



Exploring Family Communication and Behavior with The Sakinah Family During The Covid-19 Period

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ABSTRACT

The purpose of this study was to complement and review the existence of the family in aspects of communication and behavior in the family environment during the pandemic in realizing a sakinah family. The research design tends to be phenomenal with a social communication approach. Data collection was done by direct interview. The results of this study show, first, that interpersonal and multipersonal family communication and behavior are positive so that the pressure of the Covid-19 pandemic is not too significant on the level of violence and divorce. Second, the supporting factors in family communication and behavior are the existence of routine religious social activities, demographic conditions, and openness to the social and family environment, especially different religions, ethnicities and races.

A. Introduction

The discourse of communication and family behavior has attracted a lot of debate among scholars in Indonesian. Andi Yaqub, Iswandi, & Jabal Nur reported the results of his research that family communication and behavior was quite stable and

significant during Covid-19.¹ Ana Kuswanti Even though they were under the stress of Covid-19, family harmonization was effective due to the division of tupoksi throughout the family.² However, the findings of the study Alifah and Rahman with Izzal and

Nasrullah different things are reported. Family conflicts caused by the added burden induce sadness and persistent stress, according to their research report, during work from home and social constraints due to Covid-19.³ date house violence⁴ as a result of which it has an effect on divorce.⁵ Lestari During Covid-19, friction and marital violence caused the harmony of husband and wife, according to her studies.⁶

Permatasari has demonstrated in previous studies that family tensions can be alleviated by dividing tasks according to their respective tupoksi.⁷ Dira Anjania Rifani and Dedi Rianto Rahadi, Family relationships can operate well if the allocation of chores and obligations is revealed and supported by exemplary ideals and moral principles.⁸ Renti Oktaria and Purwanto Putra His findings suggest that religious spiritual methods, social support, and internal family can all help to reduce depression in family connections.⁹ Fitria emphasizes that the process of family life's integration

¹Andi Yaqub, Iswandi, and Jabal Nur, "Reconstruction of The Sakinah Family Criteria During the Covid-19 Period", *Jurnal al-Ahkam*, Vol. 31, No. 1, 2021.

²Ana Kuswanti, *et al.*, "Manajemen Komunikasi Keluarga Saat Pandemi COVID-19", *SALAM: Jurnal Sosial dan Budaya Syar-i*, Vol. 7, No. 8, 2020. See, Putu Audina Suksma Cintya Dewi and Husnul Khotimah, "Pola Asuh Orang Tua Pada Anak di Masa Pandemi Covid-19", in *Seminar Nasional Sistem Informasi*, Malang: Fakultas Teknologi Malang, 2020.

³Abdu Alifah, "Efek Mediasi Work-Family Conflict terhadap Stres Kerja Pada Ibu Bekerja di Rumah Selama Pandemi Covid-19", *Jurnal Ekobis : Ekonomi Bisnis & Manajemen*, Vol. 11, No. 1, 2021. Also See, Izzal Afifir Rahman and Nasrulloh, "Pencegahan Kekerasan Rumah Tangga Melalui Pendidikan Keluarga dalam Q.S Al-Tahrim 66: 6", *Jurnal Syntax Idea*, Vol. 3, No. 1, 2021.

⁴Dian Kristiani Irawaty, "Rumah Tidak Selalu Menjadi Surga : Krisis Kekerasan dalam Rumah Tangga Berbasis Gender Saat Pagebluk Covid-19", *Prosiding Forum Ilmiah Tahunan IAKMI*, 2020.

⁵Meliti Subardhini, "Perceraian di Masa Pandemi Covid-19 : Masalah dan Solusi", *Jurnal Hukum Keluarga*, Vol. 2, No. 1, 2021.

⁶Wening Indah Lestati, 2021, *Pendampingan Perempuan Korban Kekerasan dalam Rumah Tangga (Studi Kasus Lembaga Konsultasi Kesejahteraan Keluarga 'Pelangi Bahagia' Kabupaten Belitung, Provinsi Kepulauan Bangka Belitung)*, Skripsi, Sekolah Tinggi Pembangunan Masyarakat Desa "APMD", Yogyakarta.

⁷Andalusia Neneng Permatasari *et.al.*, "Keintiman Komunikasi Keluarga saat Social Distancing Pandemi Covid-19", *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, Vol. 5, No. 1, 2020.

⁸Muhammad Abdul Aziz, "Peran Suami dalam Membentuk Keluarga Sakinah (Studi Kasus Dua Keluarga di Padukuhan Papingan, Caturtunggal, Sleman, Yogyakarta)", *HISBAH: Jurnal Bimbingan Konseling dan Dakwah Islam*, Vol. 15, No. 2, 2018.

⁹Renti Oktaria and Purwanto Putra, "Pendidikan Anak dalam Keluarga Sebagai Strategi Pendidikan Anak Usia Dini Saat Pandemi Covid-19", *Jurnal Ilmiah Pesona PAUD*, Vol. 7, No. 1, 2020. Also See, Samsidar and Darliana Sormin, "Program 'Aisyiyah dalam Mewujudkan Keluarga

into the environment can result in a sense of balance.¹⁰ However, Dira Anjanita Rifani and Dedi Rianto Rahadi reveals that the majority of communication problems and negative behavior are caused by mental incompetence and family psychology.¹¹ According to previous study findings, scientists have not yet focused on family communication and conduct in order to build a Sakinah family during Covid-19.

As a result, the goal of this study is to add to the existing research by reviewing the impact of the family on areas of communication and behavior in the home during the pandemic. In this study, there are two questions that are being asked. To begin, what is the state of communication and family conduct during Covid-19? Second, what are the enabling conditions for effective communication and family behavior during Covid-19? The responses to these two questions help to provide a more detailed knowledge of family communication and behavior during Covid-19, as well as the dynamics involved in preserving a Sakinah family's stance.

According to the author, based on family communication and conduct, Covid-19 communication and family control may be adequately handled, so small disagreements cannot be carried out as one of the impacts of Covid-19 since this problem frequently happens long before the pandemic. Positive communication and conduct are supported by a number of factors, including socio-religious and socioeconomic conditions in the community, demographic conditions in the community, and knowledge of other community groups with various views and ethnicities.

B. Method

A phenomenological research design is used in this study. This phenomenological design is used to track phenomena that are genuinely family-related. This study focuses on characteristics of communication and family behavior

Sakinah Menuju Islam Berkemajuan”, *Intiqad: Jurnal Agama dan Pendidikan Islam*, Vol. 11, No. 1, 2019. Also See, Farah Chalida Hanoum, “Implementasi Agama dalam Mewujudkan Keluarga Sakinah”, *Jurnal Bimbingan dan Konseling Keluarga*, Vol. 1, No. 1, 2019.

¹⁰Stevany Afrizal, Wika Hardika Legiani, and Rahmawati, “Peran Perempuan dalam Upaya Meningkatkan Ketahanan Ekonomi Keluarga Pada Kondisi Pandemi Covid-19”, *Untirta Civic Education Journal*, Vol. 5, No. 2, 2020.

¹¹Dira Anjanita Rifani and Dedi Rianto Rahadi, “Ketidakstabilan Emosi dan Mood Masyarakat Dimasa Pandemi Covid-19”, *Jurnal Manajemen Bisnis*, Vol. 18, No. 1, 2021. Also See, Yunita Sumakul and Shanti Ruata, “Kesejahteraan Psikologis dalam masa Pandemi COVID-19”, *Journal of Psychology “Humanlight”*, Vol. 1, No. 1, 2020. Also See, Ismaniar and Setiyo Utoyo, “‘Mirror of Effect’ dalam Perkembangan Perilaku Anak Pada Masa Pandemi Covid-19”, *DIKLUS: Jurnal Pendidikan Luar Sekolah*, Vol. 2, No. 4, 2020. Also See, Muchammad Ishak and Wustari L Mangundjaya, “Pengelolaan Stres dan Peningkatan Produktivitas Kerja Selama Work from Home pada Masa Pandemi Covid-19”, *Jurnal Psikologi Udayana*, Vol. 7, No. 2, 2020.

during Covid-19 in particular. During Covid-19, aspects of family communication and behavior focus on (1) sustaining the integrity of the household through interpersonal interactions, and (2) family multipersonal ties related to societal relationships. (3) family supportive aspects as an option to maintaining the household's integrity throughout Covid-19.

The primary research data comes from a variety of sources, including (1) communication (2) behavior (3) socio-religious and sociological factors. One of the three districts in South Konawe is responsible for long-term communication and peer-to-peer learning. The decision to conduct this study was made based on the findings of preliminary observations, which led to the selection of three villages as the primary data collection locations. Six communities with families (see Table 1) willingly contributed communication and family behavior data. and three state servants from the Office of Religious Affairs, as well as two extension workers (KUA). The demographic information of the participants is shown in Table 1:

Table 1. Participants

Initials	Gender	Participant Type
NS	Woman	Housewife
MA	Woman	Housewife
TY	Woman	Housewife
PD	Man	Head of household
CO	Man	Head of household
FO	Man	Head of household
WN	Man	Public official
PJ	Man	Public official
LM	Man	Public official
MS	Woman	Extension
UT	Man	Extension

These study's findings were gathered through observations and in-depth interviews. The observations were conducted in three villages in South Konawe between December and November 2020. This study's interview instrument was a collection of questions used as an interview guide. The study of this research data then reveals a phenomenon related to communication and family behavior during the pandemic and identifies the characteristics that promote families' ability to survive under Covid-19 duress.

C. Finding and Discussion

1. Communication and Community Engagement Throughout Covid-19

a. Interpersonal Communication in Families

Domestic violence and divorce have no ramifications for husband and wife relationships during Covid-19. Domestic life is full of disagreements (communication) between husband and wife. Disputes are not generated by Covid-19 pressure, but by a lack of well-organized job assignments.¹² The allocation of jobs and obligations within the family is frequently the primary motivator for household communication, which has an impact on arguments.¹³

Domestic squabbles are common in the family setting. According to NS:

*“I have an opinion with my spouse because of the poor mood and maybe because a lot of housework has to be done, and my husband sometimes doesn't assist since he is preoccupied with his own affairs. However, the disagreement was just a tiny one, such as a raised voice, and it lasted only a second before returning to normal.”*¹⁴

According to LM, a public officer in one of the communities in South Konawe Regency:

*“Domestic conflicts are simply disagreements between husband and wife, and disagreements are simply a result of family dynamics. These arguments cannot be related to the pandemic since small disagreements were common prior to the Covid-19 epidemic”.*¹⁵

According to PJ, a public official of a hamlet in Konawe Selatan Regency:

“The Covid-19 pressure has no effect on our home, and feelings of anxiety and dread do exist, but not because these causes generate quarrels. But there are other tasks such as housekeeping such as washing and cooking to finish fast, right? We have little children to finish quickly, right? The spouse should take care of the children so that the work is completed quickly”

According to data from the village Islamic Leader in Konawe Selatan Regency, family communication problems have little effect on domestic violence and divorce. The disagreement stems from disagreements between husband and wife. These disagreements, however, have little bearing on

¹²Personal communication with MS "extension worker" in village A, South Konawe Regency In, December-November 2020.

¹³Personal communication with UT "extension worker" in village A, South Konawe Regency In, December-November 2020.

¹⁴Personal communication with NS "housewife" in village A, South Konawe Regency In December-November of 2020.

¹⁵Personal communication with LM "Public Official" in village A, South Konawe Regency In December-November of 2020.

physical violence and divorce, which have become prevalent and are family dynamics¹⁶

b. Multipersonal Communication in Families

Family interactions with the community's social environment are a promoter of home happiness. Sensitivity to social situations is a type of empathy for other community groups that helps to create social relationships. Multipersonal community communication based on data gathered from several communities, among others:

*“Despite the Covid-19 situation in Indonesia, the family and community's empathy and sympathy are successful. The intimate interaction of the family with its neighbors and surrounds demonstrates the community's maturity in socializing”*¹⁷

Empathy and sympathy for one's family or community are forms of social integration that have taken root and become a communal tradition. The following facts show the process of family social integration in achieving family harmony and its surroundings:

*“Involvement in activities carried out by one of the families has demonstrated harmony in the communication interaction between families. Family ties in the community develop as a result of sensitivity and care for other family groups in order to achieve a task that demands energy and is performed collaboratively (gotong royong).”*¹⁸

The awareness of people and groups to collaborate with other community groups thus drives community cohesiveness. The information provided by public officials in one of the communities is as follows:

*“Gotong royong community, including public and private labor, the community arises via volunteering and groups of housewives, contributing to serve consumption through personal volunteers”*¹⁹

c. During the Covid-19 Period, Family Behavior

The strain of Covid-19 has few ramifications for family conduct in carrying out domestic life. The motivation for adultery via social media is behavior that frequently develops and has an influence on household rifts. However, this is a regular occurrence, and the practice is not the result of the

¹⁶Personal communication with PJ "Public Official" in village B, South Konawe Regency In December-November of 2020.

¹⁷Personal communication with TN "Public Official" in village C, South Konawe Regency In December-November of 2020.

¹⁸Personal communication with PJ "Public Official" in village B, South Konawe Regency In December-November of 2020.

¹⁹Personal communication with LM "Public Official" in village A, South Konawe Regency In December-November of 2020.

government's social restriction policy. A personal interaction with one of the village leaders yielded the following results:

“The infidelity case began as light conversation on social media and a fleeting source of entertainment...until they agreed to date. Despite the fact that the guy was already married and his wife found it, they got into an argument and reported to the village office that they wanted a divorce. However, in the event that there is no divorce, our government officials intervene so that they may get along again”²⁰

Family behavior, on the other hand, happens frequently, but verbal conduct is carried out by husbands and wives in their domestic life. This conduct is the result of various fundamental aspects, including a husband's obligation and sensitivity to his wife, as well as vice versa. According to MA data:

“After coming from the garden, I occasionally forget about my responsibilities to my spouse to prepare dinner. On the other hand, I often forget that the gardens occasionally return in the afternoon and don't provide any news, and I'm always concerned about what's going on”²¹

Similarly, how to suppress bad family behavior that social and religious activities are the impetus to urge housewives and heads of families to be better. Looking at the excitement and engagement of the community, it is clear that the momentum was warmly accepted. The taqlim assembly frequently conducts recitations every week, and the recitation is not just a group of housewives but also a group of home heads who have a regular schedule.²²

2. Family Communication and Behavior Influencing Factors During Covid-19

a. Religious and spiritual determinants in families

In building a *sakinah* family, socio-religion has a tremendous impact on the existence of the family.²³ People feel that increasing spiritual qualities may offer happiness and tranquillity. Confidence (faith) is created by socio-

²⁰Personal communication with LM "Public Official" in village A, South Konawe Regency In December-November of 2020.

²¹ Personal communication with MA "housewife" in village B, South Konawe Regency In December-November of 2020.

²² Personal communication with TY "housewife" in village C, South Konawe Regency In December-November of 2020.

²³Andi Yaqub, Iswandi, and Jabal Nur, *op.Cit.*

religious activities such as weekly recitations by a group of women and men. As a result, CO claims:

“Whatever occurs in my future relationship, I will leave to the creator, and I will just attempt to better myself and make my family (home) as wonderful as possible. Economic troubles do not suggest that we do not require them; nonetheless, as long as we choose to live simply and humbly, everything may be resolved and fulfilled”²⁴

According to PJ, the availability of everyday activities launched by the community means that house problems, interpersonal violence, and even divorce are quite rare. The growth in family spiritual values is also accompanied by an increase in maturity in taking an attitude.²⁵ The rise in family spiritual values demonstrates the importance of educational values in the formation of a *sakinah* family, particularly how to adopt attitudes and make decisions within the family.²⁶

b. Factors influencing family demographics

The demographic element of the community reveals the family's support capability in sustaining the integrity of the home during Covid-19 from the economic and social sectors. Family commodities in rural and urban locations, for example, have varied lives in terms of preferences and requirements. Kristina Untari Setiawan stated that the community's variety is highly complicated, not only because of religion and culture, but also because the community's demographic situations are complex and diversified in terms of the amount of necessity for means to live during Covid-19.²⁷

According to one of the village leaders, households living in rural regions were demographically capable of surviving from the micro-scale business sector. According to TN:

“The bulk of community or family commodities work as farmers, therefore it is adequate to fulfill their daily necessities during Covid-19, while

²⁴Personal communication with CO "head of household" in village B, South Konawe Regency In December-November of 2020.

²⁵Personal communication with LM "Public Official" in village C, South Konawe Regency In December-November of 2020.

²⁶Izzal Afifir Rahman and Nasrulloh, *op. Cit.*

²⁷Kristina Untari Setiawan, “Upaya Menerapkan Nilai-Nilai Luhur Pancasila Selama dan Sesudah Pandemi Covid-19”, *Diligentia: Journal of Theology and Cristian Education*, Vol. 2, No. 3, 2020.

being modest and basic. However, for the production or sale of agricultural items such as vegetables, sales turnover declined during Covid-19²⁸

Families (households) that live in villages and have economic autonomy for the preparation of their daily necessities. According to LM, PJ, and TN, the major employment of the community is to work as a farmer and provide for their daily needs. Similarly, having enough cash to fulfill his family's requirements throughout Covid-19. Then consider the representation of family work, which reaches 80 percent of the people who rely on the agricultural industry.²⁹

c. The public openness (diversity) aspect of society

The existence of the community and family, on the other hand, is one of the factors that behavior and communication work well is that people live with various ethnicities and races as well as different ethnicities. They live to embrace and support one another, never questioning their own existence. Maturity is unavoidably compelled to live with one another. The many groups of people who dwell there, beginning with the Javanese, Bugis, Tolaki, and Toraja, all live side by side, flanking and supporting one another.³⁰ This harmony, which applies and accepts each other with the presence of each ethnic group, may produce peace and pleasure for the primary community, the family, and horizontal conflict between each religion and group is no longer an issue.³¹

Then, even though the scenario is in the Covid-19 epidemic, a reflection of the community's and family's conduct and communication may be observed and shine out in a good way. The Covid-19 pressure factor, which is primarily made up of people's emotions, is irregular and uncontrollable, which can lead to conflict. The establishment of a *sakinah* family is supported by social support and harmonious interactions amongst individuals of different religions and nationalities. The strength of the community and family is one aspect that underpins the freedom to carry out religious rituals and religious activities that take place well and harmoniously

²⁸Personal communication with TN "Public Official" in village A, South Konawe Regency In December-November of 2020.

²⁹Personal communication with LM, PJ, LN "Public Official" in village A-B, South Konawe Regency In December-November of 2020.

³⁰Personal communication with FO "head of household" in village C, South Konawe Regency In December-November of 2020.

³¹Personal communication with PD "head of household" in village A, South Konawe Regency In December-November of 2020.

and understand each other's cultural teachings, because one thing can see that pressure from the environment that is different from their teachings and beliefs is no longer the main problem.³²

In every village, the freedom of the community and family to carry out religious activities such as recitation is the foundation for religious spiritual values in creating inner and outer life, and it can hack household conflicts and prevent massive divorces, which can thwart the existence of a sakinah family in every family. Community involvement in religious-based studies helps psychologically the family and mental stress and reduces the chance of generating signs of depression due to Covid-19 pressure, which may be carefully handled.

3. The Sakinah family is built on the fundamentals of effective communication and behavior

The research findings demonstrate communication and family behavior in achieving a sakinah family, as described by this research topic. Family communication is based on the discovery that verbal communication frequently emerges as a result of the mood and misunderstanding of husband and wife over duty allocation. Similarly, communication and family conduct are beneficial throughout the epidemic, albeit there are still disputes in the home. According to the findings, family disagreements were modest and had no repercussions for domestic violence or divorce.

Several key components, including socio-religious and socioeconomic settings, assist the fulfillment of efficient communication and family conduct in carrying out domestic life. Second, demography, which means that the community's economic sector is meeting their daily necessities throughout the Covid-19 time, even though the manufacturing process is slowed. Third, the availability of public information in connection with various ethnicities and faiths so that they can live in harmony and concord for every family that lives in that location.

Individuals and groups in the family are under pressure from Covid-19 to avoid unpleasant speech and conduct toward the internal home. According to Aditya Sari, instrumental social support, social emotional support, acceptance, and religion are forms of self-control used by the family to achieve peace

³²Personal communication with CO "head of household" in village B, South Konawe Regency In December-November of 2020.

throughout Covid-19.³³ This carrying capacity has a significant impact on the presence of self-disclosure towards social activities without seeing a belief status of the surrounding community, the construction of acceptance among others is a kind of belonging to each family and support for community harmony.³⁴

Each family demonstrates social maturity by communicating openly with other family groupings.³⁵ Maturity develops as a result of the socio-religious role, which adds to the spirituality of the family, resulting in self-awareness and maturity, as well as a good influence on the social environment to help each other with others.

Similarly, depending on the family's psychological point of view during Covid-19, when their mind was developed, spiritual values (religion) or beliefs influenced the family's integrity. Sumakul stated that, of course, during Covid-19, every family was concerned about the prospect of a pandemic. However, the tension felt by every family is not as long as it is overly responded to and has an influence on high stress levels, resulting in conflicts or domestic violence.³⁶

Addressing the fear of every family member, it is clear that the problem is not the epidemic, but rather anxiety over the motivations of adultery via social media. However, social support for the social environment, such as recitation and mutual aid to help one another, implies that these activities are regarded as beneficial even while the situation remains peaceful. Covid-19. Flexibility in family life can have a favorable influence on stress and depression levels while not causing excessive emotionality amongst families. It can be observed that participation in social activities such as assisting each other and continuous socio-religious activities may have a favorable influence on the family.

It can be shown that the weekly taqlim assembly events in each village have beneficial consequences for family psychology and family communication, because they do not feel burdened and sad as a result of the Covid-19 condition. Similarly, the majority family's status as farmers is happy because they have the freedom of action and make their gardens as a kind of pleasure. According to

³³Aditya Sari, "Strategi Coping Ibu Rumah Tangga dalam Menghadapi Wabah Covid-19", *Media Informasi Penelitian Kesejahteraan Sosial*, Vol. 44, No. 1, 2020.

³⁴Nur Hadi, "Pendidikan Teologi Lintas Agama dalam Meraih Keluarga Bahagia (Analisis Teori Islam, Kristen, Hindu, Budha dan Konghucu)", *AL-USWAH: Jurnal Riset dan Kajian Pendidikan Agama Islam*, Vol. 1, No. 2, 2019.

³⁵Maria Carmelita Tali Wangge, Maria Yuliana Kua, Josep Marsianus Rewo, Prisko Yanuarius Djawaria Pare, and Fransiskus Xaverius Dolo, "Edukasi Pencegahan Covid-19 melalui Pendampingan Pembuatan serta Penggunaan Healthy Kit Produksi Lokal Rumah Tangga", *JMM: Jurnal Masyarakat Mandiri*, Vol 5, No 1, 2021.

³⁶Yunita Sumakul and Shanti Ruata, *op.Cit.*

Bidayatul Hidayah and Sugeng Hariyadi, families in villages are more proficient than urban communities at processing and controlling their emotions, as well as maintaining emotional bonds with their families and the surrounding environment.³⁷ Bidayatul Hidayah and Sugeng Hariyadi, reaffirmed that social levels in urban society, such as closeness, are largely directed at particular persons and groups, such that a sense of concern for their surroundings is not truly cared for.³⁸

Although the existence of the *sakinah* family in terms of family communication and behavior is considered positive from the standpoint of interpersonal and multipersonal communication, improvement and counseling related to the *sakinah* family still needs to be realized and improved in order to become a complete family according to Indonesian rules. Hasanah observed that counseling assistance can give improvement and fortification of families against potential consequences, because issues like as quarrels, domestic violence, and divorce are not only caused by the influence of Covid-19, but have already occurred and are difficult to manage.³⁹

As a result, increased aid to *sakinah* players in the field should be able to supply energy to family commodities such as housewives and heads of households. Because the accomplishment of a *sakinah* family is not just measured on one side, but all components of the family must be effectively interwoven. The integration process is evaluated in terms of two factors: first, religious knowledge and its application, and second, social ideals and their active participation. Third, there is information disclosure in the familial setting. Fourth, there's the economy and the capacity to provide for one's family. Fifth, stay away from undesirable activities like domestic violence and divorce.

During this epidemic, communication patterns and family behavior cannot be evaluated to indicate that the whole family is in danger. According to Permatasari, Neneng Andalusia, Dinar Nur Inten, Wiliani Wiliani, and Kelik Nursetiyo Widiyanto, family communication was positive during the Covid-19 pandemic because the main family was office workers and employees spent

³⁷Bidayatul Hidayah and Sugeng Hariyadi, "Siapa yang Lebih Terampil Mengelola Konflik Rumah Tangga? Perbedaan Manajemen Konflik Awal Perkawinan Berdasarkan Gender", *Jurnal Psikologi Sosial*, Vol. 17, No. 1, 2019.

³⁸*Ibid.*

³⁹Suryanti, Muhammad Ilyas, and Suhaimi, "Layanan Konseling Keluarga pada Klinik Keluarga *Sakinah* Pimpinan Daerah Aisyiyah Kota Sinjai", *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, Vol. 1, No. 1, 2018. See Also, Hasyim Hasanah, "Konseling Perkawinan Strategi Preventif Penanganan Problem Relasi Keluarga dan Membangun Hubungan Keluarga yang *Sakinah*", *Konseling Reliji: Jurnal Bimbingan Konseling Islam*, Vol. 7, No. 2, 2017.

more time with their families during the Work From Home policy, they always meet and communicate and feel closer to family. As a result, there is a pandemic where the presence of the family cannot be detected at a glance, such as domestic violence and divorce, as well as financial constraints, because this phenomena has existed long before Covid-19.

Thus, while continuity of communication and family conduct has good consequences for the survival of the family environment, the community's creativity as a source of revenue must be increased..⁴⁰ Begitupula pelatihan manajemen stress keluarga juga tidak kalah penting untuk selalu ditingkatkan melalui penyuluhan (pendampingan).⁴¹ Because family communication and behavior are not absolute and can alter at any time due to various factors, one of which is the family's use of social media intelligently. Edlin Yanuar Nugraheni, Muhammad Rahmattullah demonstrates the need of growing digital literacy in the core community of family codity in order to be utilized appropriately and positively so that usage habits that can create conflict and divorce can be prevented.⁴²

D. Conclusion

Family communication and behavior during the Covid-19 pandemic is based on study findings that show that family violence and divorce cannot develop in general if Covid-19 has an influence on family conduct. As a result, the degree of home harmonization is high, and regular communication (check-and-match) was widespread prior to the epidemic. Due to a foul attitude, the distribution of tasks sometimes becomes a difficulty, sometimes resulting in petty arguments. However, another conclusion is that the purpose for the affair is through social media introductions, although the case appears to merely need to enhance help for the beneficial use of social media. On the other hand, socio-religious devices, regional demography, and family openness to the public and appreciation for variety are supportive variables associated to the continuance of a peaceful family and avoiding the pressure of Covid-19.

However, there are still gaps in this study, such as mentorship (counseling) to the community, the practice of underage marriage, and deeper investigations on

⁴⁰ Maria Carmelita Tali Wangge, *op.Cit.*

⁴¹Nurmina, Netrawati, and Rinaldi, "Pelatihan Manajemen Stres dan Relaksasi Bagi Ibu Rumah Tangga Terdampak Covid 19 di Kelurahan Pasie Nan Tigo Kota Padang", *PLAKAT: Pelayanan Kepada Masyarakat*, Vol. 2, No. 2, 2020.

⁴²Edlin Yanuar Nurgaheni and Muhammad Rahmattullah, "Peningkatan Literasi Digital dan Inovasi Produk Sasirangan Bagi Ibu," *Jurnal Pengabdian Kepada Masyarakat*, Vol. 2, No. 1, 2021.

communication and family behavior in cross-ethnic and religious families. As a result of establishing a sakinah family in domestic life (family), the researcher suggests pursuing in-depth and particular study on this sakinah family in relation to various items indicated previously by the researchers.

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