

The Dynamics of Islamic Religious Education and Efforts to Strengthen the Resilience of the Naswiatul Aisyiyah Family During the Covid 19 Pandemic

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Abstract: The Covid-19 pandemic has an impact on the pattern of implementing education and also the occurrence of family vulnerabilities. This study seeks to explore the dynamics of Islamic Religious Education and the efforts of the Naswiatul Aisyiyah family in strengthening family resilience during the Covid 19 Pandemic. The paradigm of this research uses mixed research, namely by conducting a survey on the Naswiatul Aisyiyah family in the Special Region of Yogyakarta using a questionnaire with a population of 380 women who has a family and is active in Naswiatul Aisyiyah. Determination of the number of samples using the Slovin formula and sampling technique using random sampling. The results showed that the Naswiatul Aisyiyah family tended to experience family vulnerability during the Covid 19 pandemic, but still internalized Islamic Religious Education for children at home (education), building synergy with partners (equality), carrying out intensive worship (spiritual), determining the scale spending priorities (economy), carrying out protocols (health), carrying out social movements (empowerment) and these efforts have an effect on the resilience of the Naswiatul Aisyiyah family.

Keywords: Family Resilience, Islamic Education, Mixed Research, Naswiatul Aisyiyah, Yogyakarta.

Introduction

The COVID-19 pandemic has had a serious impact on family resilience. every family is faced with great and varied trials. This is a critical condition and threatens the resilience of the family. During the Covid-19 pandemic, the divorce rate in Indonesia increased by 5% (ArisTristanto, 2020). Weak mental health affects the fragile family structure (Ratih, 2020). In addition, the existence of Large-Scale Restrictions (PSB) has an impact on Distance Learning (PJJ) making parents experience stress on their children's education. Therefore, the support of schools, teachers, and networks is at least able to minimize this pressure (Koskela, 2020).

The government has played a role in breaking the chain of the spread of the COVID-19 outbreak, namely by implementing Large-Scale Social Restrictions (PSBB). However, on the other hand,

the impact of the PSBB affects the level of stress in the community and even household conflicts that lead to divorce (Asyla, 2021). Divorce has an impact on mental pressure between husband and wife and also children. The fragility of the family as a result of this divorce will have an impact on the fragility of society and further impact the weakness of national resilience. The role of the government and concern from the community is very much needed in strengthening family resilience, especially during the Covid 19 pandemic (Vincensia Esty, Serlly, 2021). Divorce tends to have an impact on emotional instability in children. Children lack love from both parents so they will tend to be aggressive or passive (Kusumawati, 2020). Divorce also has an impact on the psychological development of children being disturbed (Azizah, 2017). Furthermore, divorce also has an impact on the psychosocial

development of children and also decreases learning achievement in children (Ferdinand, 2019).

One of the foundations of Indonesia's development is the strengthening of the religious aspect in the family. So as a religious community trying to maintain harmony to create peace of life. So, marriage is a sacred bond as well as a place of learning between two people in building harmony. Harmony here grows because they accept each other's shortcomings, complement each other, cooperate. Islam guides family life to be able to achieve a degree of piety (Hamid, 1987). The success of Islamic religious education in the family will produce a quality generation. This is one of the capitals to improve the Human Development Index (IPM) (Djaelani, 2013). This proves that Islamic education cannot be separated from the role of the family. The family is the first madrasa for children. Islamic education is the main foundation to form a personality based on Islamic values. The main purpose of Islamic religious education in the family is to direct humans to become pious people (Taubah, 2015).

One of the social da'wah organizations engaged in the family realm is *Nasyiatul Aisyiyah*. *Nasyiatul Aisyiyah* is here to improve the quality of religion-based families. Especially during the Covid 19 pandemic, the *Nasyiatul Aisyiyah* family is facing a big challenge considering that this period is a critical condition for all people. Women who are members of this organization have a heavy burden in terms of their roles as mothers, wives, and community members.

There has never been a study that has explained the important role of the Islamic women's movement. In this study, *Nasyiatul Aisyiyah* is an organization that is concerned with family resilience. The role of *Nasyiatul Aisyiyah* is considered important because they already have indicators of family resilience written in the ten pillars of the *Nasyiatul Aisyiyah* Young Family (KMTNA). The purpose of the study was to determine the dynamics of Islamic Religious Education in the Muslim family of *Nasyiatul Aisyiyah* in the Special Region of Yogyakarta. Second, to find out the strategies and methods of Muslim families (*Nasyiatul Aisyiyah*) in realizing family resilience during the covid 19 pandemic. The urgency of this research lies in two things, namely the first reason that Islamic Religious

Education is very necessary for building family resilience during the covid 19 pandemic. that the COVID-19 pandemic has implications for family vulnerability. Second, this research contributes to how the strategies and methods used by the *Nasyiatul Aisyiyah* Muslim family can maintain their family during the covid 19 pandemic. Third, the research makes the *Nasyiatul Aisyiyah* Muslim family community in DIY a material object because this community is a da'wah and social organization. consisting of women. Researchers are interested in studying more about the dynamics of the *Nasyiatul Aisyiyah* Muslim family in strengthening family resilience during the Covid 19 pandemic.

This analysis will be useful in looking at Muslim families in Indonesia. Because on the one hand Islam in Indonesia is the majority population while on the other hand young Muslim families need a comprehensive analysis in dealing with the covid 19 pandemic. The importance of Islamic Religious Education and maintaining family resilience so that they always achieve *sakinah, mawaddah, warohmah* is contained in the Qur'an Surah At - Tahrim verse 6 and Ar-Rum verse 21 which became a source of inspiration in this research.

Materials and Methods

This study seeks to explore the dynamics of the Muslim family during the Covid 19 Pandemic. The Muslim family selected here is *Nasyiatul Aisyiyah* in the Special Region of Yogyakarta. *Nasyiatul Aisyiyah* here has a pillar called the *Nasyiatul Aisyiyah* Young Family (KMTNA). In addition, this study aims to find out how the efforts of Muslim families (*Nasyiatul Aisyiyah* DIY) are able to implement Islamic Religious Education in the family during the Covid-19 Pandemic considering that during this condition children do School From Home (SFH) and parents do Work From Home (WFH).

The research paradigm here uses quantitative, namely in the first stage conducting a survey on Muslim families of the *Nasyiatul Aisyiyah* community in the Special Region of Yogyakarta using a questionnaire. Furthermore, using a qualitative approach in the discussion. The final

stage of the results of field data in the form of questionnaires was analyzed and the results of field data in the form of interviews were interpreted.

The location of this research was carried out in Yogyakarta by taking the population of the Regional Leadership of the Nasyyatul Aisyiyah Yogyakarta Special Region (PWNA DIY). PWNA DIY is an association of women aged 18-40 years who have a commitment to carry out social da'wah to families and are social, both culturally and structurally. The population in this study are women who have the leadership capacity and capability, namely as organizational cadres in the Nasyyatul Aisyiyah environment and active status.

In determining the number of samples, the researcher used the Slovin formula. Slovin's formula is used to determine the number of samples to represent the population. It is known that the total population is Nasyyatul Aisyiyah cadres of the Special Region of Yogyakarta with the active status of as many as 380 people. So if you put it into the Slovin formula you will get the results below. If it is known that Population $N = 380$ people and with tolerance for error or in this case is denoted by the letter $e = 10\%$

$$\text{Then } n = N / (1 + (N \times (e^2)))$$

$$n = 380 / (1 + (500 \times (10\%)^2))$$

$$n = 380 / (1 + 500 (0.12))$$

$$n = 380 / (1 + 500 (0.01))$$

$$n = 380 / (1 + 5)$$

$$n = 380 / 6$$

$$n = 63.3 \text{ rounded up } 63 \text{ samples}$$

The sampling technique used in this study was a random sampling technique. This technique provides an opportunity for each member of the population to be used as a sample. There are two data collection techniques, namely questionnaires and in-depth interviews. The questionnaire is one of the instruments in this research. The questionnaire is a data collection technique with a set of written questions or statements given to respondents to be answered. The questionnaire consisted of 30 items with different characteristics, such as yes/no statements and multiple answers with a scale of 1 to 5. The second data collection technique was in-depth interviews. Interviews were used in research to gain an understanding of the aspirations, opinions, experiences of Nasyyatul Aisyiyah members in dealing with the pandemic. Interview technique by following the saturation approach which is the point where the information obtained is the final answer. So that no new information is obtained. The line of thought used in this study is a combined method with quantitative and qualitative approaches (Creswell and Creswell, 2003). A mixed approach was used to obtain a more comprehensive answer. The strategy used is to collect data and analyze quantitative data and then analyze it quantitatively. This can be seen from the following table:

Table 1. The strategy and analyze.

Stage 1	Stage 2	Stage 3
The Covid-19 pandemic has impacted the vulnerability of Nasyyatul Aisyiyah's family in Yogyakarta	<p>To explore the impact of the pandemic on families and patterns of Islamic education, it was carried out by distributing questionnaires to members of NasyyatulAisyiyah.</p> <p>The lead researcher with his expertise in carrying out a qualitative approach</p> <p>After that, it was continued by interviewing 5-10 selected respondents to find out how much impact the pandemic 19 had on families.</p> <p>Research members with qualitative research expertise are responsible for conducting in-depth interviews and making transcripts</p> <p>The indicator of achievement at this stage is the data of a maximum of 63 people with regional representation in DIY</p>	<p>The data collected from the questionnaire was then analyzed using descriptive methods</p> <p>Results of in-depth interviews with members of NasyyatulAisyiyah</p> <p>Achievement indicators are International proceedings.</p>

Results and Discussion

Nasyiatul Aisyiyah is a da'wah and social movement that moves to create a strong family. For Nasyiah, the family is a place to internalize religious, social, and cultural values in realizing the synergy between husband and wife, children, siblings, grandparents who live in the same house. Nasyiah struggles to provide enlightenment to the community through empowerment programs. Protection of women and children is the focus of the program being championed.

The results of Tanwir Banjarmasin in 2017, which was attended by 200 participants from all regions in Indonesia, sparked a strategy to build family resilience. In this case, Nasyiatul Aisyiyah has ten indicators of family resilience. Beginning with having faith and good morals that are sourced from the Al-Quran and the authentic Sunnah. Furthermore, have a healthy body and spirit. This means that physically and psychologically all family members are in good health. Furthermore, have the soul and spirit of independence. Applying justice by referring to Surah Al-Maun is part of the characteristics of a tough family. Besides that, family resilience must have a mission of peace. Furthermore, decision-making is carried out through democratic values. In Indonesian, it is better known as deliberation. Family resilience is also realized by not committing domestic violence. Equality of access to all family members is made as a common right. This family must also be friendly to the environment. While the last is characterized by preparedness in dealing with disasters.

The ten pillars of the KMTNA are the strategy of the Nasyiatul Aisyiyah movement informing family resilience. Nasyiatul Aisyiyah, which is almost a century old, is committed and consistent in moving towards realizing resilience through the implementation of the ten pillars of the Nasyiatul Aisyiyah Young Family. This study was conducted to build an ideal portrait of the *sakinah mawaddah warohmah* family.

Nasyiatul Aisyiyah Yogyakarta Special Region is a social organization, da'wah, and community whose members are productive women. Productive here means three things, namely biologically, economically, and socially. These

women have a high educational background, 80% are educators (PAUD, TK, SD, SMP, SMA, and Universities) and 15% are housewives and 5% are entrepreneurs. In terms of thought, adheres to a moderate Islamic understanding by making Muhammadiyah its main ideology.

In general, the Nasyiatul Aisyiyah family has a family background with high education. At least 43.5% of the Nasyiatul Aisyiyah families have a bachelor's degree educational background, while 55.1% are women with a second-level education with 55.1%, and there is one percent with a third-level educational background. This educational background has direct implications for their position in the household. Generally are people who work with the amount 81.2%.

The average income in Nasyiatul Aisyiyah households is between 1 to 5 million with data of 87%, and there are almost 10% with an income of 6-10 million, and there are more than 10 million almost 3%. The average age of respondents is 1-5 years with a total of 40.6%, while the age of marriage between 6-10 is 33.3%, and 11-15 years is 17.4% and more than 15 years is 8.7%. The majority of respondents have had children between 1-3 with a total of 81.2%. And there are still 15.9% of respondents who do not have children. In general, respondents' husbands support the activities carried out by their wives on the condition that they do not carry out their main duties as mothers and wives. About 79.7% strongly agree, 14.7% agree and 5.8% answered doubtfully. Their husbands generally open up and invite deliberations in overcoming household problems. With as many as 66.7% stated strongly agree and 29% agreed and 2.9% agreed and there were 1.4% stated disagree. Actually, the pattern of husband and wife relationships in the respondent's family states that there is a culture of mutual respect and respect. This is indicated by 72% strongly agree, 26.1% agree and 1.4% say doubtful.

Religious education is an important foundation in the Nasyiatul Aisyiyah family. This is in accordance with the concept of family resilience in Nasyiatul Aisyiyah. It's just that during the pandemic some data were obtained showing the implementation of Islamic religious education in the family. First, respondents overall considered

that Islamic education during the pandemic was the main way to strengthen family resilience. This perception can be seen from 94.2% strongly agree, and 5.8% of respondents agree. In fact, none of the respondents expressed doubt or even disagreed with this statement. The implication is that Nasyiatul Aisyiyah as a whole realizes that Islamic education is a very important foundation in family resilience.

Second, parents in the Nasyiatul Aisyiyah environment who realize that Islamic education is the foundation of family resilience, in fact, do not directly provide a stimulus to respondents to be directly involved in the child's learning process. A total of 78.3% of respondents strongly agree with this. While 15.9% of respondents agree and 5.8% are still unsure. Third, uniquely, from almost all respondents who answered that the presence of covid 19 was the right time to be involved in the child's learning process, only 55.1% followed up by creating a learning curriculum. While 44.9% did not do this. Fourth, in an implementation, the pandemic makes respondents perform worship together. This worship will make them more calm and peaceful in the face of the pandemic. A total of 89.9% stated that they strongly agree with this, while 7.2% agree and there are 2.9% of respondents who are doubtful. Fifth, religious education for children is also carried out by involving children in providing assistance to people who directly face dire conditions. A total of 72.5% of respondents did this. While 27.5% did not do it.

The pandemic has had an impact on almost all families in Indonesia, including Nasyiatul Aisyiyah. The impact can be physical or psychological. Physically, it can be seen from the presence of family members who are infected by the virus. While psychologically the emergence of various fears, including within the family. The following data will explain the impact felt directly by members of Nasyiatul Aisyiyah. First, only half of the respondents stated that pandemic 19 had a direct impact on the vulnerability of their families. 50.7% stated that. While 49.3 stated no. In this case, it can be stated that the Nasyiatul Aisyiyah family is included in the category that is generally not too vulnerable to the pandemic.

Second, while the relationship between the pandemic and the level of stress experienced by Nasyiatul Aisyiyah's family showed that 42% felt pressure or stress and 58% said they did not experience it. Third, several facts were obtained regarding the factors that led to the emergence of family vulnerability during the pandemic. The fear factor of working outside the home is the main factor in the emergence of vulnerability, this was answered by 24.6% of respondents. Meanwhile, 21.7% answered that the burden of double or more is the basis of family vulnerability. While the other factor is the presence of a family or family member affected by the corona outbreak, which was answered by 20.3% of respondents. A total of 5.8% was due to a family member who died from the corona.

Fourth, in maintaining the resilience of the family of the Nasyiatul Aisyiyah family, maintaining health is the most important effort. This is shown by 58% of the respondents. The second is used as an effort to maintain the family reached 21.7% of the respondents. After that, there are different answers from economic, social, and others. Fifth, the efforts of the respondents to strengthen the resilience of the majority family while maintaining the health of themselves and their families, 39.1% of respondents answered this. Improving the spiritual aspect is the second most common answer with 24.6% of respondents, and 23.2% increasing cooperation between husband and wife in educating children.

The Nasyiatul Aisyiyah family residing in the DIY province generally has a strong family background. Nasyiatul Aisyiyah activists can be categorized as educated families. With the education they have, they generally have jobs outside the home. In this case, women are economically empowered and not completely dependent on men. In addition, the Nasyiatul Aisyiyah family also has a positive communication pattern between husband and wife. The pattern of decision-making is the result of joint deliberation. The patriarchal system tends to be invisible in the family. This is in line with the concept of family resilience both in Nasyiatul Aisyiyah and from the ministry of women and children empowerment. Both parties between husband and wife also

respect and respect each other. With the emergence of such interdependence, this method is considered effective in dealing with external challenges. One of the sources said:

"The COVID-19 pandemic has given the wisdom to build closeness with children and husbands because of the intensity of the meeting. This has an impact on the way that our decisions are collective decisions. However, when a working mother is burdened with WFH and WFO who must also accompany her child, this is an obstacle and a challenge."

The strong basis of family resilience still has a direct impact when facing a pandemic. In the concept of the resilience of the Nasyyatul Aisyiyah family, the tenth point is preparedness in the face of disasters. From the pandemic conditions, it can be seen that only half of the respondents stated that they were not affected by the pandemic, while the other half felt that the COVID-19 pandemic had a direct impact on the resilience of their families. Apart from this data, it can be seen that the COVID-19 pandemic has not really undermined the foundation of marriage. This can be read from the statement of the resource persons as follows:

"This Covid pandemic has changed all activities in our lives. Affected for sure. Both from the pattern of life, economy, social, and religion. Usually, the income is this, but because of the pandemic, it has changed. Relationships and physical contact with friends and neighbors are also impaired. Especially if the neighbors don't make progress, they become a horror."

Therefore, in an effort to maintain family resilience during a pandemic, Islamic religious education is needed. In this context, the Nasyyatul Aisyiyah family is fully aware of this pandemic as a test from Allah SWT. Families in Nasyyatul Aisyiyah responded by strengthening Islamic religious education itself. This can be seen from the respondents' statements:

"The pandemic has made my relationship with God closer, as well as with my family. Rest assured that after difficulties there will be ease, stay patient and enthusiastic to face the pandemic test, leave everything to Allah. Allah is always with us. My husband and I are also strengthening our faith by participating in online studies."

Respondents clearly stated that there are great lessons during the pandemic. Parents are increasingly aware that the process of mentoring children's education is important. They then implement it in various ways, including by doing

joint worship that is more routine than usual. This Muslim family also involves children in providing assistance to people in need. This can increase empathy for children as well as learning to love others in children. The fundamental goal of strengthening religious learning during a pandemic is to create calm and peace. This pattern is used as a reference for not being too sad during the pandemic season.

In strengthening family resilience, there is a tendency that health is a very important factor. It is shown that respondents make health the most important priority during the pandemic. Meanwhile, in an effort to increase economic capacity, it is only used as a second option. Respondents also said that losing their family during the pandemic was the thing that depressed them the most, including if one of their families was infected with the coronavirus. This is understandable due to the nature of the outbreak, which writes quickly and there is no proven drug or treatment that can actually cure people infected with the coronavirus.

Islam emphasizes that the family has an important role to carry out the direct education of children. In the view of Islam, parents are educators who have an obligation to be role models for students, namely their children. Therefore, educating children is God's commandment to be able to form noble character in every child (Abidin et al., 2018). Islamic education is an effort to strengthen faith in Allah SWT so that children from an inclusive character (Amiruddin, 2006). Islamic Religious Education is a conscious and systematic effort in order to guide students to realize the goals of Islamic Religious Education, namely giving birth to Kamil people (Andayani, 2005). One of the most important aspects of family education is cultivating physical and spiritual values (Mahmud, 2000). The physical value lies in being able to live in a healthy manner, namely by raising awareness for healthy living such as consuming nutritious food, exercising, and maintaining cleanliness. Furthermore, spiritual awareness lies in the awareness of living to worship and have good morals.

The family is the smallest unit in society that is able to play an important role in improving the

quality of human life. The family is an Islamic educational institution that has the main value for the success of children's growth and development (Tafsir, 2001). The family is the main pillar in internalizing religious education in order to produce a higher quality child's personality (Tahang, 2010). The study of family resilience always ends with the complexity of interpretation and meaning. Since the beginning (Walsh, 1996) has put family resilience as an important pillar in life. By providing an explanation if family resilience depends on family beliefs, management, and communication. Besides that (Patterson, 2002) makes family resilience the best medium in protecting family members from various risks that occur, both within the family itself and from outside.

Generally, studies on family resilience start from problems that occur within the scope of family members. Such as (Minuchin, S. and Fishman, 1981) which describes family therapy techniques, further (Conger R.D. and Elder GH, 1994) describes how families deal with adaptation problems, (Lerner, RM, and Damon, 2006) or about the relationship between family resilience and relational burden (Afifi, Tamara D, Anne F. Merrill, 2015). The basic study of family resilience has also experienced significant developments. Especially family relationships with the surrounding environment. Including models of families experiencing stress (Conger, R. D, and Conger, 2002), family bioecological (bioecological) (Bronfenbrenner, U., and Morris, 2006) family development (Lerner, R. M., and Damon, 2006). This shows that the development of this study is directly related to the problems faced by the family. Including the current study presented by (Carr, 2015) which states that family system theory is important in dissecting a household.

The study of family resilience is increasingly important when the Coronavirus has hit almost all countries. Scientists explain the relationship between COVID-19 risk and family resilience. This has actually happened before when the conger tried to relate the crisis to the way the family dealt with it. In the 1980s both looked at the relationship between family stress levels in the face of agricultural crises (Conger, R. D., and Conger,

2002). Meanwhile, nowadays it is generally explained about economic, social, psychological, and religious conditions in dealing with COVID-19 (Puspitawati, H., Herawati, T., and Sarma, 2018). In his view, Mufiroh et al are trying to connect family functions during the pandemic. From here they get a change in attitudes and behavior carried out by the family as an effort to maintain family functions. Furthermore, this also has implications for the family structure itself. For whole families, the existence of a pandemic is still able to make them survive, while for single families the existence of a pandemic makes them unable to carry out family functions properly (Musfiroh, Retno Setyowati, Yeremia Rante Ada, 2020). Ramadhana also explained the same thing, who saw that economic, parenting, educational, and social aspects had influenced emotional reactions in family resilience. Of these factors, the economic aspect is the most dominant aspect in maintaining a family during the pandemic (Ramadhana, 2020).

Prime there are various risks that can occur during a pandemic. This risk will affect the relationship between family members. Like the child's relationship with other biological children, the relationship between father and mother or the relationship of all family members. This is what Prime later referred to as social disruption (social disruption) COVID-19. Social disruption is explained as a phenomenon of job loss, financial insecurity, the need to keep distance and prohibition from leaving the house. The impact will be directly related to the mental health condition of the child. Children's mental health will be directly related to the mental and psychological health of family members. So that it has a direct impact on all family members (Prime, Heather, Mark Wade, 2020). Meanwhile, Davis from the Cambridge Institute for Family Enterprise explained that there are three factors that must be considered in dealing with Covid-19. The first is related to the resources that exist within the family itself. By maximizing family members to be able to survive in the face of crisis. The second is related to leadership, especially in finding solutions in dealing with family problems. Wise and right in making decisions is an important step. The three structures and rules that are implemented during

the face of Covid-19. Especially the issue of losing a job or a family member will be notified first. Focusing on these three things will be able to provide a clear stimulus for families to maintain their families (Davis, 2020).

However, this study cannot be directly related to family resilience in the Islamic concept. In fact, as stated by Aswiyanto Islam has its own specificity in seeing the position of women in the family. They have the right to cooperate with each other in carrying out the family resilience mission (Aswiyanto, 2019). Ali also provides an overview of the application of religious teachings according to human desires and God's wishes which are applied differently. The practice of Islamic teachings is often interpreted differently by men. Generally, they make women objects in domestic life (Ali, 2000). This was also conveyed by Witro who studied the contents of Surah At-tahrim verse 6 as the basis of education in fostering an Islamic family. By emphasizing the importance of education as a medium in family resilience (Witro, 2019). Stives also examines the Islamic family by making Malaysia the object of a case study. Islam has become an important spirit in household development. Uniquely, this is also recommended by the state to do so (Stevens, 2013). Hadler is perhaps one of the most important figures in seeing Islamic families in Indonesia. By looking at the relationship between jihad and colonialism within the scope of West Sumatera (Hadler, 2008).

In fact, Kasdi has studied the importance of counseling for Muslim exits. By taking samples in Demak (Kasdi, 2019). Meanwhile, Kasdi tried to be more specific in looking at the relationship between Covid-19 and the concept of family resilience issued by the ministry through policy no. 6 of 2013 (Kasdi, 2020). In this case, family resilience is characterized by, firstly having a legal basis for marriage and family integrity, secondly having physical resilience, thirdly having economic resilience, fourthly social-psychological resilience, and fifthly socio-cultural resilience (KPPPA, 2016). There has never been a study that has explained the important role of the Islamic women's movement. In this study, Nasyiatul Aisyiah is an organization that is concerned with family resilience. The role of NasyiatulAisyiah is

considered important because they already have their own family resilience indicators and have also been moving for almost a century. Nasyatul Aisyah herself has ten pillars of a strong family. This analysis will be useful in looking at Muslim families in Indonesia. Because on the one hand, Islam in Indonesia is the majority population while on the other hand young Muslim families need a comprehensive analysis in dealing with the COVID-19 pandemic.

Conclusions

The Nasyiatul Aisyiyah family experienced family vulnerability during the Covid-19 pandemic, but still internalized Islamic Religious Education for children at home (education), build synergy with partners (equality), carry out intensive worship (spiritual), determine the scale of expenditure priorities (economy) , carry out protocols (health), carry out social movements (empowerment) and these efforts affect the resilience of the Nasyiatul Aisyiyah family during the Covid 19 pandemic.

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