-00571-1>>.
- Galea, Sandro, Raina M Merchant, and Nicole Lurie, 'The Mental Health Consequences of COVID-19 and Physical Distancing', *Jama Internal Medicine*, 2020 <<https://doi.org/10.1001/jamainternmed.2020.1562>>.
- Gayatri, Maria, and Dian Kristiani Irawaty, 'Family Resilience during COVID-19 Pandemic: A Literature Review', *Family Journal*, 30.2 (2022): 132–38 <<https://doi.org/10.1177/10664807211023875>>.
- Gumiandari, Septi, and Ilman Nafi'a, 'Mubâdalah as an Islamic Moderating Perspective between Gender and Patriarchal Regimes in Building Family Resilience', *Jurnal Penelitian*, 17.2 (2020): 107–16.
- Guo, Yan, Qing Cao, Zhong S Hong, Yuan Tan, Shou D Chen, Hong J Jin, and others, 'The Origin, Transmission and Clinical Therapies on Coronavirus Disease 2019 (COVID-19) Outbreak – An Update on the Status', *Military Medical Research*, 2020 <<https://doi.org/10.1186/s40779-020-00240-0>>.

- Hafidz, Maida, 'Penerapan Teori *Qirâ'ah Mubâdalâh* Terhadap Analisis Waktu dan Jumlah Jatuhnya dalam Konsep Talak Tiga Sekaligus', *Tasamuh Jurnal Studi Islam*, 2022 <<https://doi.org/10.47945/tasamuh.v14i1.584>>.
- Harahap, Risalan Basri, 'Hak Suami dan Batasannya dalam Memperlakukan Istri Saat Nusyuz', *Jurnal al-Maqasid*, 4.2 (2018): 145–62.
- Hazumi, Megumi, Kentaro Usuda, Emi Okazaki, Masaki Kataoka, and Daisuke Nishi, 'Differences in the Course of Depression and Anxiety After COVID-19 Infection Between Recovered Patients With and Without a Psychiatric History: A Cross-Sectional Study', *International Journal of Environmental Research and Public Health*, 2022 <<https://doi.org/10.3390/ijerph191811316>>.
- Helaluddin, 'Mengenai Lebih Dekat dengan Pendekatan Fenomenologi: Sebuah Penelitian Kualitatif [Getting Closer to the Phenomenological Approach: A Qualitative Research]', *UIN Maulana Malik Ibrahim Malang*, March, (2018), 1–15.
- Hsu, Lin Chi, and Alexander Henke, 'COVID-19, Staying at Home, and Domestic Violence', *Review of Economics of the Household*, 19.1 (2021): 145–55 <<https://doi.org/10.1007/s11150-020-09526-7>>.
- Iqbal, Wira, Mubassyir Hasan Basri, and Limawan Budiwibowo, 'Household Expenditure for Java in Health Costs Compared to the Island Java', *Jurnal Kesehatan Masyarakat Andalas*, 2017 <<https://doi.org/10.24893/jkma.11.1.19-25.2016>>.
- Jayanti, Evy Tri. "Faktor-Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Pada Survivor yang Ditangani oleh Lembaga Sahabat Perempuan Magelang, *DIMENSIA*", *Jurnal Kajian Sosiologi*, 3.2, (2009).
- Jeelani, Asif, Sabira A Dkhar, Ruqia Quansar, and S M S Khan, 'Prevalence of Depression and Anxiety Among School-Going Adolescents in Indian Kashmir Valley During COVID-19 Pandemic', *Middle East Current Psychiatry*, 2022 <<https://doi.org/10.1186/s43045-022-00185-1>>.
- Kaswandani, Nastiti, Nina D Putri, Madeleine R Jasin, Tartila Tartila,

- Henny A Puspitasari, Wahyuni Indawati, and others, 'Evaluation of Pediatric COVID-19 Screening Process in a Tertiary Hospital of Indonesia', *Journal of Tropical Medicine*, 2022 <<https://doi.org/10.1155/2022/6194776>>.
- Kourti, Anastasia, Androniki Stavridou, Eleni Panagouli, Theodora Psaltopoulou, Chara Spiliopoulou, Maria Tsolia, and others, 'Domestic Violence During the COVID-19 Pandemic: A Systematic Review', *Trauma, Violence, & Abuse*, 2021, 15248380211038690 <<https://doi.org/10.1177/15248380211038690>>.
- Leigh, Jenny K., Lita Danielle Peña, Ashri Anurudran, and Anant Pai, "Are You Safe to Talk?": Perspectives of Service Providers on Experiences of Domestic Violence During the COVID-19 Pandemic', *Journal of Family Violence*, 2022 <<https://doi.org/10.1007/s10896-022-00359-9>>.
- Leslie, Emily, and Riley Wilson, 'Sheltering in Place and Domestic Violence: Evidence From Calls for Service During COVID-19', *Journal of Public Economics*, 2020 <<https://doi.org/10.1016/j.jpubeco.2020.104241>>.
- Lund, Emily M, and K B Thomas, 'The Association Between Physical and Psychological Domestic Violence Experienced During the COVID-19 Pandemic and Mental Health Symptoms', *International Journal of Environmental Research and Public Health*, 2023 <<https://doi.org/10.3390/ijerph20043312>>.
- Maji, Sucharita, Saurabh Bansod, and Tushar Singh, 'Domestic Violence during COVID-19 Pandemic: The Case for Indian Women', *Journal of Community and Applied Social Psychology*, 32.3 (2022): 374–81 <<https://doi.org/10.1002/casp.2501>>.
- Maurović, Ivana, Linda Liebenberg, and Martina Ferić, 'A Review of Family Resilience: Understanding the Concept and Operationalization Challenges to Inform Research and Practice', *Child Care in Practice*, 26.4 (2020): 337–57 <<https://doi.org/10.1080/13575279.2020.1792838>>.
- Millati, Halya, 'Ibnu 'Asyur's *Maqâshidi* Interpretation Paradigm and Its Moderation in Equality Discourses', *Abqari Journal*, 23.1 (2020): 26–47 <<https://doi.org/10.33102/abqari.vol22no2.250>>.

- Mittal, Shalini, and Tushar Singh, 'Gender-Based Violence During COVID-19 Pandemic: A Mini-Review', *Frontiers in Global Women's Health*, 2020 <<https://doi.org/10.3389/fgwh.2020.00004>>.
- Muzan, Amrul, Syamsuddin Muir, Hasan Basri, Kemas Muhammad Gemilang, and Darulhuda Darulhuda, 'Mitigasi Konflik Rumah Tangga dalam Upaya Menjaga Keutuhan Keluarga Sakinah', *Hukum Islam*, 22.2 (2022), 52 <<https://doi.org/10.24014/jhi.v22i2.21434>>.
- Nastangin, Nastangin, and Muhammad Chairul Huda. "The Role of Career Women in Creating a *Sakînah* Family: From *Mubâdalah* (Mutuality) Perspective." *Al-'Adalah*, 19.1 (2022): 123-140.
- Neil, Jennifer, 'Domestic Violence and Covid-19', *Journal of Clinical Nursing*, 29.13–14 (2020): 2047–49 <<https://doi.org/10.1111/jocn.15296>>.
- Nugraheni, Euis Nur Fu'adah, and Yumidiana Tya, 'Hadis Kepemimpinan Perempuan: Penerapan Metode *Qirâ'ah Mubâdalah*', *Malan: Journal of Islam and Muslim Society*, 2.2 (2020): 134–46.
- Pham, Tuan D, 'A Comprehensive Study on Classification of COVID-19 on Computed Tomography With Pretrained Convolutional Neural Networks', 2020 <<https://doi.org/10.36227/techrxiv.12340421>>.
- Piquero, Alex R, Wesley G Jennings, Erin Jemison, Catherine Kaukinen, and Felicia Marie Knaul, 'Domestic Violence during the COVID-19 Pandemic - Evidence from a Systematic Review and Meta-Analysis', *Journal of Criminal Justice*, 74 (2021), 101806 <<https://doi.org/https://doi.org/10.1016/j.jcrimjus.2021.101806>>.
- Pramudita, Audia, 'Kontekstualisasi Konsep *Kafâ'ah* dalam Membentuk Rumah Tangga *Sakînah* (Menurut Pandangan Dosen Fakultas Syariah UIN Raden Intan Lampung)' (UIN Raden Intan Lampung, 2018)
- Prime, Heather, Mark Wade, and Dillon T Browne, 'Risk and Resilience in Family Well-Being During the COVID-19 Pandemic.', *American Psychologist*, 2020 <<https://doi.org/10.1037/amp0000660>>.
- Qiu, Haiyan, Junhua Wu, Lei Hong, Yin Luo, Qifan Song, and Chen Dong, 'Clinical and Epidemiological Features of 36 Children With Coronavirus Disease 2019 (COVID-19) in Zhejiang, China: An

- Observational Cohort Study', *The Lancet Infectious Diseases*, 2020 <[https://doi.org/10.1016/s1473-3099\(20\)30198-5](https://doi.org/10.1016/s1473-3099(20)30198-5)>.
- Qodir, Faqihuddin Abdul, *Qirâ'ah mubâdalah: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*, Yogyakarta: IRCiSoD, 2019, xxviii.
- Rosida, Luluk, Intan M Putri, Komarudin Komarudin, Nurbita Fajarini, and Endang K Suryaningsih, 'The Domestic Violence During the COVID-19 Pandemic: Scoping Review', *Open Access Macedonian Journal of Medical Sciences*, 2021 <<https://doi.org/10.3889/oamjms.2021.7378>>.
- Rosyid, Ahmad Zaenur, and Arief Cholil. "Community Response to the Health Protocols in Organizing Weddings Ceremony During the Covid-19 Pandemic." *Al-'Adalah*. 18.1 (2021): 157-174.
- Satıcı, Seydi A, Ahmet R Kayış, Begüm Satıcı, Mark D Griffiths, and Gürhan Can, 'Resilience, Hope, and Subjective Happiness Among the Turkish Population: Fear of COVID-19 as a Mediator', *International Journal of Mental Health and Addiction*, 2020 <<https://doi.org/10.1007/s11469-020-00443-5>>.
- Sa'diyah, Zaimatus. "The Settlement of Domestic Violence Cases (KDRT) Based On Islamic Values and Local Wisdom." *Al-'Adalah*, 16.2 (2019): 311-330.
- Shereen, Muhammad A, Suliman Khan, Abeer Kazmi, Nadia Bashir, and Rabeea Siddique, 'COVID-19 Infection: Emergence, Transmission, and Characteristics of Human Coronaviruses', *Journal of Advanced Research*, 2020 <<https://doi.org/10.1016/j.jare.2020.03.005>>.
- Supriyadi, Supriyadi, Abdul Qodir Zaelani, Siti Mahmudah, and Ahmad Khumedi Ja'far. "Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the Mubâdalah Perspective." *Al-Istinbath: Jurnal Hukum Islam*, 8.2 (2023): 445-464.
- Sugiarto, Eko, 'Menyusun Proposal Penelitian Kualitatif Skripsi dan Tesis', 2019
- Thalib, A, and M L Lestari, 'Tingginya Tingkat Gugat Cerai Di Pengadilan Agama Pekanbaru', *Hukum Islam*, XVII.1 (2017): 31–51 <<http://ejournal.uinsuska.ac.id/index.php/hukumislam/article/view/3961%0AFile/3961/2813>>.

- Tong, Xin, Quanhe Yang, Ganesh Asaithambi, and Robert Merritt, 'Venous Thromboembolism Among Medicare Acute Ischaemic Stroke Patients With and Without COVID-19', *Stroke and Vascular Neurology*, 2022 <<https://doi.org/10.1136/svn-2022-001814>>.
- Usher, Kim, Joanne Durkin, Sam Martin, Samantha Vanderslott, Cecilia Vindrola-Padros, Luke Usher, and others, 'Public Sentiment and Discourse on Domestic Violence During the COVID-19 Pandemic in Australia: Analysis of Social Media Posts', *Journal of Medical Internet Research*, 2021 <<https://doi.org/10.2196/29025>>.
- Wagianto, Ramdan, 'Konsep Keluarga *Mashlahah* dalam Perspektif *Qirâ'ah Mubâdalah* dan Relevansinya dengan Ketahanan Keluarga di Masa Pandemi Covid-19', *Juris (Jurnal Ilmiah Syariah)*, 2021 <<https://doi.org/10.31958/juris.v20i1.2889>>.
- Walsh, Froma, 'Loss and Resilience in the Time of COVID-19: Meaning Making, Hope, and Transcendence', *Family Process*, 2020 <<https://doi.org/10.1111/famp.12588>>.
- Widjajanti, Retno, 'Permasalahan Lokasi Pedagang Kaki Lima dalam Ruang Perkotaan', *Jurnal Tataloka*, 2014 <<https://doi.org/10.14710/tataloka.16.1.18-28>>.
- Yaşar, Hüseyin, and Murat Ceylan, 'A Novel Comparative Study for Detection of Covid-19 on CT Lung Images Using Texture Analysis, Machine Learning, and Deep Learning Methods', *Multimedia Tools and Applications*, 2020 <<https://doi.org/10.1007/s11042-020-09894-3>>.
- Yates, Julia, and Tara Mantler, 'The Resilience of Caregivers and Children in the Context of COVID-19: A Systematic Review', *Journal of Child & Adolescent Trauma*, 2023 <<https://doi.org/10.1007/s40653-022-00514-w>>.
- Yoo, Joonsang, Jee H Kim, Jimin Jeon, Jinkwon Kim, and Tae-Jin Song, 'Risk of COVID-19 Infection and of Severe Complications Among People With Epilepsy', *Neurology*, 2022 <<https://doi.org/10.1212/wnl.0000000000200195>>.
- Zaelani, Abdul Qodir, Hari Sutra Disemadi, and Rumawi Sukron Mazid.

"The Company's Contribution to Overcome the Economic Crisis Due to Covid-19 Pandemic in Indonesia Through Corporate Social Responsibility Policy." *NeuroQuantology*, 20.7 (2022): 747.

Zarei, Salman, and Khadijeh Fooladvand, 'Family Functioning and Life Satisfaction Among Female University Students During COVID-19 Outbreak: The Mediating Role of Hope and Resilience', *BMC Women S Health*, 2022 <<https://doi.org/10.1186/s12905-022-02103-3>>.