

LAYOFF WORKER EFFORTS TO MEET THE FAMILIES NEEDS DURING THE COVID-19: INDONESIAN MARRIAGE LAW PERSPECTIVE



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Abstract

During the Covid – 19 pandemic, many workers experienced layoffs, as experienced by some residents of the Takeran District. Layoffs have an impact on the family's economy. This article discusses workers' efforts to be laid off to meet their families' needs during the Covid – 19 pandemic. The research is conducted in Takeran, Magetan, East Java, Indonesia. Data is collected through interviews with three families, observation in Takeran, and documentation about the worker's efforts, and then it is analyzed using descriptive analysis. The study showed that the workers' layoffs during the Covid – 19 pandemic affected their families' economic conditions. They switched professions to meet their families' needs; some became farmworkers, vegetable sellers, and online motorcycle taxi drivers. Their income is insufficient for their needs, so their wives work to help the family economy. Their efforts can meet the needs of families during this pandemic..

Article History :

Submission : February 26, 2023

Revised : April 26, 2023

Accepted : June 24, 2023

Published : June 30, 2023

Keyword :

Covid – 19 Pandemic, Family Economy, Worker, Layoff, Marriage Law.

Kata Kunci :

Covid-19, Ekonomi Keluarga, Pekerja, Pemutusan Hubungan Kerja, Hukum Islam, Hukum Keluarga.

Pada masa pandemi Covid-19 banyak pekerja yang mengalami PHK, sebagaimana yang dialami beberapa warga Kecamatan Takeran Kabupaten Magetan Provinsi Jawa Timur, Indonesia. Hal tersebut berimbas pada pemenuhan kebutuhan ekonomi keluarga. Artikel ini membahas tentang upaya korban pemutusan hubungan kerja untuk memenuhi kebutuhan keluarga pada masa pandemic Covid-19. Penelitian ini adalah penelitian lapangan yang dilakukan di Takeran, Magetan, Jawa Timur, Indonesia. Data dihimpun melalui wawancara, observasi dan dokumentasi. Data yang terkumpul dianalisis dengan menggunakan teknik analisis deskriptif dengan menggunakan pola pikir deduktif. Hasil penelitian menyimpulkan bahwa korban PHK di masa pandemi Covid-19 mempengaruhi kondisi perekonomian keluarga. Karena itu suami beralih profesi untuk tetap memenuhi kebutuhan rumah tangga, ada yang menjadi buruh tani, penjual sayur dan driver ojek online. Penghasilan tersebut kurang mencukupi kebutuhan keluarga maka istri bekerja membantu perekonomian keluarga. Kerjasama tersebut mampu memenuhi kebutuhan keluarga pada masa pandemic ini.

INTRODUCTION

The Covid – 19 pandemic disaster, which affects all countries, including Indonesia, begins in 2020. ¹ There were 905,279 cases and 45,371 deaths worldwide on April 1, 2020.² The President, Joko Widodo, announced the first Covid – 19 case In Indonesia on March 2, 2020.³ Then, the government created a PSBB policy (large – scale social and mobility restrictions) in April 2020.⁴

¹ You Shang et al., "Management of Critically Ill Patients with Covid – 19 in ICU: Statement from Front – Line Intensive Care Experts in Wuhan, China," *Annals of Intensive Care* 10, no. 73 (2020): 1, <https://doi.org/10.1186/s13613-020-00689-1>.

² Ibrahim Sirkeci and M. Murat Ẏseahin, "Coronavirus and Migration: Analysis of Human Mobility and the Spread of Covid – 19," *Migration Letters* 17, no. 2 (2020): 380, <https://doi.org/10.33182/ml.v17i2.935>.

³ Rizma Dwi Nastiti, Kurnia Dwi Artanti, and Achmad Faridy Faqih, "Analysis of Epidemiological Surveillance Activity of the Covid – 19 at Surabaya Airport Indonesia on January 2020," *Kesmas* 15, no. 2 (2020): 77, <https://doi.org/10.21109/KESMAS.V15I2.3953>; Susan Olivia, John Gibson, and Rus'an Nasrudin, "Indonesia in the Time



The PSBB policy impacts almost all fields, from online learning to working from home, and has led to the closure of several industries as well as flight closures,⁵ The PSBB policy impacts almost all fields, from online learning to working from home, and has led to the closure of several industries as well as flight closures.⁶ It affects the sustainability of the business,⁷ leading to disruption of work relations between workers and companies.⁸ Many companies experience a decline in revenue, losses, and business closures that cause them to lay off their workers or cut their wages to enforce the principle of "no work, no pay."⁹

Based on data from the Ministry of Manpower, as of April 7, 2020, due to the Covid-19 pandemic, 39.977 companies chose to lay off their 1.010.579 workers.¹⁰ On July 31, 2020, layoffs reached 3.5 million more.¹¹

Layoffs do not only occur in Indonesia. In Denmark, it is estimated that 81.000 fewer workers were laid off and 285.000 workers were furloughed.¹² By April 23, 3.8 million workers were furloughed in the United Kingdom (UK).¹³ Air Canada laid off more than 5,100 members of its cabin crew, and Scandinavian Airlines (SAS) laid off 90% of its around 10,000 employees.¹⁴ Wakjira's research states that of the 372 Micro and Small Enterprises (MSE) in the Western Shewa Zone, 169 MSEs (45.40%) reduced the number of their employees, and 73 (19.60%) laid off their employees.¹⁵

of Covid-19," *Bulletin of Indonesian Economic Studies* 56, no. 2 (2020): 147, <https://doi.org/10.1080/00074918.2020.1798581>.

⁴ Robert Sparrow, Teguh Dartanto, and Renate Hartwig, "Indonesia Under the New Normal: Challenges and the Way Ahead," *Bulletin of Indonesian Economic Studies* 56, no. 3 (2020): 271, <https://doi.org/10.1080/00074918.2020.1854079>.

⁵ Heri Fathurahman et al., "Post COVID-19 Recovery Models and Strategies for Aviation in Indonesia," *International Journal of Technology* 11, no. 6 (2020): 1265, <https://doi.org/10.14716/ijtech.v11i6.4455>; Maichel Chinmi et al., "Exploring Online News as Comparative Study between Vendatu at India and Ruangguru from Indonesia in COVID-19 Pandemic," *Journal of Content, Community and Communication* 10, no. 6 (2020): 167, <https://doi.org/10.31620/JCCC.06.20/13>; Fredrick Dermawan Purba et al., "Marriage and Quality of Life during COVID-19 Pandemic," *PLOS ONE* 16, no. 9 September (2021): 4, <https://doi.org/10.1371/journal.pone.0256643>.

⁶ Hery Sigit Cahyadi and David Newsome, "The Post COVID-19 Tourism Dilemma for Geoparks in Indonesia," *International Journal of Geoheritage and Parks* 9, no. 2 (2021): 199, <https://doi.org/10.1016/j.ijgeop.2021.02.003>.

⁷ Surni et al., "Socio-Economic Impact of the Covid-19 Pandemic: Empirical Study on the Supply of Chicken Meat in Indonesia," *AIMS Agriculture and Food* 6, no. 1 (2020): 65, <https://doi.org/10.3934/agrfood.2021005>.

⁸ R. E. Caraka et al., "Impact of COVID-19 Large Scale Restriction on Environment and Economy in Indonesia," *Global Journal of Environmental Science and Management* 6, no. Special Issue (2020): 65, <https://doi.org/10.22034/GJESM.2019.06.SI.07>.

⁹ Tika Widiastuti et al., "Cogent Business & Management A Mediating Effect of Business Growth on Zakat Empowerment Program and Mustahiq's Welfare A Mediating Effect of Business Growth on Zakat Empowerment Program and Mustahiq's Welfare," *Cogent Business & Management* 8, no. 1 (2021): 14, <https://doi.org/10.1080/23311975.2021.1882039>; Evita Isretno Israhadi, "The Social Impact of Force Majeure and the Consequences of the Determination of the Covid 19 Disaster Status on Learning the Manpower Law," *Journal of Social Studies Education Research* 11, no. 4 (2020): 812; Alvian Dharmawan, "Dasar Pandemi Covid-19 Sebagai Alasan Penerapan Asas No Work No Pay Bagi Pengusaha Untuk Pekerja," *Jurist-Diction* 4, no. 3 (2021): 28, <https://doi.org/10.20473/jd.v4i3.26971>; Francisco Serrano and Antonin Kazda, "Business Continuity during Pandemics - Lessons Learned about Airport Personnel," *Transportation Research Procedia* 51, no. 2019 (2020): 64, <https://doi.org/10.1016/j.trpro.2020.11.008>.

¹⁰ Ahmad Hunaeni Zulkarnaen, "Common Perceptions of the Interests of Employers, Workers, and the Government to Prevent Mass Layoffs During the Covid-19 Pandemic," *The International Journal of Social Sciences and Humanities Invention* 8, no. 04 (2021): 6414, <https://doi.org/10.18535/ijsshi/v8i04.01>.

¹¹ Vicko Taniady et al., "PHK Dan Pandemi Covid-19: Suatu Tinjauan Hukum Berdasarkan Undang-Undang Tentang Ketenagakerjaan Di Indonesia," *Jurnal Yustisiabel* 4, no. 2 (2020): 100, <https://doi.org/10.32529/yustisiabel.v4i2.701>.

¹² Morten Bennedsen et al., "Preserving Job Matches During the COVID-19 Pandemic: Firm-Level Evidence on the Role of Government Aid," *Econstor*, 2020, 1.

¹³ Finola Ferry et al., "The Impact of Reduced Working on Mental Health in the Early Months of the COVID-19 Pandemic: Results from the Understanding Society COVID-19 Study," *Journal of Affective Disorders* 287, no. December 2020 (2021): 308, <https://doi.org/10.1016/j.jad.2021.03.042>.

¹⁴ Emmanuel Mogaji, "Financial Vulnerability During a Pandemic: Insights for Coronavirus Disease (COVID-19)," *SSRN Electronic Journal* 2020, no. 5 (2020): 58, <https://doi.org/10.2139/ssrn.3564702>.

¹⁵ Milkessa Wakjira et al., "Impacts of COVID-19 on Micro and Small Enterprises: Empirical Evidences from Oromia National Regional State, Ethiopia," *Sarhad Journal of Agriculture* 38, no. 1 (2021): 76, <https://doi.org/10.17582/JOURNAL.SJA/2022/38.1.76.80>.

Layoff workers impact workers' lives both psychically, socially, and economically.¹⁶ Economically, they do not have a fixed income. For the head of the family, it affects the harmony of the household because there is no salary to meet the household's needs. In Islam, the husband must provide a family's living (nafaqah).¹⁷ In Indonesia, nafaqah stipulates in Article 80 of the compilation of Islamic Law (KHI) on the husband's obligations: "The husband is obliged to protect his wife and provide everything necessary for domestic life according to his ability."

Takeran is one of the areas in East Java, Indonesia, where many citizens work in factories and were affected by layoffs during the Covid-19 pandemic. Many of them are husbands and family heads and have responsibility for fulfilling their wives and children's livelihoods. They no longer have a fixed income, so they have to make an effort by doing other jobs with a non-fixed salary and less than their previous salary. Based on the background description above, we are interested in discussing Layoff workers' efforts to meet their families' needs during the Covid-19 pandemic.

METHOD

This research was conducted in the Takeran district, Magetan Regency, East Java Province, Indonesia. The primary data source in this study is three families affected by layoffs: Nanang, Rohman, and Subarkah. Secondary sources for this research are laws, books, and journals relating to the family economy. The study was conducted in May 2021. Data collection is carried out through interviews, observation, and documentation. Interviews were conducted with three families affected by the layoffs. Observations were made to determine the condition of families affected by layoffs in Takeran Village. Documentation is collected by collecting data about families affected by layoffs in Takeran village. The collected data is analysed descriptively and qualitatively.

RESULT AND DISCUSSION

Family Economic Fulfillment in Indonesia: Marriage Law

Marriage is an agreement between a man and a woman to have a happy family.¹⁸ Since agreeing to the contract, both parties have been bound, and since then, they have had obligations and rights that they did not have before. Rights are anything a person receives from others, while obligations are what one must do to others. The right of the wife becomes an obligation for the husband. Similarly, the obligation of the husband becomes a right for the wife. A right is not appropriate to be accepted before an obligation is implemented.¹⁹ Marriage in Indonesia is regulated by Law Number 1 of 1974 on Marriage and Compilation of Islamic Law. The Compilation of Islamic Law is a codification of Islamic law from various jurisprudence schools that discusses family law,

¹⁶ Chun Chu (Bamboo) Chen and Ming Hsiang Chen, "Well-Being and Career Change Intention: COVID-19's Impact on Unemployed and Furloughed Hospitality Workers," *International Journal of Contemporary Hospitality Management* 33, no. 8 (2021): 2500, <https://doi.org/10.1108/IJCHM-07-2020-0759>.

¹⁷ Soraya Devy and Dwi Mekar Suci, "The Implementation of Verdict Execution on Providing Ma'iyah Maintenance Following Divorce According to Islamic Law (Case Study in Syar'iyah Court Banda Aceh)," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 2 (2020): 428, <https://doi.org/10.22373/sjhk.v4i2.6179>.

¹⁸ Ashadi L Diab, "Legalisasi Nikah Sirri Melalui Isbat Nikah Perspektif Fikih (Telaah Terhadap Kompilasi Hukum Islam)," *Jurnal Al-'Adl* 11, no. 2 (2018): 44; Anwar Hafidzi and Norwahdah Rezky Amalia, "Marriage Problems Because of Disgrace (Study of Book Fiqh Islam Wa Adilbtuh and Kitbb Al-Nikbh)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 13, no. 2 (2018): 274, <https://doi.org/10.19105/al-ihkam.v13i2.1626>.

¹⁹ Syaidun Syaidun, "Tinjauan Hukum Islam Terhadap Nafkah Keluarga Dari Istri Yang Bekerja," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 13, no. 1 (2019): 90.

waqf, and zakat. The compilation of Islamic Law is used as a standard for determining law in religious courts in Indonesia.²⁰

The rights of husband and wife are regulated in Marriage Law Number 1 of 1974, Articles 31 and 34, and the Compilation of Islamic Law, Articles 79–80. Husband and wife are obliged to carry out their respective rights and obligations. They have the same position in the family and society as described in Marriage Law Number 1 of 1974, Article 31, paragraph 1, and the Compilation of Islamic Law, Article 79, paragraph 2, which states: "The rights and positions of the wife are balanced with the rights and positions of the husband in domestic life and the association of living together in society."²¹ Concerning the economic fulfillment of the family, the husband, as the head of the family, has more responsibility to provide for his wife and children, as described in Article 34, paragraph 2, of Marriage Law No. 1 of 1974 and in the Compilation of Islamic Law, Article 80, paragraph 2: "The husband is obliged to protect his wife and provide everything the necessities of domestic life in accordance with his ability."²² These needs include the three things described in the Compilation of Islamic Law Article 80, paragraph 4.

Efforts by Lay off Workers Families to Meet Family Needs During the Covid-19 Pandemic

Takeran district is in the eastern Magetan Regency of East Java Province, Indonesia. Takeran is one of the 18 sub–districts in Magetan Regency. It is located between 400 and 1500 meters above sea level.²³ The majority of the Takeran residents are farmers. They plant rice, corn, and sweet potatoes, depending on the availability of land and several plantation companies. In addition to farming, many people also trade and work in several industries, such as the leather processing industry, a material for bags, shoes, sandals, and others.²⁴

The residents of the Takeran district are a religious community with Javanese customs that look thick. Based on data from the Takeran District office, almost 90% of the population of Takeran District adheres to Islam, and the rest adheres to Catholicism, Hinduism, and Christianity.²⁵ The religious awareness of Muslims is shown in their obedience in carrying out their religious obligations, both in the form of ritual worship and socio–cultural activities characterized by Islam.²⁶

The Covid–19 pandemic has impacted the economic crisis,²⁷ which caused some companies to lay off their workers,²⁸ as happened to the people of Takeran. Here are the results of interviews with three families whose husbands experienced layoffs to find out the efforts made in fulfilling their family's economy after being laid off:

²⁰ Asep Saepudin Jahar, Asna Husin, and Saiful Mujani, "Bureaucratizing Sharia in Modern Indonesia: The Case of Zakat, Waqf and Family Law," *Studi Islamika: Indonesia Journal for Islamic Studies* 26, no. 2 (2019): 228, <https://doi.org/10.15408/sdi.v26i2.7797>.

²¹ President of the Republic of Indonesia, "Law Number 1 of 1974 on Marriage," Pub. L. No. 1, 1 (1974), 8; Presiden Republik Indonesia, "Kompilasi Hukum Islam" (1984), 11.

²² President of the Republic of Indonesia, Law Number 1 of 1974 on Marriage; Presiden Republik Indonesia, *Kompilasi Hukum Islam*.

²³ "Takeran, Magetan," <https://id.wikipedia.org>, n.d.

²⁴ Kelurahan Takeran, "Data Pekerjaan," <https://takeran.magetan.go.id>, 2021.

²⁵ Kelurahan Takeran, "Data Umat Beragama," <https://takeran.magetan.go.id>, 2021.

²⁶ KUA Takeran, "Situasi Dan Kondisi Wilayah Kecamatan Takeran Kabupaten Magetan," *kuatakeran*, 2011.

²⁷ Caraka et al., "Impact of COVID–19 Large Scale Restriction on Environment and Economy in Indonesia."

²⁸ W. Widiastuti, A. Handayani, and A. Hermawan, "Spatial Distribution on Recovery Strategy Due to the Impact of the Covid–19 Pandemic on the Conditions of Micro Small Medium Enterprises (MSME's) in Central Java Province, Indonesia," *IOP Conference Series: Earth and Environmental Science* 887, no. 1 (2021): 1, <https://doi.org/10.1088/1755-1315/887/1/012026>.

1. Nanang family

Nanang (55 years old) is an employee of one of the private companies in the textile sector. He has worked at the company for 20 years, but his company laid him off due to the COVID–19 pandemic. He has a wife (Mila, 50 years old) and three children (2 girls and one boy).²⁹ He felt that his home life was tested during the pandemic, especially the economy. Because there is no salary, fulfilling the family's financial needs is hampered. However, Nanang had to meet his family's needs and pay the school fees for his three children. However, this family did not give up; Nanang and his wife made a strategy to survive during the COVID–19 pandemic. His wife sells masks, while Nanang works as a farmhand, even though there is no daily call for him to work. So, there is little income for the family. For this condition, Rina, Nanang's wife, states: "*The most important thing is how there is still income in this family every day, and we do not forget to always be grateful.*"³⁰

2. Rohman Family

Rohman (35 years old) is a contract worker at a private company. He has a wife (Anis, 32 years old), who works as a teacher at the Qur'anic Education Park (TPQ), and one son (8 years old)). Rohman worked on a 5–year contract, but not until the contract expired had he been laid off without severance due to the COVID–19 pandemic.³¹ To meet his family's needs, Rohman became a traveling vegetable seller. He felt that this business would not pique his interest. Anis, Rohman's wife, states: "*Whatever works, the most important thing is that there is an income, and we must always be grateful even though the income is not so high.*" Anis also works as a teacher at TPQ. Although their income is lower than before, they are always grateful. Anis is principled: "*After all, the most important state of the household is always peaceful. It was more than enough for our family.*"³²

3. Subarkah Family

Subarkah (47 years old) is a labourer in one of the grain factories. He has a wife (Purwandari, 40 years old) and is a housewife. They have two children (a 20–year–old boy and a 13–year–old girl). Subarkah has been a worker in a grain factory for two years. At the COVID–19 pandemic, the grain factory experienced a decline and losses coupled, causing the factory to lay off its employees in anticipation of not experiencing even greater losses.³³

Purwandari, Subarkah's wife, recounted: "*Before the pandemic, my family's economy was stable because my husband worked in a grain factory and earned monthly income. The pandemic made my family's economic conditions difficult because layoffs affected my husband. The daily and school expenses of the child are not guaranteed. My husband and I agreed to find another job. Before, I was just a housewife. Now, Alhamdulillah, I can work in a small restaurant in Magetan. After being laid off from the grain factory, my husband became an online motorcycle taxi. Although our salaries are less for our children's school and household needs, we still get daily income.*"³⁴

²⁹ Nanang, "Layoff Worker," *Interview*, May 2021.

³⁰ Rina, "Nanang Wife," *Interview*, May 2021.

³¹ Rohman, "Layoff Worker," *Interview*, May 2021.

³² Anis, "Rohman Wife," *Interview*, May 2021.

³³ Subarkah, "Layoff Worker," *Interview*, May 2021.

³⁴ Purwandari, "Subarkah Wife," *Interview*, May 2021.

Based on the narratives of the three families affected by the layoffs above, it is known that the husband and wife cooperate to meet the family's needs. Families must understand each other's circumstances and difficulties. Husbands try to meet their children's and wives' needs by choosing professions such as online motorcycle taxi drivers, farm workers, and vegetable sellers. Although the salary is not as much as when they work as factory workers, it is essential to meet the family's needs. On the other hand, although living becomes the husband's obligation, it does not rule out the possibility of the wife helping the family economy without abandoning her commitments as a mother and wife. For this reason, they help their husband by selling masks, becoming TPQ teachers, and becoming cooks in the restaurant.

Analysis of Layoff Worker Efforts to Meet Family Needs during the Covid-19 Pandemic from the Perspective of Indonesian Marriage Law

Covid – 19 affects people's social lives and marriages.³⁵ Married couples who are required to work from home affect the roles of both in household affairs. The existence of activities at home causes family members to become closer and more familiar. Still, on the other hand, the pandemic caused the family economy to be reduced.³⁶ especially for workers who are laid off.³⁷ It is experienced by workers from Takeran, Magetan, East Java, Indonesia, who were fired during the pandemic, even though they are the head of the family and must meet the family economy.

In Indonesian Marriage Law, a living is charged to the husband to support his family, called the right to be a wife.³⁸ It is stated in Article 34, paragraph 2, of Marriage Law No. 1 of 1974 and the Compilation of Islamic Law, Article 80, paragraph 2: "The husband is obliged to protect his wife and provide everything the necessities of domestic life according to his ability."³⁹

These needs include the three things described in the Compilation of Islamic Law, Article 80, paragraph 4. The husband is still obliged to provide for the family, even though he has been fired from his company. Based on the interviews with three respondents, it is known that layoffs make their lives more difficult than before. When they become workers, they have a monthly income that can meet the family's needs, but because of the COVID – 19 pandemic, they are laid off without severance. To survive, they switched professions: Nanang became a farm worker, Rohman became a vegetable seller, and Subarkah became an online motorcycle taxi driver. They admit that they earn less than when working in a factory. It supports Malahayati's research that layoffs cause people to return to their villages and find work to make a living until they get new jobs when the economic condition improves.⁴⁰

Although the husband has worked for other businesses, his income does not meet the family's needs. Therefore, the wives also work to meet the needs of the family. Some

³⁵ Heather Prime, Mark Wade, and Dillon T. Browne, "Risk and Resilience in Family Well – Being during the Covid – 19 Pandemic," *American Psychologist* 75, no. 5 (2020): 640, <https://doi.org/http://dx.doi.org/10.1037/amp0000660>.

³⁶ Purba et al., "Marriage and Quality of Life during COVID – 19 Pandemic."

³⁷ Rika Dilawati, Eni Zulaiha, and Yeni Huraiani, "Perempuan Dan Ketahanan Keluarga Di Masa Pandemi Covid – 19: Studi Kasus Mantan Para Pekerja Perempuan Di Kota Bandung," *Journal of Society and Development* 1, no. 2 (2021): 46 – 58.

³⁸ Rachel Rinaldo, "Obedience and Authority among Muslim Couples: Negotiating Gendered Religious Scripts in Contemporary Indonesia," *Sociology of Religion: A Quarterly Review* 80, no. 3 (2019): 5, <https://doi.org/10.1093/socrel/sry045>.

³⁹ President of the Republic of Indonesia, Law Number 1 of 1974 on Marriage; Presiden Republik Indonesia, Kompilasi Hukum Islam.

⁴⁰ Marissa Malahayati, Toshihiko Masui, and Lukytawati Anggraeni, "An Assessment of the Short – Term Impact of COVID – 19 on Economics and the Environment: A Case Study of Indonesia," *Economia* 22, no. 3 (2021): 301, <https://doi.org/10.1016/j.econ.2021.12.003>.

become TPQ teachers, sell masks, and cook in restaurants. This cooperation is according to the law of marriage in Indonesia. The husbands can still be obligated to provide for their wives and children. The wives get their rights, even though not as much as before the layoff of their husbands. The wives also work to help maintain their family's economy and comply with marriage law. It is described in Marriage Law Number 1 of 1974, Article 31 paragraph one, and in the Compilation of Islamic Law, Article 79 paragraph 2, which states: "The rights and positions of the wife are balanced with the rights and positions of the husband in domestic life and the association of living together in society."⁴¹ Based on the article, it is known that husband and wife have an equal and balanced position.

Cooperation and mutual understanding are needed in home life. In times of economic difficulty, it is necessary to cooperate between husband and wife. Although the husband is obliged to meet the household's needs, it does not prevent the wife from working. Husband and wife must help each other, cooperate, respect, and love each other to create harmony in the household.⁴² According to Article 33 of Law No. 1 of 1974 and Compilation of Islamic Law Article 77, paragraph 2, "Wives and husbands are obliged to love each other, respect, be faithful, and give inner birth assistance to one another."

The involvement of wives in making a living helps husbands support Ianto's research shows that homemakers also play an essential role in maintaining the economic resilience of the family during the Covid-19 pandemic.⁴³ The roles of husband and wife are needed to maintain the integrity of the household. Every couple should respect their partner. When there is distress, they must help each other and find solutions. It was done by three respondents whom the company laid off. Although they experienced a difficult time during the pandemic, they survived because of the cooperation of husband and wife in fulfilling the family economy.

CONCLUSION

Based on the discussion above, it can be concluded that the layoffs during the pandemic experienced by three respondents from Takeran affected the economic condition of their families. After being laid off, they do not have a fixed income, so the family economy decreases. For this reason, they make other efforts to meet family needs. Some become online motorcycle taxi drivers, farm workers, and vegetable sellers. The income from their business does not meet the family's needs, so the wives help by working as mask sellers, TPQ teachers, and cooks at the restaurant. With this cooperation, they can meet the needs of the household. The efforts of husband and wife who work together to meet the family's economic needs are allowed based on the Compilation of Islamic Law and Law Number 1 of 1974 on Marriage and the Compilation of Islamic Law. In essence, husband and wife have equal positions, rights, and obligations in the household. Although living is the husband's duty and the wife's right, the wife may work. They must cooperate, respect, and love each other to achieve domestic harmony.

⁴¹ President of the Republic of Indonesia, Law Number 1 of 1974 on Marriage; Presiden Republik Indonesia, Kompilasi Hukum Islam.

⁴² Rudyanti Dorotea Tobing, "Prevention of Child Marriage Age in the Perspective of Human Rights," *Sriwijaya Law Review* 2, no. 1 (2018): 2, <https://doi.org/10.28946/slrev.Vol2.Iss1.107.pp1-17>.

⁴³ Dwi Wahyu Pril Ranto, "Peluang Bisnis Rumahan Untuk Ketahanan Ekonomi Keluarga Di Masa Pandemi Covid-19," *Journal of Community Service and Empowerment* Vol. 2, no. 1 (2021): 22.

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