



Examining Prisoners' Family Resilience

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Abstract. This study focuses on prisoners' family resilience in the village of Tambakrejo, Semarang. Ideally, family resilience is achieved when the rights and obligations of the household are fulfilled. It is though difficult for prisoner's families to reach such an ideal condition due to the absence of husbands/fathers. The absence of these important figures results in family vulnerability. By using the qualitative approach, this research explores the condition of seven prisoners' families in Tambakrejo village, Semarang city. The results of this study indicate that the families of prisoners in Tambakrejo village seem to be resilient. The prisoner's families in Tambakrejo are resilient because of some factors. First, there are strong commitment from both husbands and wives. Second, the presence of the child encourages the marriage couples to hold firmly on their marriage commitment, and third, each party tries to always think positively about their respective partners. However, there are also inhibiting factors affecting families' resilience, including family financial issues, communication problems, and social sanctions. Based on those indicators, the families of prisoners in Tambakrejo can be categorized as having a low level of family resilience. However, the integrity of prisoners' families in Tambakrejo Semarang can be maintained with commitment and persistence in keeping the purpose of their marriage.

Keywords: Long Distance Relationship, Family Resilience, Prisoners, Marriage Commitment

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Abstrak. *Penelitian ini berfokus pada ketahanan keluarga pada keluarga narapidana di Desa Tambakrejo, Semarang. Idealnya, ketahanan keluarga tercapai ketika hak dan kewajiban rumah tangga terpenuhi. Keluarga narapidana sulit mencapai kondisi ideal karena ketidakhadiran suami/ayah. Ketidakhadiran seorang suami atau ayah dapat menyebabkan kerentanan keluarga. Dengan menggunakan pendekatan kualitatif, penelitian ini melakukan penelitian terhadap tujuh keluarga narapidana di Desa Tambakrejo Kota Semarang. Hasil penelitian ini menunjukkan bahwa keluarga narapidana di Desa Tambakrejo dapat bertahan. Keluarga narapidana di Tambakrejo menjadi tangguh karena beberapa faktor. Pertama, komitmen antara suami dan istri. Kedua, kehadiran anak dan ketiga, masing-masing pihak berusaha untuk selalu berpikiran positif tentang pasangannya masing-masing. Namun ada juga faktor penghambat, antara lain keuangan keluarga, komunikasi, dan sanksi sosial dari masyarakat. Berdasarkan faktor-faktor tersebut, keberlangsungan keluarga narapidana di Tambakrejo dapat dikategorikan memiliki tingkat ketahanan keluarga rendah. Meski begitu, keutuhan keluarga narapidana di Tambakrejo Semarang dapat dipertahankan dengan adanya komitmen dan keteguhan dalam menjaga terwujudnya tujuan perkawinan.*

Kata Kunci: *Hubungan Jarak Jauh, Ketahanan Keluarga, Narapidana, Komitmen Pernikahan*

Introduction

Happiness in this world and the hereafter is the goal of life for all Muslims, one of which is happiness in marriage. Although happiness and harmony in marriage is limited to the scope of a small unit, such as the family or the household, it has a great impact on social life in a certain society. In Indonesia, marriage and all associated with it is regulated by the state law.

The Law No. 1, 1974 Article 1 about marriage system suggests that marriage is a physical and spiritual bond between men and women as a couple in order to build a happy family in accordance with the oneness of God's regulations.¹ This definition is also reaffirmed in the Compilation of the Islamic Law (HKI), in which it states that marriage is a strong bond of a couple with the aim of carrying out Allah's commands and its implementation is seen as a kind of worship.²

Marriage aims to establish a harmonious family, which can only be established through an understanding between the couple, adaptive to

¹ Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan.

² Kompilasi Hukum Islam, Bandung: Nuansa Aulia, 2013, p. 2.

changes in the family life and get lessons learned from mistakes.³ It is evident that disharmony in the family triggers divorce, and there are several factors that trigger disharmony, among others are a shift in the value of a marriage in the society and spouses' lack of understanding of the purposes of marriage.⁴

Ideally, marriage is carried out to unite two parties: husbands and wives' families and relatives. After marriage, a couple certainly chooses to live together and avoid having a long distance relationship. However, separation may occur due to some problems, which then threaten the unity of a couple.⁵

Referring to the opinion of *Jumhur Ulama* as quoted by Amir Syarifudin⁶, a wife has the right not to carry out her obligations as a wife and is allowed to sue for divorce or to annul the marriage for the non-fulfillment of their rights. Meanwhile, in KHI also categorizes this situation as the violation of *ta'liq talak*.

This study shows that families manifest family resilience with the good faith and intentions of the marriage couples. This study shows that the wives of prisoners maintain the integrity of their households and build family resilience even though some of their rights as wives are not fulfilled.

Semarang City was chosen because it is one of the areas where some of its residents become prisoners.⁷ By using purposive sampling technique, the researchers chose seven families as participants in this study. These families are vulnerable because the heads of the families or husbands and fathers are in prison for various criminal cases.⁸ These conditions inhibit husbands to

³ Christiana D.A. dkk. Leimena, "Ketahanan Keluarga(Studi Kasus: Perempuan Yang Hamil Pranikah)," *Journal of Chemical Information and Modeling* 7, (2019), p. 106–108, <https://doi.org/10.1017/CBO9781107415324.004>.

⁴ Rizqi Maulida Amalia, Muhammad Yudi Ali Akbar, and Syariful Syariful, "Ketahanan Keluarga Dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 2 (2018), p. 129, <https://doi.org/10.36722/sh.v4i2.268>.

⁵ Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah: Bacaan Mandiri Calon Pengantin*, Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017, p. 36.

⁶ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia: Antara Fiqh Munakahat Dan Undang-Undang Perkawinan*, Jakarta: Kencana Pranademia Group, 2014, p. 174.

⁷ Prior to 1972 Tambakrejo sub-district is still under the Genuk district, the Demak regency. In 1972 the area was expanded and Tambakrejo was included to the city. Since 1993, Tambakrejo was included into the Gayamsari district, which was noted in PP.50 TGL.17-4-1993.

⁸ Findings of observation in Tambakrejo, there are 11 families having convicted husbands. Rusdiastuti, "interview with the secretary of the sub-district of Tambakrejo 8 September 2020" (2021).

carry out their obligations for several months, even years in accordance to their sentence as prisoners. Data were analyzed using a qualitative approach so as to produce conclusions that can answer the focus of the problem in this study.

Family Resilience: a Theoretical Study

The concept of resilience is a complex construction. Resilience can be defined as an effort to reduce vulnerability.⁹ Resilience is a state that allows family to overcome adversity¹⁰ if a person is able to overcome the various difficulties and pressures he faces, the person is then considered to be resilient. Resilience refers to the process of maintaining positive behavior in the face of life's obstacles.¹¹ The concept of resilience focuses on the positive process of identifying strengths rather than risks or weaknesses.¹²

This concept can be applied to both individuals and groups including families. Challenges and obstacles may not only be experienced by individuals as individuals but also those in families. Many factors cause rifts in the family that lead to separation. One of them is a change in the structure of the family where one family member experiences legal problems.

Changes in the structure of the convicts' families led to consequences where the wives temporarily play a single parent's role for a certain period of time. Wives must adapt to this shift in the family life situation along with its consequences. The burden on wives also increases because they have to work for family income, since their husbands are imprisoned. This triggers vulnerability of family resilience.

Like the concept of resilience, family concept also has a broad meaning. In the context of sociology, all cultures define a family as a social institution. The family is composed of people who have a relationship based on marriage, descent, or adoption that live together in a household.¹³ As the smallest unit in social life within the society, family members are connected by marriage, blood relations, or adoption. The family is a very fundamental

⁹Dante Cicchetti, "Resilience under Conditions of Extreme Stress: A Multilevel Perspective," *World Psychiatry: Official Journal of the World Psychiatric Association (WPA)* 9 (2010): 145–54, <https://doi.org/10.1002/j.2051-5545.2010.tb00297.x>.

¹⁰Michael Rutter, "Resilience as a Dynamic Concept," *Development and Psychopathology* 24, no. 2 (2012): 335–44, <https://doi.org/10.1017/S0954579412000028>.

¹¹Shadd Maruna, "Making Good: How Ex-Convicts Reform and Rebuild Their Lives," *Making Good: How Ex-Convicts Reform and Rebuild Their Lives* 6, (2001). <https://doi.org/10.1037/10430-000>.

¹²Claire Fitzpatrick, "What Is the Difference between 'Desistance' and 'Resilience'? Exploring the Relationship between Two Key Concepts," *Youth Justice* 11, no. 3 (2011), p. 221–234, <https://doi.org/10.1177/1473225411420528>.

¹³Euis Sunarti, *Indikator Keluarga Sejahter: Sejarah Pengembangan Evaluasi*, Bogor: IPB, 2006.

unit of kinship in the society. The family is the smallest unit in the society which consists of a husband and a wife as a marriage couple, and as parents.

The family has several social functions, including biological functions as generating offspring with several supporting aspects such as love, health and education. The family also functions as a means of education for all family members with the participation of parents to fulfill all the educational rights of their children. The family also has a religious function when religious values and modeling are instilled in it for the formation of the personality and character of family members.¹⁴

In addition, the family also functions as a protection from all kinds of dangers and disturbances that threaten the safety of family members. Families also have a recreational function that ensures the availability of comfort for all family members. Comfort can be realized by giving each other love, understanding and respecting each other. The family also functions as a place for socialization between other family members by having good relationship and maintaining social values within the families. The family also has an economic function with the fulfillment of basic needs for all family members.¹⁵

The role of the family is to develop love, religious values, moral values, and socio-cultural values. The family is also the place for resisting various global influences. Family resilience can be interpreted as a condition that has sufficient and sustainable access to various resources to meet the basic needs of life. These needs include: clothing, food, housing, clean water, health services, educational opportunities, including time to participate in society, and social integration.¹⁶

Family resilience is used as an indicator to see the role of family members in creating a prosperous family.¹⁷ The function of each family member must be oriented towards increasing welfare and happiness both physically and mentally.

Although the concepts of family resilience and family welfare seem to be similar, they have differences. In fact, the two concepts are closely related to each other. Welfare is directly proportional to family resilience because the level of welfare in a family determines the level of family resilience.¹⁸

¹⁴ Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah: Bacaan Mandiri Calon Pengantin*. Fondasi Keluarga Sakinah, p. 15-16.

¹⁵ *Ibid.*

¹⁶ TR Frankenberger and McCoston, "The Household Livelihood Security Concept," *Food, Nutrition, and Agriculture Journal* 22, (1998), p. 30-33.

¹⁷ Undang-Undang Republik Indonesia Nomor 10 Tahun 1992 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga Sejahtera, p. 1-42.

¹⁸ BPS & Kemen. PPPA, *Pembangunan Ketahanan Keluarga 2016*, Jakarta, 2016, p. 8.

Prosperous families will in fact empower families to develop their resilience. Family resilience and well-being are the states, in which families are able to live independently and empower themselves to have prosperous and harmonious life, which in turns lead to their physical and spiritual happiness.¹⁹

Family resilience can be measured using a systems approach consisting of several steps: first, the condition of physical and non-physical resources. Second, the process of family management, for example how families engage with conflict management and resolve household problems. Third, the fulfillment of physical and psycho-social needs of family members. When viewed through this prespective, family resilience can be seen as the ability of families to manage and solve their problems using their available resources.²⁰

There are characteristics of resilient families, which include: physical resilience such as the fulfillment of the needs for food, clothing, housing, education and health; social resilience such as orientation to religious values, effective communication, and high family commitment; and psychological resilience, which is the ability to deal with non-physical problems, emotional control, building a positive self-concept, and husband's love for his wife.²¹

Husbands and wives are obliged to maintain the integrity of the family by carrying out their roles, duties and functions as a husband and a wife, so as to create family resilience and achieve benefits in the family. If each individual member of the family understands well their rights and obligations, then they will be very confident that they are able to protect their family from all bad things.²²

Indicators of family resilience in general can be seen through the fulfillment of several elements, namely the legal basis (law), elements of physical resilience, economic resilience (livelihoods and sources of income), socio-psychological resilience and socio-cultural resilience.²³

Table 1
Variable and Indicator of Family Resilience

Dimension	Variable	Indicator
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¹⁹ Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga," 2009.

²⁰ Euis Sunarti, *Studi Ketahanan Keluarga Dan Ukurannya: Telaah Kasus Pengaruhnya Terhadap Kualitas Kehamilan*, t.tp: Institut Pertanian Bogor, 2001.

²¹ BPS & Kemen. PPPA, *Pembangunan Ketahanan Keluarga 2016*, p. 8.

²² Amany Lubis, dkk, "Ketahanan Keluarga Dalam Perspektif Islam," 2018. *Ketahanan Keluarga*, p. 14.

²³ BPS & Kemen. PPPA, *Pembangunan Ketahanan Keluarga 2016*, p. 8.

Foundation of Legality and Family Integrity	Foundation of legality	Marriage Legality	
		Legality of Birth	
	Family Integrity	The presence of a couple in one house	
		Gender Equality	Family togetherness
			Couple partnership
			Financial Management Disclosure
	Family decision making		
Physical resilience	Adequacy of Food and Nutrition	Adequacy of food	
		Adequacy of nutrition	
	Family health	Freedom from chronic disease and disability	
	Availability of bedroom	Availability place to sleep	
Economic resilience	Family residence	Home ownership	
	Family income	Income per capita	
		Adequacy of income	
	Children's Education Financing	Ability to finance children's education	
		Continuity of children's education	
	Financial guarantee	Family savings	
Family health insurance			
Socio-Psychological resilience	Family harmony	Anti-violence attitude towards women	
		Anti-violence attitude towards children	
	Legal Compliance	Respect for the law	
Socio-cultural resilience	Social concern	Respect for elders	
	Social closeness	Participation in social activities	
	Religious obedience	Participation in religious activities	

Source: Book on Family Resilience Building²⁴

Family resilience is an interesting issue to explore, Lestari in her research, for example concluded that couples who marry at the age of between 18 to 22 years produce the highest level of family resilience.

²⁴BPS & Kemenenterian PPPA, p. 15-21.

Meanwhile Pristian, et al. stated that there is no guarantee of family resilience in terms of families' material and immaterial aspects with partners working abroad as migrant workers.²⁵

Researchers are interested in examining the factors of prisoners' family resilience. This study will thus complement existing studies by looking at the factors that affect family resilience in the case of vulnerable families.

Prisoners' Families and Family Resilience

Tambakrejo is an area in the city of Semarang known as the village of thugs. This is because many residents of the area have been involved in criminal cases and/or have served some times in prison. Tambakrejo is a slum area whose residents have a low level of religiosity.²⁶ However, the wives of the convicts in Tambakrejo village have an awareness of family resilience. They also turn to return to Allah for all hardship they receive as a consequence for their husbands' imprisonment. As a result, most of them choose not to divorce.

For example, the prisoners' wives participating in this study consider that the involvement of their husbands in criminal cases is an ordeal that must be faced patiently. Although at first, the families felt devastated when their husbands were found guilty in a criminal case. Several participants stated that they initially planned to get a divorce. However, as they are worried about the future of their households, they oftentimes ignore the intention. The future of the children is a main triggering factor for their decision not to divorce their husbands. As a consequence, wives decided to play the roles of their husbands as breadwinners to fulfill the daily needs of the family.²⁷

Our research reveals that some convicts engage in polygamy. This means that there are two families are affected from the absence of a father as the head of the family. There is a case where the convicts' two wives along with their six children live next to each other. In spite of being devastated, the two wives agreed not to divorce their husband. They understand their

²⁵Yunita Dwi Pristiani and Agus Widodo, "Ketahanan Keluarga Pasangan Menikah Yang Bekerja Di Luar Negeri (Kajian Di Desa Kalirejo, Kecamatan Kalipare, Kabupaten Malang)," *Briliant: Jurnal Riset Dan Konseptual* 3, no. 2 (2018), p. 237, <https://doi.org/10.28926/briliant.v3i2.177>.

²⁶Agustinus Sugeng Priyanto, Irwan Abdullah, and Info Artikel, "Potret Religiusitas Masyarakat Miskin Pemukiman Kumuh Kampung Tambakrejo, Kota Semarang," *Forum Ilmu Sosial* 42, no. 1 (2015), p. 13–25, <https://doi.org/10.15294/fis.v42i1.9241>.

²⁷Mr. DR family, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 3 November 2020 at 14.00 pm" (2020).

marriage commitment-to form a happy family, and when their husbands are convicts, both wives help each other to meet the needs of their families.²⁸ In addition, other families maintain their marriage base on the principle that loving each other is a prerequisite for the continuity of the household. For instance, although their husbands are imprisoned, they make an attempt to develop communication through any means necessary. For that reason, during visiting time to prison, they use the opportunity to support and motivate each other so that their household can survive.²⁹

In addition, our finding reveals that wives faced not only economic problems but also socio-psychological problems. This is so because wives are shock knowing that their husbands are criminal, and at the same time, they experience pressure and social sanctions for the crimes committed by their husbands.

Families face economic difficulties because husbands are incapable of working as they are detained. In order to fulfill the daily needs, wives take over the role of breadwinners in spite of their lack of experience. In fact, wives have to also take care of the children, which then leave small opportunities for them to find a good living. In some cases in Tambakrejo, supports from extended families are motivating factors for wives to survive.³⁰ These supports usually come in the form of mental and physical supports.³¹

Even though Priyanto's research suggests that the Tambakrejo community is categorized as an *abangan* community, low level of religious understanding and commitment³², the wives of convicts refer to religious dimensions as a reinforcing factor to maintain their families. This is evident from the concepts they use such as patience, surrender and remembering their marital commitment, which is to build a happy family.³³

²⁸ Mr. ES family, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship 2 November 2020 at 14.00 pm" (2020).

²⁹ Mr. DA family, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship 17 November 2020 at 11.00 am" (2020).

³⁰ DW's family and wife.

³¹ Interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 17 November 2020 at 10.00 am" (2020).

³² Priyanto, Abdullah, and Artikel, "Potret Religiusitas Masyarakat Miskin Pemukiman Kumuh Kampung Tambakrejo, Kota Semarang."

³³ Indonesia Author et al., "Religion and Education in Indonesia Author (s): Gavin W. Jones Published by: Southeast Asia Program Publications at Cornell University Stable URL: [Http://Www.Jstor.Org/Stable/3350976](http://www.jstor.org/stable/3350976) REFERENCES Linked References Are Available on JSTOR for This Article" 22, no. 22 (2016): 19–56.

Basically, the main justification to remain patient is based on the simplicity of thinking of the convicts' wives. They consider that separation will have a negative impact on their social status and to their children as well. Despite the fact that they are in a difficult position, when they bear the social punishment imposed for their husbands' actions, the decision to leave their husbands will also have a social impact on them. If they divorce their husbands, for example while they are imprisoned, people will also wrongly judge them suggesting that the wives are not capable of maintaining the households and are not patient to accept their husbands in a state of joy and sorrow.

The explanation above shows that the convicts' wives are invited to build hope by always sticking to the marriage principles. These positive expectations are also channeled to other family members, thus forming a support system that strengthens family resilience³⁴

However, while there are some factors contributing to family resilience, there are some others that challenge the resilience. One of the most challenging factors as discussed by our research participants is the economic factor. It is indeed difficult for wives to work for income generating and taking care of the children at the same time. The second most challenging factor is lack of communication. It is indeed difficult for wives to effectively communicate with the inmates, since they have to abide by the prison's rules. This limitation give wives more burden as they cannot share their sorrow and sadness to their husbands. At the same time, as they have to work to fulfill the daily needs, children most likely to be ignored and thus the children feel lack of attention from their mothers.³⁵

Using the perspective of family resilience, the continuity of a family with a convict husbands in Tambakrejo Village can be classified as follows:

³⁴ Summarized from several interviews, ES, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 2 November 2020 at 14.00 WIB"; TR's wife, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 17 November 2020 at 12.30 WIB"; Dr, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 3 November 2020 at 14.00 WIB"; interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 17 November 2020 at 10.00"; DA, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 17 November 2020 at 11.00"; TH, "W interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 21 November 2020 at 18.30 WIB" (2020); VA, "interviewed on the factors that make them strong to face these challenges and causes for their resilience in spite of the hardship on 22 November 2020 at 09.43" (2020).

³⁵ Interview with TH, Tambakrejo, on November, 21, 2020, time 18.30 pm.

First, physical resilience which includes the achievement of food, clothing, housing, education and health needs. Although all the informants thought that the husband who should serve as the backbone of the family instead became a prisoner which resulted in a lack of livelihood for his family so that the wives of prisoners in the Tambakrejo Village area were forced to carry out dual roles, namely as a mother who also educates her children at home and at the same time, act as a father to his children who earn a living to provide for his family

Second, social resilience includes orientation to religious values, effective communication, and high family commitment. All participants- 7 (seven) families of convict husbands have the same principle and purpose of marriage: they want to create a happy family, well known as a *sakinah, mawaddah* and *rahmah* family. The principle of their marriage is that they must understand each other, love each other, must be balanced in all things, understand each other and accept each other for what he is, whether it is bad or good. In addition, wives also have principles in carrying out marriages, namely by mutual trust in each other which is based on honesty. They really believe in their husbands, that when they get out from prison their husbands will be better off, in which they would repent for what any criminal acts they have committed. These wives also think that marriage is an act of worship, which must be lived once in a lifetime.

However, these wives responded that communication can be an obstacle factor. This is because children cannot get enough love and attention from both parents. This is because all participants, namely the wives of convict husbands, should do two roles: working to generate income and also taking care of children at home. In addition, the absence of husbands is a great challenge for wives; and at the same time, the absence of a father at home is also a great challenge for children. To solve the communication problems, they make video calls and maximize meetings when having a visit, even if it is once a week, even once a month.

Third, psychological resilience includes the ability to overcome non-physical problems, positive emotional control, positive self-concept, and husband's concern for his wife. All seven participants thought that there were social sanctions they would experience for having convict husbands. Four participants out of seven, one of which is the wife of mr. Dr; two wives of mr. ES; and the wife of mr. TH suggested that some of their children's friends are bullying their children. There are several ways they do to maintain family resilience, one of which is to advice their husbands to be patient and always be committed to marriage. They also suggested that they educated their children to have a strong mentality by teaching them to be good people and in fact not to hate their father in spite of their criminal acts. This is important to produce high quality generation. Although there is one

respondent who does not have any children, she holds firmly to the principle of her marriage, which is to have a happy family, this is experienced by the wife of mr. DA.³⁶ They argue that divorce is not a solution to a problem in the family; in fact, it will generate more problems within the household which in turn victimized their children due to divorce.

If viewed from the absence of the father as the head of the family, the survival of the family of prisoners in Tambakrejo can be categorized as having a low level of family resilience. This is also supported by several factors that hinder the resilience of the prisoners' families in Tambakrejo Semarang. However, families of prisoners are committed to maintain their marriage as they believe it as an appropriate step to take.

Conclusion

Families of convicts in the Tambakrejo sub-district have an awareness of the need to have family resilience, and thus they choose not to get divorce. This is evident because the convict family in the Tambakrejo area always pursue a happy life with their spouses in spite of hardship they experience, such as taking husbands' roles as breadwinners and at the same time maintaining their role at home taking care of children's well being and education.

There are several strategies taken to boost resilience: first, the marriage couples should always be persistent with marriage principles; second, the marriage couples may need to annex themselves with relatives. This is because they would most like gain support from family and close relatives, which keep them motivating to sustain the hardship; and third, they need to be more concerned with their children's future rather than asking for divorce.

In addition to factors supporting family resilience, there are also factors that discourage strong resilience. The following factors are obstacles for family resilience to take place: lack of economic resources to meet daily needs; lack of communication, which lead to the feeling of being abandoned; social sanctions are haunted the life of these housewives.

The finding suggests that descendants, marriage commitment, and positive thinking towards partners are factors that cause family resilience with convict husbands in Tambakrejo Village, Semarang City. Family resilience when the husband of the convict in Tambakrejo Village has been achieved even though some of his rights as a wife are not fulfilled and are forced to carry out double roles, namely as a mother who educates her children as well as a father for her children who earns a living to meet the needs of their family. .

³⁶ Interview with DA, Tambakrejo on November, 17, 2020, time 11.00 pm.

This study concludes that family resilience can be created in non-ideal family conditions. This means that the family is not ideal, such as the physical absence of a husband in the family due to his status as a convict, does not become an obstacle to the creation of family resilience.

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Informant Interview

Interview with Rusdiastuti, Tambakrejo, September, 8, 2020.

Interview with ES, Tambakrejo, November, 2, 2020

Interview with Dr, Tambakrejo, November, 3, 2020.

DA, Tambakrejo, November, 17, 2020.

TR, Tambakrejo November, 17, 2020

SU, Tambakrejo, November, 17, 2020.

TH, Tambakrejo, November, 21, 2020.

VA, Tambakrejo, November, 22, 2020.