

The Impact of Covid-19 on the Resilience of Families of Parepare Nusantara Port Transport Workers: Islamic Marriage Law

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Abstract

This study discusses the impact of Covid-19 on the resilience of the families of port workers at Nusantara Parepare in the perspective of Islamic marriage law. With the problem of how the impact Covid-19 on the resilience of the families of Nusantara port transport workers in Parepare City. This type of study is a field study, namely a study that collects data directly from labor community informants. This study was conducted using a phenomenological approach. The results of this study indicate that 1) The impact of the Covid-19 pandemic has caused the economy of the port worker community to be increasingly difficult and deprived. At the time of the closure of the Nusantara port, many of the port workers' family conditions were not harmonious because their income was greatly reduced and decreased drastically; 2) Condition family resilience due to the Covid-19 pandemic has greatly impacted port workers because the family's economy is increasingly depressed, making it very vulnerable to conflict in the family, and 3) The resilience and harmony of a family since the Covid-19 pandemic has led to disputes and conflicts due to the non-fulfillment of the necessities of life. And the families of port transport workers during the Covid-19 pandemic have become problematic families.

Keywords: covid-19, Sakinah family resilience, port transport workers

1. Introduction

At the end of 2019, to be precise in December, the world was shocked by the Corona Virus Disease outbreak or abbreviated as Covid-19 which spread to almost all countries in the world. WHO Since January 2020 has declared the world to be in a global emergency regarding this virus. This is an extraordinary phenomenon that occurs on earth in the 21st century, the scale of which may be comparable to World War II, because large-scale events (international sporting events for example) are almost entirely postponed or even canceled. This condition has occurred only during the world war, there has never been another situation that can cancel these events. As of 27 June 2020, 51,427 people were infected with the corona virus, 2,683 people died and 21,333 people have recovered.

Especially in Indonesia itself, the government has issued a disaster emergency status starting from February 29, 2020 to June 22, 2020 related to this virus pandemic with a total time of four months. Rare has been done by the government to be able to resolve this extraordinary case, one of which is to promote the Social Distancing movement. This concept explains that to be able to reduce or even break the chain of Covid-19 infection, one must maintain a safe distance from other humans at least two meters, and not make direct contact with other people, avoiding mass gatherings. The government has also issued a statement not to go to college or study, work and worship at home.

The impact of the Covid-19 outbreak is not only detrimental to the health side. The virus that started in the city of Wuhan, China, has even affected the economies of countries around the world, including Indonesia. The global economy is certain to slow down, following a decision from the WHO which declared the Corona outbreak a pandemic that affected the business world. In Indonesia, the government is trying to make various efforts to suppress the impact of the virus on the community's economy.

The occurrence of the Covid-19 pandemic and the enactment of Large-Scale Social Restrictions (PSBB) greatly affected the economy in all sectors of the economy. There has been a very drastic decline since this pandemic. the value of purchasing power and selling power has dropped drastically, although it has not yet reached the level *lockdown*, it has only reached the PSBB level, and it is already very much felt for the community at this time. In addition to the decline in the community's economy, Covid-19 has also had an impact on the economic resilience of families, especially for port workers who depend on the port for their lives.

The struggle of the workers has become an issue that is in an uproar and is discussed and becomes the attention of the public today. The emergence of this issue is relevant to various developments in the economic world which clearly and openly demand the presence of workers to support and expedite family economic activities. Without the presence of workers in the economy, productivity and economic progress will stagnate and lead to various long-term consequences, although these consequences still exist and occur when workers exist. The consequences form when the workers carry out various resistances, either in the form of a protest movement (demo) or a strike. This became a climax in the intricacies of economic progress.

Nusantara Harbor is located in the western part of Parepare City. The activities of the community vary according to what and how the community does the existing work. The Nusantara Port is a center for inter-island passenger services that serve routes to both Kalimantan, Surabaya and East Indonesia, so the presence of the Nusantara Port as a crossing port is very urgent for the people of Parepare City.

Efforts to support the smooth running of activities and the urgency of services for people who need ship services, the Nusantara port is equipped with port workers. Workers at the port who work daily in serving loading and unloading of goods, especially from transportation, are very important. Their presence really supports the loading and unloading process of passenger ship goods. To assist and facilitate the work of serving passengers, the workers use resources. The forms of resources that are often found and used are the carrying capacity of goods and transport carts made of iron so that it is easy to transport more passenger goods outside the port or passenger car parking lot.

Port workers as goods lifters with uncertain working hours and hours, so it also affects the income they get. With uncertain income, they have to look for other jobs to survive. Some are laborers, masons, maids, parking attendants and others.

The COVID-19 pandemic has had a social impact, especially in family life. This has an influence on domestic and marital harmony. Marriage, as an inner and outer bond between a man and a woman as husband and wife with the aim of forming a sakinah, mawaddah, warahmah family. As in QS.Ar-Rum (30):21; "And among the signs of His power is that He created for you wives of your own kind, so that you may tend and find peace in them, and He made between you love and compassion. Verily in that there are indeed signs for a people who think." (Ministry of Religion of the Republic of Indonesia)

Creating a happy family is everyone's dream. To form it, a strategy is needed that is accompanied by sincerity, patience, and tenacity, especially from the husband. A good and legitimate family is a symbol of honor that is a reference for everyone. However, marriage as the door to the formation of a family is not only interpreted as a necessity but an attempt to choose and fulfill a life partner. In Islamic law, guarding against family members is an obligation for the head of the family.

Every head of the family has an obligation to take good care of himself and his family. In the context of family structure, there is the term nuclear family. The inner family is a family whose members consist of a father, mother and children. The

inner family has certain roles. These roles include: 1) Protect, pacify and discipline its members; 2) The nuclear family is a socio-economic unit that materially plays a role in meeting the needs of its members; 3) Cultivate the basics and rules of social life in its members, and 4) The inner family is the main place for humans to carry out the initial socialization process, which is a process where humans learn and obey the rules and values that apply in society (Fathoni, 2018), (Zaitun Subhan).

According to (Fathoni, 2018; Iqbal, 2010), the Sakinah family did not just come, but there were conditions for their presence. So, the sakinhah family is a bond of living fellowship on the basis of marriage between adults of different sexes who live together and live in a household with the driving force in building a family order that can provide comfort in the world as well as guarantee the safety of the hereafter.

A marriage built by husband and wife has different goals according to what they want. The purpose of marriage as stated in Article 1 of Law no. 1 of 1974 concerning Marriage that marriage aims to form a happy and eternal household based on the One Godhead. Likewise in the Qur'an Surah aR-Rum verse 21, that a marriage aims to foster a sakinhah, mawaddah, and rahmah family.

Family economic resilience is a strong fortress of the Indonesian nation, especially in facing various demands of the family's economic needs. The role of parents is important in the family not only to earn a living but is also expected to form a good family economic resilience. Family resilience and welfare is a family condition that has resilience and contains physical and material abilities to live independently and develop themselves and their families to live in harmony in increasing physical and spiritual well-being and happiness.

The most important theme in the science of ushul fiqh is maqashid sharia. Maqashid al sharia is the heart of the science of ushul fiqh, therefore maqashid sharia occupies a very urgent position in formulating the family economy. Maqashid al sharia in a general sense (basic) are the objectives of sharia. The objectives of the sharia are to realize the benefit of humans in this world and in the hereafter. Human benefit is realized by maintaining five basic needs, namely religion, soul, mind, lineage and property.

Maqashid al sharia is to bring as much benefit as possible and avoid harm. However, in realizing the maqashidul sharia, the ability to classify the levels of maqashid is needed because not all maqashids are equal. There are three levels of maqashid, namely dharuriyah/prier hajiyat/secondary and *tahsiniyat/testiary* (Auda, 2015).

Maqashid Sharia towards the maintenance of offspring or hifz al-nasl is a daruriyyat need, which means the main need that must be protected and maintained as well as

possible by Islamic law so that the benefit of human life can really be realized. Maintenance of offspring so that the blood that flows in the child can be accounted for by his parents (Fasa, 2016).

The thought of Ibn al-Qayyim states that the Shari'a is enforced for the benefit of the servants in this world and in the hereafter. Furthermore, it was emphasized that in fact the foundation and principles of the Shari'a are law and the benefit of the servant in the life of this world and the hereafter. Shari'a brings justice, mercy, wisdom and benefit to all. Ibn al-Qayyim al-Jauziyyah revealed that in understanding the text, one must be able to compare the objectives of the Shari'a and the textuality in the text, so that the understanding of religious texts is not partial but comprehensive. The thoughts of Ibn al-Qayyim al-Jauziyyah about changes in Law on the social development of Islamic law show that Islamic law is flexible and adaptive in responding to any changes and developments (Basri, 2018).

The global economic crisis due to the corona virus outbreak or the covid-19 pandemic, logistics, tourism and trade activities are sectors that have had a major impact from the corona virus outbreak. This is due to the prohibition of a number of governments to travel abroad and the closure of several sectors (Fasa, 2016),.

In order to prevent the spread of the virus, Nusantara Port, Parepare City, was closed for passenger transport. The port only operates for cargo and goods transportation activities. The City Government of Parepare, South Sulawesi, has coordinated with the Port Authority and Port Authority (KSOP) of Parepare and the Transportation Service of South Sulawesi Province and refers to the Decree of the Minister of Transportation of the Republic of Indonesia No. PM 25 of 2020 concerning transportation control during the Eid al-Fitr 1441 Hijri homecoming period in order to prevent the spread of Coronavirus Disease 2019 (COVID-19). This has an impact on the economy of port workers who rely on the economic resilience of their families to become passenger transport workers, so that automatically the income from goods transportation services becomes non-existent.

Based on the background above, the main problem is how is the Impact of Covid-19 on Family Resilience for Port Transport Workers in the City of Parepare in an analysis of the perspective of Islamic marriage?, with the following sub-problems: 1) How is the impact of the pandemic Covid-19 for Nusantara port workers in Parepare City?; 2) How is the condition of family resilience for Nusantara port transport workers in Parepare City due to the spread of Covid-19?, and 3) How is the application of Islamic marriage law to family resilience due to the Covid-19 pandemic?

2. Methods

This type of research is a field research, namely: study whose data collection is carried out in the field. This research is a qualitative research, namely research that aims to explain social phenomena or events. The definition of qualitative research is research that produces descriptive data in the form of written or spoken words from people and from observable behavior (Moleong, 2007).

This study presents descriptive data in the form of written or oral data from informants and the behavior to be observed, because the researcher aims to provide a complete and in-depth view of the subject under study. Descriptive research is carried out with the aim of systematically describing the facts and characteristics of the subject or object being studied appropriately, to obtain a variety of related problems (Sukardi, 2021).

Qualitative methods, prioritize observation, interviews, documentation, and have features, including: a means of presenting the views of the subject being studied presenting a comprehensive description and similar to what is experienced by readers in everyday life, providing an assessment or context that helps play a role in the meaning of the phenomenon in the context under study (Muhadjir, 1998).

This study uses a phenomenological approach. Because it is directly related to the symptoms that appear around the human environment, it is organized. Research that uses a phenomenological approach seeks to understand the meaning of events and interactions of people in certain situations. This approach requires the existence of a number of different assumptions in the way used to approach people's behavior with the aim of finding "facts" or "causes".

3. Results and Discussion

3.1. Pandemic Impact Covid-19 for Nusantara Port Transport Workers in Parepare City.

The occurrence of the Covid-19 pandemic and the enactment of Large-Scale Social Restrictions (PSBB) greatly affected the economy in all sectors of the economy. There has been a drastic decline since this pandemic. The value of purchasing power and selling power automatically dropped drastically, although it had not yet reached the level *lockdown* only reached the PSBB level, and it is already felt by the transport workers. In addition to the decline in the community's economy, Covid-19 has also had an impact on the economic resilience of families, especially for port workers who rely heavily on ports for their lives. Of the ten informants, the existence of Covid-19 had a very big impact on the income of port workers, which was previously sufficient for their daily needs and the

educational needs of their children, now because of the impact of the pandemic, all are lacking.

Nusantara Harbor is located in the western part of Parepare City. The activities of the community vary according to what and how the community does the existing work. The Nusantara Port is a center for inter-island passenger services that serve routes to both Kalimantan, Surabaya and East Indonesia, so the presence of the Nusantara Port as a crossing port is very urgent for the people of Parepare City.

Port workers as goods lifters with uncertain working hours and hours, so it also affects the income they get. With uncertain income, they have to look for other jobs to survive. There are 798 port workers consisting of passenger goods transporters and baggage transport workers, spread across Nusantara Port and Cappa Ujung Parepare Port.

Based on the results of interviews of researchers with several transport workers at the port of Nus between Parepare. Regarding the impact of the COVID-19 pandemic on transport workers. The economic conditions of the workers' families became difficult, the purchasing power of basic needs was reduced due to the income of being a port freighter due to the lack of passengers. Before the corona, the income of port workers was usually Rp. 200,000, - up to Rp. 300.000,- but since the Covid-19 pandemic the income of port workers has decreased, only Rp. 50,000, - up to Rp. 100.000,-. Subtracted from the deposit to the port foreman Rp. 5.000,-.

The existence of Covid-19 is not just a disease that affects health, but the Covid-19 pandemic has caused the economy of the lower class to cripple, especially the workers, to be very difficult and in need. Especially when the Nusantara port was closed last year, this caused many port workers whose family conditions were very deprived. Not all communities, especially port workers, receive BLT from the government. Only some of them received direct cash assistance (BLT) from the government.

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transport workers, so that automatically the income from goods transport services becomes non-existent.

3.2. Family Resilience Conditions for Nusantara Port Transport Workers in Parepare City due to the spread of Covid-19.

The condition of the resilience of families of port workers at the Nusantara Parepare port since the Covid-19 pandemic has had a major impact and the family's economic condition has become difficult, people's purchasing power has decreased for consumption of basic goods, income has decreased at the port, vulnerable to crime due to a difficult economy, excessive fear, and also affects family harmony, since the Covid-19 pandemic has changed the order of people's lives and even has an impact on domestic life, especially for port workers.

Family resilience for Nusantara port workers in Parepare City since the Covid-19 pandemic has become difficult and full of shortages. This happened because the number of passengers was reduced, also because of the restrictions on passengers on the ship and also because people were afraid to travel because of the spread of Covid-19 which could have fatal consequences for themselves and their families.

The condition of family resilience due to the Covid-19 pandemic has greatly impacted port workers because the family's economy is increasingly depressed, making it very vulnerable to conflicts in the family and affecting harmony in the family.

To maintain the resilience of the family, the wife and children of the port workers must also work with their husbands. The worker's wife becomes a coffee and instant noodle trader around the port, while the child sells mineral water around when the passengers have disembarked.

The impact of the Covid-19 pandemic on family resilience, especially for Nusantara port workers in Parepare City, the family becomes less harmonious, due to the very reduced and drastically reduced income for port workers. Transport workers find it difficult to meet the basic needs of the family. This causes in the family of Nusantara port workers in Parepare City, sometimes conflicts and fights occur in a household which can have an impact on the occurrence of domestic violence (KDRT) and will lead to divorce.

3.3. Application of Islamic Marriage Law Against Family Resilience due to the Covid-19 Pandemic

Marriage is a sunatullah that was deliberately created by Allah swt, which, among other things, aims to continue offspring and other purposes. Every married couple who has entered the gates of marriage and domestic life, of course intends to form a sakinah

family, physically and mentally prosperous. The sakinah, mawaddah and warahmah families are not just imaginary, but something real and can be realized in everyday life. The Covid-19 pandemic has had a social impact, especially in the lives of workers' families. It even affects all working families, and has a huge impact on the family's economic resilience. This has an effect on domestic harmony for dock workers.

A strong family is a family that is able to manage the difficulties faced in a varied and creative way. This shows the family is a strong family, but the family is not a family without problems, but the family is a family that is resilient and tends to be able to solve existing problems. Characteristics of a strong family are likely to be able to see the positive side of a problem, build a togetherness and effective communication, flexibility and be able to allocate time together. Things that can increase the strength of a family are affection, mutual respect, having time together, mutual reinforcement, commitment, communication, readiness to face change, spirituality, community and family.

The Covid-19 pandemic has become a terrible specter that has put the family of port workers into trouble. Not a few families during the Covid-19 pandemic were destroyed because of divorce. The husband who lost his job due to a reduction in the workforce. Income and salaries are reduced due to reduced turnover. And for port workers, the number of passengers is reduced so that their income also decreases. And even the income of port transport workers becomes non-existent when the PSBB occurs, the port is closed because there are no ships operating.

A successful marriage is not only marked by the absence of disputes between husband and wife because disputes may not occur if one partner accepts everything the other partner wants without discussion or without a single word showing he objected. This kind of marriage can indeed meet the physical needs, including the biological needs of both partners, but, in essence, it is not this kind of marriage that can be called success and lead to inner and outer happiness.

At the time of deliberation or communication, there are a lot of guidance and procedures taught by religion, ranging from inner attitude and willingness to forgive, gentleness and subtlety of words, to perseverance in listening. Partner deliberation/discussion each must also be able to know the needs and views and have the skills to express them, in addition to being able to actively listen to the views of their partners, so as not to rush to conclusions. In the event that the deliberation does not bring together views, one of them must be able to state that, "Perhaps you are right". This sentence is no less intimate than the sentence, "I love or I'm proud of you". That sentence

is automatically again full of awareness will be triggered during *mawaddah* and grace adorns their souls.

Between husband and wife there must be an attitude of willingness to forgive each other for each other's mistakes. This is important because not infrequently small and trivial issues can be the cause of disruption of husband and wife relationships which often can lead to prolonged disputes.

Based on the results of interviews with the TBKM cooperative management at the Nusantara port of Parepare regarding the impact of the Covid-19 pandemic on family resilience for Nusantara port transport workers, that: Previously, there were 798 workers who were officially registered, since the Covid-19 pandemic, there were only 490 active workers. There are still more survivors than those who did not survive 308 people. This is because they choose to be motorcycle taxi drivers rather than transportation workers, whose income has decreased (Presentman, (Secretary of the Nusantara Parepare TKBM Cooperative).

Based on the results of the interviews above, the condition of the workers at the Nusantara port can be mapped. The number of transport workers who are officially registered as TKBM at the Nusantara port are 798 people. There are 49 Nusantara port port workers who are active during the Covid-19 pandemic. There are 343 active and married Nusantara port workers. There are 34 active and problematic Nusantara port transport workers who have an impact during the Covid-19 pandemic.

Port workers as goods lifters with uncertain working hours and hours, so it also affects the income they get. With uncertain income, they have to look for other jobs to survive. There are two types of port workers, namely luggage workers (logistics/basic materials) and 798 people who carry passengers and baggage, which are spread across Nusantara Port and Cappa Ujung Parepare Port.

Prior to this outbreak, the results of interviews with ten workers' families averaged Rp. 200,000, - up to Rp. 300,000, - even up to Rp. 500.000,- a day but since this virus the economic conditions of the workers' families have become difficult, the purchasing power of basic needs has decreased because of the income of being port carriers due to the lack of passengers. However, since the COVID-19 pandemic, the income of port workers has greatly decreased, only Rp. 50,000, - up to Rp. 100.000,-. Subtracted from the deposit to the port foreman Rp. 5.000,-.

The impact of the Covid-19 pandemic has caused the economy of the port workers to become increasingly difficult and deprived. When the Nusantara port was closed last year. And on May 6-18 2021 to coincide with the holy month of Ramadan, the Nusantara port

was again closed to prevent the spread of the Covid-19 virus. This caused the condition of the families of the port workers to be very deprived. Not all communities, especially port workers, received direct cash assistance (BLT) from the government, only some received BLT from the government.

Some of the port workers did not receive direct cash assistance from the government, but the Manpower Service provided health insurance for all active port workers per person as many as 17,900. and 20,000 work accident insurance per person. And from PT Pelindo, they opened tahfiz for the children of port workers for free.

The condition of the resilience of the families of Nusantara port transport workers before the pandemic was in good condition, although sometimes there was a little debate or misunderstanding that could be resolved properly, the family's economic condition was also in good and smooth condition. Since the emergence of the Covid-19 pandemic, everything has changed and family conditions have become inharmonious and have a huge impact on the family's economic condition, decreased people's purchasing power for consumption of basic commodities, decreased income at ports, vulnerable to crime due to a difficult economy, excessive fear and It also affects family harmony. The existence of this impact with all the shortages greatly affects the resilience of the families of port transport workers, and from ten informants there are two of them who are separated. and two of them who often fight with their wives which causes the wives to return to their parents' houses. And two of the ten dockworkers still survive, even though their income is so small, they are still strong and survive. However, the storm that hit the household still persists for the sake of family unity, and does not prioritize each other's selfishness.

The resilience and harmony of a family during the Covid-19 pandemic made a family of port transport workers problematic. Not a few families during the Covid-19 pandemic have become problematic because of disputes and debates. The husband who lost his job due to a reduction in the workforce. Income and salaries are reduced due to reduced turnover. And for port workers, the number of passengers is reduced so that their income also decreases. This causes the resilience in the family to be disturbed.

The Covid-19 pandemic has affected the resilience of a family of port transport workers. The resilience of the family shown in the face of the pressures and difficulties of Covid-19. At the beginning it was very difficult, living family life since the pandemic. Family resilience undergoes a dynamic process that includes symptoms that require successful adjustment to a number of significant threats in the development of life and other results achieved in the course of life.

Family resilience is the ability to face the significant developmental challenges that people face in their growth process. Many factors make up resilience and these factors interact with each other throughout human life, because throughout life, people face various challenges, as well as various potential resources available. Individuals (individuals) who are resilient are able to take advantage of the resources contained within themselves and the potentials that exist in the environment to face challenges. Based on an understanding of the nature of resilience.

The resilience of the family of workers in overcoming the pandemic with changes that create economic difficulties and risks that must be endured. They believe that this pandemic must be endured and above by using all their abilities to maintain family continuity. Attempts to overcome adversity are a burden, but the process of overcoming problems successfully can increase self-confidence and a feeling of competence, further increasing resilience.

A family will experience many problems when the husband or wife is too selfish to give attention to their partner. Obviously, the scope of attention here is not only in terms of material and daily life needs, it also includes mental attention in the form of expressions of affection, sincere praise, or helping each other to complete a job.

The struggle of the workers has become an issue that is in an uproar and is discussed and becomes the attention of the public today. The emergence of this issue is relevant to various developments in the economic world which clearly and openly demand the presence of workers to support and expedite family economic activities. Without the presence of workers in the economy, productivity and economic progress will stagnate and lead to various long-term consequences, although these consequences still exist and occur when workers exist. The consequences form when the workers carry out various resistances, either in the form of a protest movement (demo) or a strike. This became a climax in the intricacies of economic progress.

The occurrence of the Covid-19 pandemic and the enactment of Large-Scale Social Restrictions (PSBB) greatly affected the economy in all sectors. There has been a drastic decline since this pandemic. the value of purchasing power and selling power has dropped drastically, although it has not yet reached the level *lockdown* it has only reached the PSBB level, and it is already very much felt for the community at this time. In addition to the decline in the community's economy, Covid-19 has also had an impact on the economic resilience of families, especially for port workers who rely heavily on ports for their lives.

As for the income of the port workers, the calculation is based on the schedule of incoming ships for loading and unloading of goods (basic materials, logistics and passengers). And in one week only four ships entered the port of Nusantara Parepare. Ships that enter loading and unloading sometimes two to three ships with different hours and routes.

The condition of the economic resilience of the families of port carriers in Nusantara Parepare since the Covid-19 pandemic has greatly impacted the economic conditions of the family because of the increasingly depressed economy in the family so that it is prone to conflicts in the family, decreased people's purchasing power on consumption of basic commodities, decreased income at the port, vulnerable the occurrence of crime due to a difficult economy, excessive fear, stress and also affecting family harmony since the Covid-19 pandemic.

Based on the results of research related to the impact of the Covid-19 pandemic on family resilience for Nusantara port workers, it can be mapped that: 1) There are 798 transport workers who are officially registered as TKBM at the Nusantara port; 2) There are 490, or 63% of Nusantara port port workers who were active during the COVID-19 pandemic; 3) There are 343 active and married Nusantara port transport workers or as many as 70%, and 4) The active, problematic and impactful Nusantara port port workers during the COVID-19 pandemic were 34 people or as much as 10%.

The impact of the Covid-19 pandemic has had a tremendous impact, due to changes in social interaction patterns. As a result, the economic condition of a family's resilience also becomes difficult, because activities are limited to avoid the spread of Covid-19. This is very relevant to the theory of the impact of Gorys Often quoted by Otto Soemarno. In realizing family resilience for port workers during the Covid-19 pandemic, a family must be able to maintain its marriage and become a sakinah mawaddah and warahmah family (Quraish Shihab). This research is very relevant to the theory of family resilience Sadono Sukirno, that family resilience can last if you have the ability to cope with social changes that occur and be able to overcome difficulties even though they have to accept all the risks that will occur.

4. Conclusion

The impact of the Covid-19 pandemic has caused the economy of the transportation worker community to be difficult and lacking at a time when the Nusantara port was closed.

Condition the resilience of the families of the port workers of Nusantara Parepare since the Covid-19 pandemic, has greatly impacted because of the increasingly depressed economy in the family, so it is very prone to conflicts in the family, this causes many port workers whose family conditions are less harmonious because the income of workers is greatly reduced and drastically decreased.

Family resilience and the harmony of a family during the Covid-19 pandemic caused disputes and conflicts, because the necessities of life were not fulfilled. And families of transport workers during the Covid-19 pandemic have become problematic families.

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