

GENDER-SENSITIVE FAMILY RESILIENCE EDUCATION AS A PREFERRED ACTION AMIDST THE DIVORCE TREND IN INDONESIA

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Abstrak: Gender seringkali menjadi permasalahan dalam mengambil alih peran dalam ketahanan keluarga. Beberapa orang beranggapan bahwa menjaga kestabilan rumah tangga adalah persoalan yang dipertanggung jawabkan kepada suami. Padahal, salah satu faktor yang mengakibatkan timbulnya perceraian, ialah ketidakseimbangan stabilitas rumah tangga yang terjadi karena kurangnya peran antar anggota keluarga dalam menjaga ketahanan dan kesejahteraan keluarga. Studi ini bertujuan untuk mengetahui bagaimana Pendidikan ketahanan keluarga di desa kemantren kabupaten malang. Secara bersamaan, artikel ini juga ingin mengeksplor implikasi pendidikan wawasan gender terhadap Masyarakat desa kemantren. Metode penelitian yang digunakan ialah kualitatif, dengan pendekatan sosiologis. Penelitian ini melibatkan 27 orang sebagai informan yang akan mengisi kuisioner dan juga sebagai objek wawancara untuk mengetahui bagaimana keadaan Pendidikan ketahanan keluarga di desa kemantren. Hasil studi menunjukkan bahwa peran perempuan dalam keluarga tidak hanya memengaruhi dinamika keluarga secara keseluruhan, tetapi juga dapat menjadi faktor penting dalam menghadapi tantangan dan memperkuat ketahanan keluarga. Wawasan pendidikan ketahanan keluarga di desa kemantren telah memberi dampak yang positif terhadap keberlangsungan kehidupan rumah tangga mereka. Dengan memperhatikan peran perempuan dalam konteks ketahanan keluarga adalah salah satu langkah penting dalam menghadapi tren perceraian di Indonesia.

Kata Kunci: Berwawasan Gender; Ketahanan Keluarga; Trend Perceraian

Abstract: Gender often becomes an issue in assuming roles in family resilience. Some people believe that maintaining household stability is a responsibility solely entrusted to the husband. However, one of the factors contributing to divorce is the imbalance in household stability resulting from the lack of roles among family members in maintaining family resilience and well-being. This study aims to explore how family resilience education operates in Kemantren Village, Malang Regency. Simultaneously, this article also seeks to examine the implications of gender perspectives on the community in Kemantren Village. The research method used is qualitative, with a sociological approach. This study involves 27 individuals as informants who will fill out questionnaires and also serve as interview subjects to understand the state of family resilience education in Kemantren Village. The study findings indicate that women's roles in the family not only influence overall family dynamics but can also be crucial factors in facing challenges and strengthening family resilience. The insights from family resilience education in Kemantren Village have had a positive impact on the sustainability of their households. Considering women's roles in the context of family resilience is one essential step in addressing the divorce trend in Indonesia.

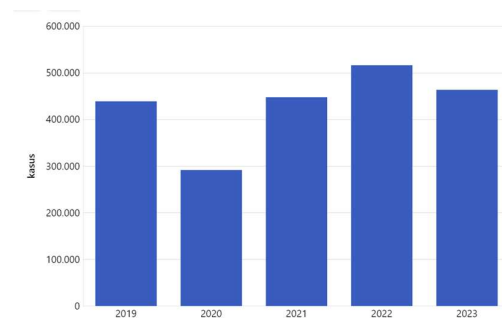
INTRODUCTION

Divorce is a legal process that terminates or dissolves a valid marriage bond between two individuals (a man and a woman), conducted before a panel of judges in the Religious Court. This can occur when a couple decides to end their relationship by formally submitting a request to the court to terminate their marriage. In Indonesia, divorce itself is a social phenomenon that has reached quite concerning levels in recent years. Data shows that the divorce rate in Indonesia has significantly increased, resulting in widespread impacts on family stability and social welfare (Annur 2023).

Based on the data presented by the Indonesian Central Statistics Agency (Badan Pusat Statistik Indonesia), there has been a trend of increasing divorce cases in Indonesia over the four years before the Covid-19 pandemic, reaching its peak in 2019 with 438,013 cases. However, in 2020, when the Covid-19 pandemic struck, there was a significant decrease in the number of divorces, down to 291,677 cases. Nevertheless, following the early stages of the pandemic, there was a subsequent increase in the number of divorce cases for two consecutive years after 2020 (Mahdi 2022). This can be observed from the following graph:



Gambar 1. Jumlah Kasus Perceraian di Indonesia (2015-2020)



Gambar 2. Jumlah Kasus Perceraian di Indonesia (2019-2023)

Based on the two graphs above, it can be concluded that the Covid-19 pandemic has had an impact on the pattern of divorces in Indonesia, where there was a decrease in divorce cases during the pandemic period, but this trend did not continue consistently, and the divorce rate increased again after the early stages of the pandemic.

In 2023, a total of 463,654 divorce cases were recorded in Indonesia, representing a 10.2% decrease in divorce cases compared to previous years. This marks the first year of decline in the divorce rate since the beginning of the Covid-19 pandemic. Several articles state that the majority of divorce cases in Indonesia are

divorce by lawsuit (*cerai gugat*), which are divorces initiated by the wife and decided by the court, totaling 352,403 cases or 76% of the total divorce cases nationwide. Meanwhile, 111,251 cases or 24% are divorce by repudiation (*cerai talak*), which are divorces initiated by the husband and decided by the court (Annur 2024).

Malang has become the city with the highest number of divorces in East Java for the past three years, reaching up to 8,195 cases (Badan Pusat Statistik 2023). One of the factors contributing to the high divorce rate is economic factors. Not only that, the divorce trend is also dominated by families with marriages of 5-10 years, in other words, relatively new marriages (Mahmudan 2023). Considering this situation, the implementation of family resilience education becomes increasingly important to be taught to the community. Thus, whether it is for those who are in the process of building a new family, those who have been in a family for quite some time, or those who are about to build a family; they are equipped with knowledge that will be useful for their families, especially when facing issues that threaten their family harmony.

Pre-marital family resilience education plays a crucial role in preparing prospective couples for marriage. Comprehensive family resilience education before marriage allows prospective couples to understand and develop the skills necessary to face

various challenges that may arise in their married life. One important aspect of this education is learning effective and open communication, which serves as the foundation for healthy and harmonious relationships.

Furthermore, family resilience education also provides a deep understanding of conflict management, helping prospective couples learn how to handle arguments constructively and build fair solutions. Through this education, prospective couples are also taught about the importance of gender equality in marriage, ensuring that roles and responsibilities within the family are distributed fairly. Additionally, this education also encompasses learning about family financial management, the importance of preparing to have children, and the building of family values. Thus, pre-marital family resilience education not only prepares prospective couples for marriage but also helps them build a strong foundation for a happy, healthy, and enduring relationship in the future (Hasanah and Komariah 2019).

Family resilience is a state of sufficiency and continuous access to income and resources to fulfill various basic needs including: healthy food, shelter, abundant and clean water sources, health services, learning opportunities, active participation in society, and social integration. Family resilience is a dynamic

condition of a family that possesses resilience and toughness, as well as physical-material and mental-spiritual capabilities to live independently and develop themselves and their families to live harmoniously in improving physical well-being and inner happiness (BPK, n.d.). Family resilience also means a family that is able to explore their own potential and that of their family to achieve an ideal, prosperous, and happy life. From another perspective, family resilience is a family that is able to manage available resources and overcome various problems to achieve a prosperous life (Cahyaningtyas 2016).

Kemantren Village, Malang Regency, is an intriguing location to focus on for study, as it is one of the villages that does not follow the increasing trend of divorce in Indonesia. This can be seen from the attitude of the community in Kemantren Village during the Covid-19 pandemic a few years ago. Like in other villages in general, the Covid-19 pandemic undoubtedly brought significant impacts on changes in community conditions, especially on their family resilience, which at that time experienced quite strong shocks, in other words, they had to go through various new problems. Starting from the decrease in family economic income to the emergence of internal conflicts that pose a significant threat to their family integrity, but not for the people in Kemantren Village who managed to

maintain their respective families.

Therefore, based on these factors, it can be said that Kemantren Village has a relatively high level of family resilience. This is evidenced by the low level of divorce during the Covid-19 pandemic, which is also supported by its innovative and productive community in managing household needs, such as utilizing technology for selling to replace their income which they could not do at that time, so that they can maintain their family's livelihood.

It can be said that the community of Kemantren Village has its own uniqueness in living a family life. They have succeeded in maintaining household stability because they understand the roles of each family member well. Not only limited to basic tasks such as raising children and taking care of the household, they also understand that balance in relationships and roles within the family is the key to maintaining marital harmony. Even when facing economic challenges, the people of Kemantren Village do not give up easily. They quickly seek solutions to overcome these problems without causing tension that could potentially damage their family relationships. This attitude proves that understanding the roles and responsibilities of each family member is not only important in meeting physical needs but also in maintaining healthy and strong relationships amidst all challenges.

This gender-inclusive family resilience education is expected to help address the increasing divorce trend in Indonesia by providing a deeper understanding of the roles and responsibilities of each family member in maintaining healthy and harmonious relationships. Thus, the implementation of gender-inclusive family resilience education in Kemantren Village can be a strategic step in addressing divorce challenges and strengthening family stability in Malang Regency and more broadly, in Indonesia.

METHODS

In this study, the researcher employs a qualitative research method with a sociological approach. Qualitative research method is more focused on describing the condition, attributes, or specific phenomena, or the value of an object. The qualitative approach is used to delve into the phenomenon of gender-sensitive family resilience education in Kemantren Village, Malang Regency, as an alternative in addressing the increasing divorce trend in Indonesia. This research method includes the use of questionnaires as one of the instruments for data collection. The questionnaire is designed to gather information about perceptions, attitudes, and practices related to gender-sensitive family resilience education from the respondents involved in the study. Additionally, qualitative methods will be

used to conduct in-depth analysis of the questionnaire results, understanding the social, cultural, and gender contexts that influence family resilience education in Kemantren Village. This will enable the researcher to gain a more comprehensive understanding of the factors influencing gender-sensitive family resilience education in the area, as well as its impact on divorce prevention efforts.

RESULT AND DISCUSSION

The Meaning of Gender Sensitive Family Resilience Education

Family resilience education is an educational effort aimed at strengthening and enhancing the ability of families to face and overcome various challenges, crises, or changes that occur in daily life. The main objective of family resilience education is to help households become more robust, stable, and adaptive in dealing with various situations that may threaten family welfare and harmony. In this regard, family resilience education considers various real-life aspects of family life, thus teaching things that are related to family resilience, such as effective communication skills, financial management, problem-solving, conflict management, decision-making, parenting skills, family health and togetherness, as well as values and beliefs underlying family relationships. Because one of the keys to family sustainability is the creation of positive interactions among

family members and their ability to maintain harmonious relationships (Saputri and Islamy 2021). Family resilience also includes individuals' ability to fulfill their responsibilities in dealing with various life problems, including difficult situations such as a global pandemic affecting various aspects of life. The concept of family resilience depicts that the success of a family in facing challenges and threats to welfare can be measured by its ability to adapt and overcome stress and emerging risks. (Rohmah 2021)

Family resilience can also be used as an indicator for a family's basic needs fulfillment and its ability to engage in productive activities. The primary goal of family resilience is to achieve independence and well-being. The characteristics of an ideal family resilience include the provision of quality non-material resources, the ability to address family issues effectively, and community involvement. Family resilience provides a picture of a family that is firm, resilient, capable both materially and non-materially in achieving a prosperous life, and able to explore the potential of itself and its family members to live independently, harmoniously, prosperously, and happily. After observing the patterns of family resilience in society, it is hoped that decisions, policies, and other steps can be taken in a program to enhance a family's ability to meet its basic needs and engage in productive activities, thus

improving the quality of human life (musfiroh et al. 2019).

In building family resilience, there are several functions that must be performed by the family. These functions include:

1. Religious function: The family plays a significant role in shaping and strengthening religious values in the lives of its members.
2. Socio-cultural function: The family is responsible for teaching cultural values and social norms to its members.
3. Love and affection function: The family must create an environment filled with love and mutual support among its members.
4. Protection function: The family must protect its members from various threats and dangers.
5. Reproductive function: The family has a role in continuing the lineage and preparing future generations.
6. Educational function: The family is responsible for providing education to its members, both formal and informal.
7. Economic function: The family must meet the economic needs of its members.
8. Environmental function: The family must create a healthy and safe environment for its members.

The family resilience education system in Indonesia refers to the efforts of the government and related institutions to provide education, training, and resources

to strengthen family resilience. Various programs and initiatives have been launched to enhance the understanding and skills of families in facing challenges and crises that may occur in their daily lives. One of the main components of the family resilience education system in Indonesia is the provision of information and resources on family health and welfare. This includes education on reproductive health, maternal and child health, healthy eating patterns, hygiene, and general family health management. These programs are often organized by the government through health departments and non-governmental organizations.

Family resilience education programs are typically designed to provide a comprehensive understanding of various aspects, such as psychological resilience, economic resilience, social resilience, and spiritual resilience, as follows:

- a. Psychological resilience relates to the family's ability to manage and build a positive emotional and psychological atmosphere so that the family members have a positive self-concept. Families will be resilient when facing any psychological issues among family members, accepting and responding to whatever happens positively. Problems can be managed with good emotions and without blaming others, by accepting and overcoming them.
- b. Economic resilience relates to the family's ability to manage its economic affairs. This involves opinions and expenses to meet the basic needs of life, such as food, shelter, and clothing. In such conditions, families need to earn income to meet their living expenses.
- c. Social resilience relates to the family's ability to manage and build its social environment, whether it be within the household, at school, or at work. Families require attitudes of respect, care, and empathy in social interactions. This connection can maintain good relationships and communication, creating commitment and closeness with their social environment. Willingness to help others will alleviate problems and social burdens when the family faces existing issues.
- d. Spiritual resilience relates to the family's ability to manage and apply the values of the religion it adheres to in daily life. Religion serves as the primary foundation in life. When religion is firmly established, all problems can be faced calmly and returned to the Creator. The benchmark of religion can be manifested in daily worship, interacting according to its teachings. Commitment to continue learning to deepen religious knowledge.

Apart from government efforts, many civil society organizations, religious institutions, and educational institutions are also involved in providing family resilience education programs. They often collaborate with the government and related agencies to conduct training, workshops, and awareness campaigns to enhance awareness and skills in facing various family challenges. Sharia-based family education refers to the teachings of Islam as the primary source in shaping character and values within the family. It involves understanding and implementing Islamic principles in everyday life, such as justice, compassion, patience, mutual understanding, and responsibility. (Saputri and Islamy 2021). Through this approach, families can maintain strong family ties and build a solid foundation to face various challenges in the future. Sharia-based family education also helps family members maintain the moral values and ethics needed in daily life. Additionally, it provides clear guidance on family life arrangements, such as marriage, child-rearing practices, and the relationship between husband and wife. By strengthening religious values, families can create a harmonious environment and face contemporary challenges with confidence and resilience (Mohsi and Taufik 2023).

This education can also promote awareness of the importance of building healthy and harmonious relationships

among family members, as well as enhance the family's capacity to cope with external pressures that may affect family well-being. Moreover, family resilience education also considers gender aspects in family dynamics, recognizing the different roles and contributions of family members based on their gender and promoting equality and respect for gender differences within the family environment (Rizqi 2021). Overall, the family resilience education system in Indonesia aims to empower families to strengthen their bonds and improve their quality of life, enabling them to face and overcome various challenges that may arise in their daily lives.

The Importance of Gender Sensitivity in Family Resilience Education

Family resilience education with a gender-sensitive approach is an approach in family education that recognizes the important role of gender dimensions in family dynamics and sustainability. This approach considers the different roles and influences among family members based on their gender, as well as the awareness that social, cultural, and economic conditions can affect the experiences and needs of families based on gender. The goal of gender-sensitive family resilience education is to promote gender equality, appreciation for differences, and overall family well-being. This approach focuses on empowering individuals and families to access resources and opportunities fairly,

regardless of their gender (Alfiah et al. 2020).

In the context of gender-sensitive family resilience education, educational programs typically cover topics such as gender roles in household chores, fair division of household work, prevention of domestic violence, reproductive health and reproductive rights, father's involvement in parenting roles, and empowerment of women and girls. Gender-sensitive family resilience education also aims to address gender stereotypes that may exist in society and families, and promote norms and values that support gender equality and justice. Through this approach, it is hoped that families can become more harmonious, balanced, and able to withstand external pressures that may affect the overall stability and well-being of the family (roibin et al. 2023).

Gender sensitivity in family resilience education is crucial as it helps strengthen equality, justice, and harmony in family relationships (Wulandari, Indrianti, and Hilmi 2022). Here are some reasons why gender sensitivity is important in family resilience education:

1. **Increasing Awareness of Gender Roles:** Gender sensitivity helps family members understand the different roles and contributions based on gender. This is important as it can help break stereotypes and unrealistic expectations towards family members based on gender.
2. **Promoting Equality in Household Chores Division:** By considering gender sensitivity, family resilience education can promote a fair and balanced division of household chores among family members, regardless of their gender. This can help prevent an unequal burden on one family member, which can lead to tension and conflict.
3. **Encouraging Father's Involvement in Parenting Roles:** Gender sensitivity can also encourage active involvement of fathers in parenting roles. Gender-sensitive family resilience education can help change traditional perceptions of the father's role in the family, thus encouraging their involvement in the care and education of children.
4. **Protecting against Domestic Violence:** Gender sensitivity helps identify and address domestic violence, which often occurs due to inequality and unhealthy gender norms. Gender-sensitive family resilience education can provide an understanding of individual rights and empower family members to combat and prevent violence.
5. **Building Healthy and Harmonious Relationships:** By considering gender sensitivity, family resilience education can help build healthy and harmonious relationships among family members. This creates a supportive environment,

where each family member feels valued, supported, and treated fairly.

Therefore, gender sensitivity in family resilience education is not just about understanding the differences between men and women but also about promoting equality, justice, and appreciation for gender differences in strengthening the family as a solid and harmonious unit.

Kemantren Village, Malang Regency: Profil dan Sosial Context

Kemantren Village is one of the villages located in Jabung District, Malang Regency. It is named Kemantren because in the past, the head of the village was Mbah Mantri in the Alas Kulak Hamlet or Kulak Tree Forest (a type of plant similar to bamboo), and now his grave is located in Putuk Rejo Hamlet RT 05 RW 05, and in another version, there are many pesantrens (Islamic boarding schools) and people who "mondok" (reside) in these pesantrens, ultimately making the village filled with students. Therefore, this village is called "Kemantren," which means a village inhabited by many students.

Kemantren Village is the village with the largest population in Jabung District, amounting to 11,785 people, consisting of 6,197 males and 5,588 females. This population is grouped into 3,948 households. Kemantren Village, situated in a lowland area with an elevation of 259 meters above sea level, spans an area of

565.655 hectares. It is a part of Jabung District, Malang Regency. The distance from the village's administrative center to the district center is approximately 1,500 meters, while the distance to the city center is about 20 kilometers or approximately 45 minutes. Kemantren Village consists of 8 neighborhood associations (RW) and 58 community units (RT). The agricultural land covers an area of 112,000 hectares, while the fields cover 207,398 hectares. To the west, Kemantren Village borders Gunung Jati Village, to the south it borders Sukolilo Village, to the north it borders Jabung Village, and to the east it borders Gokembar Village and Argosari Village. This village has made significant advancements in civilization, with the presence of several schools such as elementary schools, junior high schools, and high schools, as well as several language and computer course institutions (Kemantren, n.d.).

Implementation of Gender Sensitive Family Resilience Education in Kemantren Village

The low divorce rate or even the near absence of divorces during the Covid-19 pandemic serves as strong evidence of the success of family resilience in Kemantren. The community there has shown remarkable creativity and productivity in managing household needs, as well as leveraging technology to support sales

efforts and maintain their family lives. This success reflects the commitment and resilience of families in facing the economic and social challenges during the crisis (Rohmah 2021). Thus, Kemantren Village demonstrates that family resilience is not just a concept but also a tangible reality that empowers them to face difficult situations.

The panic and worry among families in Indonesia, including those in Kemantren Village, Jabung District, Malang Regency, are primarily related to their inability to meet basic family needs, such as food, due to a period that significantly hampers their work income. This situation certainly becomes a source of concern and stress for many families, especially those dependent on daily wages or with economic limitations (Suhaimi and Rozihan 2021). However, for families with savings or financial reserves, these restrictions may not cause serious anxiety. These groups often have higher levels of family resilience, allowing them to withstand the risks and shocks that may occur in crisis situations like this. Nevertheless, concerns about the future and basic family needs remain a primary concern for many individuals and families across Indonesia, including in Kemantren Village (Sholehudin, miftahus, and syarif 2022).

These are efforts in building family resilience that can also be undertaken by families in Indonesia. As couples who have

established families, it is important not only to rely on fluctuating jobs but also to prepare how the family can manage an unfavorable situation to maintain resilience and peace within the family when the unexpected occurs. This is where the role of men as husbands and women as wives is crucial (Hidayat, Suryanto, and Hidayat 2023).

This has been done by the majority of the community in Kemantren Village, thus maintaining a low divorce rate in Indonesia. This can be seen from the results of research conducted in Kemantren Village on 27 respondents through questionnaire distribution and interviews. After processing, it was found that the respondents consisted of 4 males and 23 females, as shown in the following table.

Table 1
Gender of Respondents in Kemantren Village

| No. | Gender | Number |
|-------|--------|--------|
| 1 | Male | 4 |
| 2 | Female | 23 |
| Total | | 27 |

Source: Processed Primary Data

The provided data illustrates a significant dominance of women in filling out questionnaires and responding to inquiries regarding family resilience. This reflects the central role played by women in maintaining household stability. It is undeniable that mothers (women) hold a

fundamental role in forming a strong foundation for the family. As pioneers, they are responsible for the harmony and well-being of the family. Their presence not only influences the practical aspects of daily household chores but also provides a strong emotional and social foundation for other family members (Tyesta Alw, Diamantika, and Rosyada 2017). Women's involvement in safeguarding family resilience mirrors the continuation of family and cultural traditions, where women often play multifaceted roles, including financial supporters, educators, and guardians of family values. Therefore, a profound understanding of the mother's role in managing the household and supporting family resilience is key to comprehending the dynamics of modern families.

Family resilience within the community of Kemantren Village is a remarkable phenomenon, especially in the context of the COVID-19 pandemic. Despite the unprecedented challenges posed by the pandemic, it is noteworthy that there have been no reported divorces in the village during this period. This resilience is a testament to the strength and cohesion of the families in Kemantren, showcasing their ability to adapt and endure even in the face of such adversities.

Upon closer examination, it becomes apparent that the diversity in the duration of marriages in Kemantren plays a significant role in this remarkable phenomenon. The

varying lengths of marital unions reflect the village's rich tapestry of experiences. Some couples have recently married, navigating the early stages of their relationships, while others have been together for decades, weathering numerous storms together. This diversity in the duration of marriages indicates a wide spectrum of challenges that families have faced and overcome over the years (Amalia, Akbar, and Syariful 2017).

Furthermore, the absence of divorces during the pandemic highlights the strong support systems and coping mechanisms present within these families. It signifies a collective determination to preserve the sanctity of marriage and uphold the family unit, even in the face of external pressures. This resilience can be attributed to the village's close-knit social fabric, where mutual respect, understanding, and a sense of shared responsibility prevail.

Table 2
Length of Marriage of Respondents in Kemantren Village

| No. | Length of Marriage | Number |
|-------|--------------------|--------|
| 1 | 1-5 years | 3 |
| 2 | 6-10 years | 10 |
| 3 | 11-15 years | 3 |
| 4 | 16-20 years | 3 |
| 5 | 21-25 years | 3 |
| 6 | 26 years or more | 3 |
| Total | | 27 |

Source: Processed Primary Data

Based on the table above, out of the total 27 respondents, there is an intriguing pattern in the distribution of marriage durations. Three respondents were married within the range of 1-5 years, while ten respondents had a marriage duration of 6-10 years. There were three couples who have been married for 11-15 years, with an equal number falling into the marriage duration range of 16-20 years. Five respondents got married between 21-25 years, while three others had been married for 26 years or more. This variation creates a highly diverse range of marriage experiences within the sample.

It is important to note that this varied range of marriage durations carries profound implications within the context of family resilience. Newly married couples might face specific challenges related to self-adjustment and establishing the foundations of their marriage. Meanwhile, couples married for a longer period may confront different dynamics, such as maintaining romantic enthusiasm and resolving conflicts. Moreover, couples married for several decades might encounter significant changes in their relationship, such as evolving role demands with age or health-related changes (Antika 2018).

This variation creates unique dynamics in maintaining family resilience, compelling couples to develop different sets

of skills in adaptation, communication, and empathy according to their marriage stages. Understanding these diverse stages can provide profound insights into how families overcome challenges and strengthen their bonds. Therefore, the findings of this research not only reflect the diversity within Kemantren Village but also emphasize the importance of understanding the variation in marriage durations to support family resilience.

Family resilience can also be measured through the indicator of the types of occupations held by family members. In this research, there is an intriguing variation in the types of jobs held by respondents in Kemantren Village. Some respondents work as private employees, relying on their family's livelihood from working in shops. There are also those who work as entrepreneurs, managing their small businesses to meet their family's daily needs. Additionally, some respondents work as housewives, teachers, and religious leaders.

Table 3
Occupation Types of Respondents in
Kemantren Village

| No. | Occupation | Number |
|-----|-----------------------|--------|
| 1 | Homemaker | 14 |
| 2 | Private Employee | 2 |
| 3 | Teacher | 6 |
| 4 | Entrepreneur | 4 |
| 5 | Marriage Officiant | 1 |

Source: Processed Primary Data

Based on the table above, it is evident that the role of a housewife dominates in this research sample. Out of a total of 27 respondents, 14 individuals work as housewives. This is followed by the profession of teaching, held by 6 respondents, then entrepreneurs with 4 individuals, private employees with 2 individuals, and one religious leader. The dominance of housewives among the respondents significantly impacts family resilience, particularly concerning economic factors.

The importance of the economic role in family resilience is particularly clear in this context. Housewives, who serve as the backbone of the family in managing households and supporting daily life, carry significant responsibility in maintaining the family's financial stability. They often have to consider family expenses, plan budgets, and find ways to meet the family's daily needs. Therefore, the level of creativity and resilience in managing financial resources becomes a crucial skill.

In addition to the type of occupation, the respondents' level of education is also a crucial factor in measuring family resilience. Education provides a foundation for better understanding aspects such as health, income, and parenting skills. With a deeper understanding, families have a

greater opportunity to achieve long-term stability and sustainability. The following are the levels of education of the respondents:

Table 4

Levels of Education of Respondents in Kemantren Village

| No. | Length of Marriage | Number |
|-----|------------------------------|--------|
| 1 | Elementary School/Equivalent | - |
| 2 | Middle School/Equivalent | 5 |
| 3 | High School/Equivalent | 13 |
| 4 | Bachelor's | 8 |
| 5 | Master's | 1 |
| 6 | Doctoral | - |
| | Total | 27 |

Source: Processed Primary Data

Based on the table above, the educational level of the respondents is predominantly represented by those with a background equivalent to Senior High School (SMA), totaling 13 individuals. This is followed by those who have earned Bachelor's degrees (S1) with 8 individuals, those with an education equivalent to Junior High School (SMP) with 5 individuals, and those holding Master's degrees (S2) with 1 individual. Education plays a significant role in the family's resilience, impacting both the peace of mind and decision-making processes (Apriliani and Nurwati 2020).

Gender-sensitive family resilience education in Kemantren Village is

considered a relevant choice of action to respond to the increasing challenges of divorce. This can be seen from how the community of Kemantren Village strives to build family resilience by considering gender sensitivity. Through 27 informants with various backgrounds as described above, we can observe the different roles and contributions among family members, including in the context of employment and educational levels. This reflects the community's commitment to addressing challenges and strengthening peace and harmony within families by considering gender-sensitive aspects. Thus, efforts to implement gender-sensitive family resilience education have proven to influence family resilience, particularly in Kemantren Village.

CONCLUSION

A family is said to have high resilience and independence if it can play an optimal role in realizing the full potential of its members. Family responsibilities which include educational responsibilities, economic responsibilities, socio-cultural responsibilities, etc. can be maximized by participating in these 3 activities so that family function can be optimal. Irregularities in marriage, family and raising children must be corrected starting from the application of the principle of equality between the sexes. Then the family is encouraged to develop the principles of

democracy or democratization, through a process such as that which occurs in public democracy. Through the democratization of the family, it will be seen how family life will combine individual choice and social solidarity.

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