

**THE ROLE OF SIAPAPEDULI.ID IN REALIZING FAMILY HEALTH
RESILIENCE**

THESIS

BY:

Dody Alfayedi

(18210115)



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG

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2021

STATEMENT OF THE AUNTENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

THE ROLE OF SIAPAPEDULLID IN REALIZING FAMILY HEALTH RESILIENCE

Is truly writer's original work which can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang, 29 December 2021

Writer,



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Department of Islamic Family Law, Sharia Faculty of The State Islamic
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THE ROLE OF SIAPAPEDULI.ID

IN REALIZING FAMILY HEALTH RESILIENCE

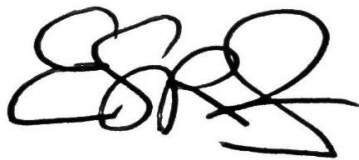
The supervisor stated that this thesis has met the scientific requirements to be
proposed and to be examined on the Assembly Board of Examiners.

Malang, 29 December 2021

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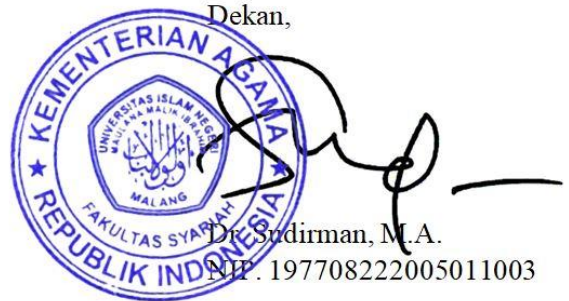
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MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

O People who Believe! Do not make lawful the symbols of Allah nor the sacred months nor the sacrificial animals sent to Sacred Territory (around Mecca) nor the animals marked with garlands, nor the lives and wealth of those traveling towards the Sacred House (Kaa'bah) seeking the munificence and pleasure of their Lord; and when you have completed the pilgrimage, you may hunt; and let not the enmity of the people who had stopped you from going to the Sacred Mosque tempt you to do an injustice; and help one another in righteousness and piety and do not help one another in sin and injustice and keep fearing Allah; indeed Allah's punishment is severe.

(Al-Maidah Verse 2)

ACKNOWLEDGMENT

Alhamdulillah Rabbil Alamin, Gratitude for His grace and guidance so that the writing of thesis entitled “The Role of SiapaPeduli.id in Realizing Family Health Resilience” could be finished well. We offer prayers and greetings to the Prophet, *Sayyidina wa Maulana* Muhammad SAW, who gave us *uswatun hasanah* which guided us from the darkness era of ignorance to an era full of knowledge and light of Islam. By always following him, may we be included in his people’s ranks and belong to those who are fortunate to receive his intercession. Amen.

The author is aware that working on this Final Project / Thesis can be completed with all prayers, motivation, guidance, and assistance from various parties. Therefore, with great humility, the author would like to thank you profusely to:

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2. Dr. Sudirman, M.A, as Dean of the Sharia Faculty of the State Islamic University of Maulana Malik Ibrahim Malang.
3. Erik Sabti Rahmawati, M.A., M.Ag, as the Head of Islamic Family Law Department, Sharia Faculty, Maulana Malik Ibrahim State Islamic University Malang.

4. Dr. Sudirman, M.A, as Lecture supervisor final assignment/thesis writer.
Thank you for your time, knowledge, suggestion, correction, and guidance during the preparation of this final project. The author apologizes to him if all this time, it is troublesome and disturbs his time whenever the author experiences difficulties. May Allah SWT repay all of his kindness, and may he and his entire family always get health and happiness in this world and the hereafter.
5. All Lectures and staff of the Sharia Faculty of The State Islamic University of Maulana Malik Ibrahim Malang who have been sincere in teaching knowledge, educating, and guiding writers while studying at this campus.
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Malang, 29 Desember 2021
Writer,



Dody Alfayyedl
SIN 18210115

TRANSLITERATIONS GUIDANCE

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	‘
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	‘
ص	Sh	ي	Y
ض	DI		

A. Vocal, long-pronounce and dipthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

Long-vocal (a) = Â e.g. â قال become Qâla

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Diphthong (aw) = او e.g. قول become Qawlun

Diphthong (ay) = اي e.g. خير become Khayrun

B. Ta' marbuthah (ة)

Ta' marbûthah translated as “t” in the middle of word, but if Ta' marbûthah in the end of word, it translated as “h” e.g. الرسالة المدرسة become *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of mudhaf and mudla ilaih, it transliterated as t and connected to the next word, e.g. الله يرحمة become *fi rahmatillâh*.

C. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “al” (ال) written with lowercase form, expect if it located it the position and “al” in lafadh al-Jalâlah which located in the middle of two or being or become *idhafah*, it remove frome writing.

- a. Al-Imâm al-Bukhâriy said...
- b. Al-Bukhâriy in muqaddimah of his book said
- c. *Masyâ Allah kâna wa mâ lam yasya 'las yakun.*

TABEL OF CONTENTS

FRONT COVER	i
TITLE SHEET	ii
STATEMENT OF THE AUTHENTICITY	iii
APPROVAL SHEET	iv
LIGITIMITION SHEET	v
MOTTO.....	vi
AKNOWLEDGEMENT.....	vii
TRANSLITERATION GUIDENCE	x
TABEL OF CONTENT	xii
LIST OF TABLES	xiv
ABSTRACT	xv
CHAPTER I: INTRODUCTION.....	1
A. Background of Research	1
B. Statement of Problem	7
C. Objectives of Research.....	7
D. Benefits of Research	8
E. Operational Definition	8
F. Structure of Discussion	10
CHAPTER II: LITERATURE REVIEW.....	12
A. Previous Research	12
B. Theoretical Framework	16

CHAPTER III: Method of Research	28
A. Type of Research.....	28
B. Research Approach.....	28
C. Data Sources.....	29
D. Research Location	30
E. The technique of Data Sources Collection.....	30
F. Data Processing Technique	32
CHAPTER IV: DISCUSSION OF RESEARCH FINDINGS	35
A. Exposure to Research Location Data	35
B. Research Result	42
C. Discussion	51
CHAPTER V: CLOSING	58
A. Conclusion.....	58
B. Suggestion	59
BIBLIOGRAPHY	61
APPENDIXES.....	64
CURRICULUM VITAE	69

LIST OF TABEL

Table 2.1 Previous Research	15
Table 3.1 Informants form staff and patients at SiapaPeduli.id	32

ABSTRAK

Alfayyedl, Dody, 18210115, 2021. Peran SiapaPeduli.id Dalam Mewujudkan Ketahanan Kesehatan Keluarga. Skripsi, Jurusan Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing: Dr. Sudirman, MA.

Kata Kunci: Ketahanan Keluarga; Filantropi; Kesehatan.

Ketahanan keluarga adalah sesuatu hal yang harus kokoh dalam setiap keluarga karena didalamnya memuat banyak aspek dalam meningkatkan kesejahteraan dan kemandirian keluarga. Ditengah wabah covid-19 ini banyak keluarga yang tidak stabil dalam menangani berbagai aspek keluarga terutama dalam aspek kesehatan dan aspek yang lain seperti aspek ekonomi, aspek sosial, dan aspek psikologis. Kemudian agama datang membawa istilah filantropi yang merupakan kegiatan untuk mempromosikan kesejahteraan termasuk dalam mengatasi masalah kemiskinan yang merupakan modal sosial melalui kepedulian masyarakat untuk memberikan bantuan kepada masyarakat yang kurang mampu. Penelitian ini terdapat dua rumusan masalah yaitu: pertama, Bagaimana dampak pandemi covid-19 terhadap ketahanan kesehatan keluarga. Kedua, Bagaimana peran Siapa Peduli.id dalam mewujudkan ketahanan kesehatan keluarga.

Penelitian ini termasuk dalam jenis penelitian empiris dengan menggunakan pendekatan kualitatif. Penelitian ini memperoleh data dari lapangan dengan cara wawancara dan dokumentasi. Sedangkan untuk pengolahan data dari lapangan menggunakan data edit, klasifikasi, verifikasi, analisis, dan kesimpulan. Subjek penelitian yang digunakan adalah pegawai SiapaPeduli.id dan pasien terdaftar SiapaPeduli.id.

Hasil dari penelitian ini menunjukkan bahwa: (1) Banyak keluarga di Indonesia khususnya pasien SiapaPeduli.id merasakan dampak buruk ketika pandemi covid-19 berlangsung diantaranya adalah Kebutuhan pokok semakin sulit didapatkan, Penghasilan berkurang, Terkena pemutusan hubungan kerja, Kesulitan memenuhi kebutuhan kesehatan seperti Obat-obatan, Nutrisi, dan alat kesehatan, Kesulitan mencari pekerjaan, dan Kesulitan membayar biaya atau tanggungan dari rumah sakit. (2) Peran lembaga filantropi SiapaPeduli.id yang bertujuan untuk mewujudkan ketahanan kesehatan keluarga sudah terwujud diantaranya adalah Membantu masyarakat yang kurang mampu dan memiliki masalah kesehatan, Mempermudah masyarakat dalam mengakses bantuan dengan prosedur yang cepat dan nyaman, Bentuk bantuan berupa kebutuhan Nutrisi, Obat-obatan, Donasi keuangan untuk keperluan perawatan pasien, dan Pembuatan asuransi kesehatan yang bekerjasama dengan pemerintah, Membantu proses pengobatan dan perawatan pasien hingga pulih ke keadaan sehat, Peduli kepada masyarakat yang memiliki masalah kesehatan dan ekonomi untuk mewujudkan kondisi ketahanan kesehatan keluarga.

ABSTRACT

Alfayedl, Dody, 18210115, 2021. The Role of SiapaPeduli.id in Realizing Family Health Resilience. Thesis, Department of Islamic Family Law, Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang, Supervisor: Dr. Sudirman, MA.

Keywords: Family Resilience; Philanthropy; Health.

Family resilience is something that must be strong in every family because it has many aspects that improve family welfare and independence. In the midst of the COVID-19 outbreak, many families are unstable in handling various aspects of their family, especially the health aspect and other aspects such as economic aspects, social aspects, and psychological aspects. Then religion came to carry the term philanthropy, which is an activity to promote welfare, including overcoming the problem of poverty, which is social capital through community awareness to provide assistance to the underprivileged. Family's health resilience. Second, what is the role of SiapaPeduli.id in realizing family health resilience?

This research is included in the type of empirical research using a qualitative approach. This study obtained data from the field by means of interviews and documentation. Meanwhile, for processing data from the field using data editing, classification, verification, analysis, and conclusions. The research subjects used were employees of SiapaPeduli.id and registered patients of SiapaPeduli.id.

The results of this study indicate that: (1) many families in Indonesia, especially the patients of SiapaPeduli.id, feel the bad impact when the COVID-19 pandemic takes place, including basic needs that are increasingly difficult to obtain, reduced income, affected by the termination of employment, difficulty meeting health needs such as medicine, nutrition, and medical devices, difficulty finding work, and difficulty paying fees or expenses from the hospital. (2) The role of the SiapaPeduli.id philanthropic institution which aims to realize family health resilience has been realized, including helping the underprivileged and having health problems, making it easier for the community to access assistance with fast and convenient procedures, forms of assistance in the form of nutritional needs, medicines, financial donations for patient care needs, and making health insurance in collaboration with the government, Aiding in the treatment and care of patients in order for them to recover to a healthy state, as well as caring for people who have health and economic problems in order to create conditions for family health resilience.

الملاخص

الفايدل ، دودي ، ١٨٢١٠١١٥ ، ٢٠٢١ . دور Siapa peduli.id في تحقيق مرونة صحة الأسرة. البحث العلمي ، قسم قانون الأسرة الإسلامية ، كلية الشريعة ، جامعة الاسلامية الحكومية مولانا مالك إبراهيم ، المشرف: دكتور. سوديرمان ، MA

الكلمات المفتاحية: مرونة الأسرة ؛ الإحسان؛ الصحة.

مرونة الأسرة هي شيء يجب أن تكون قوية في كل أسرة لأنها تحتوي على العديد من الجوانب في تحسين رفاهية الأسرة واستقلالها. في أثناء هذه الجائحة COVID-19، أصبحت العديد من العائلات غير مستقرة في التعامل مع مختلف جوانب الأسرة ، لاسيما في الجانب الصحي والجوانب الأخرى مثل الجوانب الاقتصادية والجوانب الاجتماعية والجوانب النفسية. ثم جاء الدين ليحمل مصطلح الإحسان وهو نشاط لتعزيز الرفاهية بما في ذلك التغلب على مشكلة الفقر وهو رأس المال الاجتماعي من خلال الوعي المجتمعي لتقديم المساعدة إلى المجتمع المحرومين من مرونة صحة الأسرة. تحتوي هذه الدراسة على صيغتين لمشكلتين، وهما :

- أولاً، كيف تؤثر جائحة COVID-19 على مرونة صحة الأسرة.
- ثانياً ، ما هو دور منظمة SiapaPeduli.id في تحقيق مرونة صحة الأسرة.

تم تضمين هذا البحث في نوع البحث التجريبي باستخدام المنهج النوعي. وحصلت هذه الدراسة على بيانات ميدانية من خلال المقابلات والتوثيق. أما معالجة البيانات الميدانية باستخدام تحرير البيانات وتصنيفها والتحقق منها والتحليل والاستنتاجات. كانت موضوعات البحث المستخدمة من موظفي SiapaPeduli.id والمرضى المسجلين في SiapaPeduli.id.

تشير نتائج هذه الدراسة إلى أن: (١) العديد من العائلات في إندونيسيا ، وخاصة مرضى SiapaPeduli.id ، يشعرون بالتأثير السيئ عند حدوث جائحة COVID-19 بما في ذلك الاحتياجات الأساسية التي يصعب الحصول عليها بشكل متزايد ، وانخفاض الدخل ، والتأثر

في إنهاء العمل ، وصعوبة في تلبية الاحتياجات الصحية مثل الأدوية ، والتغذية ، والأجهزة الطبية ، وصعوبة العثور على عمل ، وصعوبة دفع الرسوم أو المصاريف من المستشفى. (٢) تم تحقيق دور مؤسسة الخيرية SiapaPeduli.id التي تهدف إلى تحقيق مرونة صحة الأسرة بما في ذلك مساعدة المحرومين والمشاكل الصحية ، مما يسهل على المجتمع للوصول إلى المساعدة بإجراءات سريعة ومريحة ، وأشكال المساعدة في شكل الاحتياجات الغذائية ، والأدوية، والتبرعات المالية لاحتياجات رعاية المرضى ، وعمل في تأمين الصحي بالتعاون مع الحكومة ، والمساعدة في عملية العلاجية والرعاية للمرضى للتعافي من حالة صحية ، ورعاية الأشخاص الذين يعانون من مشاكل صحية واقتصادية ليحققون الظروف الملائمة لمرونة صحة الأسرة.

CHAPTER I

INTRODUCTION

A. Research Background

Poverty is one of the most common problems in a family. In the midst of the COVID-19 pandemic, which changed the entire life of the community, many heads of families were affected by layoffs (Termination of Employment Relations) at work, resulting in unstable economic conditions in the family whose impact greatly affected the family's ability to meet basic needs. Families who have poverty problems tend to be unsuccessful in maintaining the resilience of the family that is being built. Until now, the problem of poverty is still an interesting problem for social scientists, because efforts to reduce poverty are always carried out continuously by experts in order to find the most ideal form of eradicating the problem of poverty which is increasingly existing in this modern era.¹

Family resilience is a measure of family achievement in carrying out roles, functions and responsibilities in realizing the welfare of family members. Family resilience is something that must be strong in every family because it has many aspects that improve family welfare and

¹ Imron Hadi Tamin, *Peran Filantropi Dalam Pengentasan Kemiskinan di Dalam Komunitas Lokal*, Sosiologi Islam, No.1 (2011), 36.

independence.² On the other hand, the State has always relied on the family as the first environment to shape the development of a child's character, morals, and character. In this case, to realize family resilience, the role of various parties is needed because strengthening family resilience is very important to deal with various situations.

In the midst of this covid-19 outbreak, many families are unstable in handling various aspects of the family, especially in health aspects and other aspects such as economic aspects, social aspects, and psychological aspects. These four aspects are very influential on family harmony and resilience.

The Covid-19 outbreak has changed the condition of humans who have to limit themselves to socializing and must comply with government regulations by carrying out health protocols, staying at home, and keeping a distance from the surrounding environment to break the ropes of spreading the coronavirus which should be able to strengthen family ties. However, in reality, many families experience problems such as family conflicts, family violence, social conflicts, problems in child care, unstable physical health, and cases of negative reproductive health behavior. This is because some families are not ready for a situation that instantly changes all their lifestyles and behavior.

² Mujahidatul Musfiroh, Sri Mulyani, Erindra Budi C, Angesti Nugraheni, Ika Sumiyarsi, *Analisis Faktor-Faktor Ketahanan Keluarga di Kampung KB RW 18 Kelurahan Kadipiro Surakarta*, *Ilmiah Kesehatan dan Aplikasinya*, No.2 (2019), 62.

Then, in these circumstances, religion plays a very important role in human life, where religion is a place to find the real meaning of life. Therefore, all forms of human behavior and actions are based on religious guidance.³ In religious teachings, humans are not only required to focus on the afterlife, namely the relationship with their god, but relationships with fellow humans concerning worldly matters are also taught in religion, especially in helping to overcome social problems. The challenge of humans who have an attitude of caring for each other. Responding with a form of concern has actually become a tradition for the general public to help others who are experiencing difficulties.

In Islam, the concept of self-help has been explained, namely something that is given to others to meet needs, both in the form of food, drink, and other things related to fulfilling the needs of life that are done sincerely for Allah. This has been stated in the holy verse of the Qur'an Surah Al-Imran 180.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ حَيْرًا لَّهُمْ ۗ إِنَّ هُوَ شَرُّ لَّهُمْ ۗ

سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ

³ Soelaeman, *Ilmu Sosial Dasar*, (Jakarta: PT.Eresco, 1995), 63

Meaning: “And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.”⁴

Based on this verse, Allah SWT clearly forbids miserly acts that will have a bad impact on their lives in this world and in the hereafter. Based on the interpretation of Quraish Shihab in the verse, it explains that the misers who do not want to spend their wealth in the way of God intentionally will later get the punishment that accompanies it, like a necklace that accompanies the neck.

Philanthropy comes from the Greek language, which consists of two words, namely Philanthropy: *Philos*, which means love, and *Anthropos*, which means human, so that philanthropy can be defined as human love, which has a conceptualization of the practice of giving, serving, and unity. Philanthropy is an activity to promote welfare, including overcoming the problem of poverty, which is a social capital through the concern of the community to provide assistance to the less fortunate. Unrestricted giving activities in the form of money or goods as

⁴ ABDULLAH YUSUF ALI, *Al-Qur'an English.com*, <https://www.alquranenglish.com/quran-surah-ali-imran-180-qs-3-180-in-arabic-and-english-translation>.

well as activities or services whose purpose is to help the poor and improve their welfare are called philanthropic activities.⁵ The concept of philanthropy in Islam has various aspects, including alms, infak, zakat, hibah, and wakaf. Where it is an obligatory worship and Sunnah for Muslims to help each other. However, in this study, the researcher discusses general aspects of philanthropic institutions, with the philanthropic institution SiapaPeduli.id located in Malang as the subject of this research.

SiapaPeduli.id is a public philanthropic institution that focuses on fundraising and health fund assistance for people who are less able to finance medical actions and patient care. The funds are obtained from various activities, including charity activities, social campaigns by raising awareness of health issues, fundraising, and donation contributions from donors who want to help SiapaPeduli.id patients. SiapaPeduli.id focuses on patients from low-income families who need financial assistance for their treatment and recovery. In this case, the patient's family applies for help at the SiapaPeduli.id institution. In addition to helping patients with a history of chronic illness from lower economic circles, SiapaPeduli.id contributes to the treatment of covid-19 outbreaks by providing the

⁵ Zaim Saidi, dkk, *Kedermawanan Untuk Keadilan Sosial*, (Jakarta: Piramedia, 2006), 4-5.

necessary nutrients, medicines, and tools to prevent the transmission of coronavirus.

After conducting a pre-survey conducted on April 10, 2021, the results obtained by researchers by verifying and interviewing the staff of SiapaPeduli.id that there are 9 patients registered as recipients of donations, namely 5 patients are still active in online fundraising and 4 other patients are still in filing process for data verification needs.

After conducting interviews with SiapaPeduli.id staff, researchers conducted interviews with 3 SiapaPeduli.id patients, namely: First, Mr. RZ is a former self-employed worker who suffered from a tumor in his head caused by an accident in 2016 and lived with his mother in Bogor because he had long since divorced his wife due to Mr. RZ's poor health and quit his job to focus on healing. So that the funds that are supposed to meet the needs of life are covered for the cost of treatment and cure of diseases suffered by Mr. RZ. Second, Mrs. EY is a housewife who is suffering from a parotid tumor which has been suffering since 2019. Currently, Mrs. EY is still struggling with her husband (Mr. JH) against the disease for the sake of the resilience of the family that has been built. Mrs. EY's and husband has been blessed with a son who is currently in the 2nd grade of elementary school and has to be tough because of his parents' circumstances. As the head of the family, Mr. JH must think of many ways to cover the needs of life as well as help care for his wife

recover from a parotic tumor, one of them by asking for help from the philanthropic institution, SiapaPeduli.id, to perform social action for her recovery. Third, AM is the youngest child of 4 siblings who are struggling against a leaky heart disease that they have suffered from birth until now, when AM is 2 years old. AM's parents were a small trader in Cirebon City who had to fight for AM cure from the trade and also the kindness of the people who had helped donate to AM's treatment and care.

In this case, related to the role of philanthropic institutions based on problems that occurred in the family of Mr. RZ, Mrs. EY, and AM researchers are interested in conducting research with the title The Role of SiapaPeduli.id in Realizing Family Health Resilience.

B. Statement of Problem

In order for this research to be systematic, this study has described several dictions to be used as the formulation of the problem in this thesis, namely:

1. What are the impact of the COVID-19 pandemic on family health resilience?
2. What is the role of SiapaPeduli.id in realizing family health resilience?

These two points will be the subject of research in this thesis with the hope that this thesis can be explored optimally and systematically.

C. Objectives of Research

Based on the problem formulation that has been described previously, researchers in reviewing the discussion have several objectives, including:

1. To determine the impact of the COVID-19 pandemic on family health resilience.
2. To find out the role of SiapaPeduli.id in realizing family health resilience.

D. Benefits of Research

1. Theoretically, the results of this study are expected to add academic insight, especially for the sharia faculty of UIN Maulana Malik Ibrahim Malang.
2. Practically, the results of this study can be used as a reference as input, advice, and knowledge for philanthropic institutions in realizing family health resilience.

E. Operational Definition

The full title of this thesis is the role of SiapaPeduli.id in Realizing Family Health Resilience. In the title, there are words that must be clarified and understood so that there are no misunderstandings in understanding the meaning. These words are:

Role: Role can be interpreted as an organized expectation related to a certain interaction context that can shape an individual's motivational orientation towards other individuals through cultural patterns or examples of individual behavior. Role is also a dynamic aspect of status that has been patterned and surrounds certain rights and obligations. The implementation of a role can be influenced by the image developed by the individual, so the overall role is the entire cultural pattern associated with the individual's status.

Institutions: Institutions are institutions or institutions in which there is a set of real relations of norms, values, and beliefs centered on various social needs and a series of important and repetitive actions. The elements in the institution include building social behavior, norms of behavior that are rooted in society and widely accepted to serve common goals, regulations or law enforcement, rules in society that facilitate coordination and cooperation with behavioral support and rights and obligations of members, have a code of ethics, have contracts, have property rights, and have incentives to produce the desired behavior.

Philanthropy: Philanthropy is a feeling (empathy) that makes individuals help or help others in a selfless way, namely without

conditions, without profit, without interest, and without expecting anything in return. Philanthropy itself is a term from the Greeks that can be understood with the generosity of mankind and is an attitude of helping, voluntary action, giving charity to others in need in various forms, be it donations of money, clothing, food, and other things that are a form of donation. Human needs.

Family Resilience: family resilience is a dynamic condition of a family that possesses tenacity and toughness, as well as physical, mental, and spiritual abilities to live independently and develop themselves from their families to live harmoniously, thereby improving physical welfare and inner happiness.

Health: health is an important aspect in human life and an aspect that supports the running of various activities or activities optimally. Health can be defined as a physical, mental, and social condition that is free from disease disorders so that daily activities are reflected in a healthy lifestyle.

F. Structure of Discussion

So that the preparation of this thesis is directed, systematic, and related from one chapter to another, the researchers generally can describe the structure as follows:

This thesis research is divided into 5 (five) chapters. The composition of the chapters and an overview of the material written in each of the chapters will be presented systematically as follows:

Chapter I (First). The introduction contains the background of the problem that describes the existence of legal facts as an urgent reason for conducting research. Based on the background description, identification and problems will be researched and discussed, the next is a literature review, research objectives, and benefits of research results. This chapter provides an explanation of the systematics of the discussion.

Chapter II (second). Overview of the Role of Philanthropic Institutions in Realizing Family Resilience in the Health Sector. This chapter describes a literature review that is expected to support efforts to conduct analysis in order to answer the problems that have been formulated. Sub-discussions in this chapter include previous research, philanthropy, and family resilience. The sub-discussion of philanthropy includes the definition of philanthropy, the characteristics of philanthropic institutions in Indonesia, and Policies & Legislations Related to Philanthropy in Indonesia. The sub-discussion of family resilience includes family, the concept of family resilience, and family resilience in the health aspect.

Chapter III (third). Description of Research Methods. This chapter is a research method on the role of philanthropic institutions in

realizing family resilience in the health sector at SiapaPeduli.id Malang City. To discuss the research results, it is necessary to first explain the type of research, research approach, data sources, research method,s and data processing.

Chapter IV (Fourth). The Role of SiapaPeduli.id in Realizing Family Health Resilience. This chapter is an analysis of research results to answer the formulation of the problem in this study.

Chapter V (fifth). The closing chapter contains conclusions and suggestions. The conclusion is a brief answer to the formulation of the problem that has been analyzed in Chapter IV. Based on the conclusions of the research, suggestions are put forward as recommendations for the results of this thesis research regarding the role of SiapaPeduli.id in realizing family health resilience.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

The function of previous research is to discuss related research that has been done before. In this section, the authors explain the similarities and differences between the research that will be conducted and related research that has been previously researched which aims to seek originality and updating of the research to be carried out.

First, the thesis was written by Rizki Delfiyando, a student of the Islamic Economics Study Program, Faculty of Economics and Islamic Business, Metro State Islamic Institute in 2019, entitled "The Role of Islamic Philanthropic Institutions in Improving Community Welfare (Case Study of Philanthropic Institutions at Metro City Center Metro)".

This research uses empirical or field research and uses a qualitative approach. Data sources are derived from primary and secondary sources. The methods used for data collection are interviews, documentation, and observation. The data is then processed with several predetermined stages, namely identification, classification, interpretation, and explaining descriptively.

The difference in this study lies in the discussion of the role of Islamic philanthropic institutions that focus on improving the welfare of the community and the object studied is the community in the center of Metro

City. While the equation in this study is the type of research used, namely empirical research and discussing the role of philanthropic institutions.

Second, the journal written by Imron Hadi Tamin, a lecturer in the Sociology Study Program, Faculty of Social and Political Sciences, Udayana University in 2011, is entitled "The Role of Philanthropy in Overcoming Poverty in Local Communities".

This study uses a type of field research by describing the actual situation in the field in detail and actual. This study uses a qualitative approach with non-participation observation techniques, namely using the method of recording from the results of direct observations, interviews, and documentation. Then the data that has been obtained is analyzed in 3 stages, namely data reduction, data display, and conclusion.

The difference in this study lies in the formulation of the problem studied, namely regarding poverty alleviation in the local community whose object is the corn farmer community in Sukoreno Village, Umbulsari District, Jember Regency. With the aim of being an example of philanthropic practice, considering the potential of philanthropy, considering the potential of natural and human resources as well as socio-religious activities that take place in the area. While the similarities in this study lie in the type of research, namely empirical research and discussing the role of philanthropic institutions.

Third, the thesis written by Jihan Sahrani Muhadjir is the Student Islamic Economic Studies Program Faculty of Economics and Business

Islam at Alauddin State Islamic University in Makassar, entitled "The Effect of Empowerment Against Islamic Philanthropy Labor Absorption in Program Bazna Microfinance Village (BMD) BAZNAS District, Maros"

The formulation of the problem in this study is "how is the influence of the utilization of Islamic philanthropy on employment in the BAZNAS Microfinance Village (BMD) program of BAZNAS Maros Regency. The purpose of this study was to determine the effect of utilizing Islamic philanthropic funds to have a positive and significant effect on employment in the BAZNAS Village Microfinance (BMD) program of BAZNAS Maros Regency. The type of research used is quantitative which uses data analysis in the form of numeric/numbers, while the source of the data obtained in this study is the primary data source, which is sourced from mustahiq who receive BMD funds at BAZNAS Maros Regency by distributing questionnaires/questionnaires to the object under study and secondary data, namely data obtained in a ready-made form, has been collected and has been processed by others and sourced from previous research such as literature and journals related to the problem.

The difference is the type of research and the source of the data obtained, namely the type of quantitative research and the data obtained in the form of literature and previous journals. While the similarity is in the discussion being studied, namely philanthropic institutions.

Table 2.1**Previous Research**

No	Researcher	Title Researcher	Difference	Equation
1.	Rizki Delfiyando (Skripsi Institut Agama Islam Negeri Metro Tahun 2019).	The role of Islam philanthropy in improving public welfare (Case Study Institute of Philanthropy at the Metro Center Metro).	At the wording about the role of Islamic philanthropic organization that focuses on improving the welfare of the community and the object being studied is the community in the center of Metro City.	Discussing the role of philanthropic institutions and using the same type of research, namely quantitative.
2.	Imron Hadi Tamin (Journal of Islamic Sociology Journal, Vol. 1, No. 1, April 2011 ISSN : 2089-0192 of 2011)	The Role of Philanthropy in Overcoming Poverty in Local Communities.	In the formulation of the problem studied, namely regarding poverty alleviation in local communities, the object is the community of corn farmers in Sukoreno Village, Umbulsari District, Jember Regency.	The type of research is empirical research. and discuss the role of philanthropic institutions.
3.	Jihan Sahrani Muhadjir (Thesis Alauddin	Reform Effect Against Islamic Philanthropy Labor	The type of research and sources of data obtained are	Discussing the role of

	State Islamic University in Makassar 2020)	Absorption In Program Bazna Microfinance Village (BMD) BAZNAS District Maros.	quantitative research types and the data obtained are in the form of literature and previous journals.	philanthropic institutions.
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From the research above, the title raised by the author, namely, the role of SiapaPeduli.id in realizing family health resilience, has really never been researched.

B. Theoretical Framework

1. Philanthropy

a. Definition of Philanthropy

The term philanthropy comes from the Latin "phlantrophia" or the Greek "philo" and "anthropos", which means "human love". Philanthropy is the concern of a person or group of people for others, which is rooted in the love of fellow human beings. Philanthropy is often expressed by the method of helping people in need. But the philosophy of philanthropy does not always have a fixed meaning between one culture and another. For example, the literal meaning of philanthropy in the Chinese tradition, as written by Andrew How, is "compassionate good work" or good behavior motivated by pity or sympathy. This meaning is different from the western concept, which means "love of

mankind."⁶ Although the meaning of philanthropy is different in each region, different cultures, the substance of philanthropy has always remained to override social philanthropy and social care.

Philanthropy can be defined as the understanding of a group of people carrying out a generosity movement for people in need (the poor). The movement is tried in a structured and institutionalized manner. Philanthropy is a general concept, meaning that this activity is based on humanity. Although general in nature, many religions have established philanthropic institutions. They establish philanthropy based on their religious beliefs and orders. In a broad sense, the philanthropic institutions that are currently developing and growing are very diverse, from those with moral, religious, to political motives.⁷ In other words, there are those who emphasize the form of activities that are philanthropic and service, and not a few that lead to government policies to be more in favor of the lower middle class.

In its development, philanthropy can be regarded as an issue of social justice by social theories or social philosophy. Plus, philanthropy and social justice have become separate issues in modern philanthropy. The not-for-profit company headquartered in Washington DC, United

⁶ Andrew How, "Asian-American Philanthropy: Expanding Knowledge, Increasing Possibilities", *Working paper, the Center for Public and Nonprofit Leadership*, Georgetown Public Policy Institute (November 2004) Artikel ini dipresentasikan pada ARNOVA Annual Conference, November 2004 Los Angeles, CA, 2.

⁷ Muhammad Farhan, Noor Arief, "Peran Lembaga Filantropi Islam dalam Mengentaskan Kemiskinan Warga DKI Jakarta: Studi Kasus BAZIS DKI Jakarta", *Prosiding Seminar Nasional Ekonomi dan Bisnis (SNEBIS)*, no. 1(2017):4.

States of America, namely the National Committee for Responsive Philanthropy (NCRP) states that the concept of social justice in philanthropy is the practice of donating to non-profit organizations that work for structural change and increase opportunities for those who are less prosperous politically, economically, and socially.⁸ From this, it can be understood that the assistance provided by philanthropic institutions does not only focus on economic assistance but other sectors such as health, education, religion, legal justice, and so on. The targets of philanthropic institutions are people who are underprivileged both economically and socially.

b. Characteristics of Philanthropy Institutions in Indonesia

The current development of the philanthropic movement is marked by the emergence of more organized philanthropic social activities. Philanthropic institutions in Indonesia offer creative activities whose social impact is limited to activities that provide transformative ideas about social justice. So it is not uncommon for philanthropic institutions in Indonesia to be collective and organized as part of the development of religiously motivated philanthropy practices. By getting support from Islamic institutions represented by non-governmental philanthropic institutions. Philanthropic institutions in Indonesia adhere to a culture of giving that represents activities of solidarity, religious

⁸ National Committee for Responsive Philanthropy (NCRP), "Understanding Social Justice Philanthropy", April 2, 2003.

observance, social cohesion, and altruism. ⁹Giving is also a way for philanthropic institutions in Indonesia to create patron-client relationships, reciprocal interactions, or reciprocal relationships, and express pride, strength, and dominance.

Philanthropic institutions in Indonesia are mostly in the form of foundations that are established as attachments to companies. Some examples are the Danamon Peduli Foundation, the Pertamina Foundation, the Indonesia Medika Foundation, the Unilever Indonesia Foundation, and the Djarum Foundation. These philanthropic institutions are the result of the development and growth of the company and the emergence of Law Number 40 of 2007 concerning Limited Liability Companies (PT). The law encourages a business ethic by requiring companies to allocate corporate social responsibility (CSR) budgets with activities carried out by sending companies through third parties, namely non-profit institutions.¹⁰

Currently, philanthropic institutions in Indonesia are growing and the existence of these philanthropic institutions has a place in the community because the potential amount of donations that can be raised is a fairly large amount. According to the Indonesian Philanthropy

⁹ Pretty Multi Hartina, *Analisis Kebijakan Peran Filantropi Dalam Pembangunan Kesehatan*, (Pusat Analisis Determinan Kesehatan Kementerian Kesehatan RI, 2019), 10.

¹⁰ Undang-Undang Negara Republik Indonesia Nomor 40 Tahun 2004 Sistem Jaminan Sosial Nasional. 19 Oktober 2004. Lembaran Negara Republik Indonesia Tahun 2004 Nomor 4456. Jakarta.

Association (PFI), the various philanthropic institutions in Indonesia today can be divided into the following groups:

- 1) Individual donors
- 2) The Family Foundation
- 3) The Community Foundation
- 4) A Corporate Foundation
- 5) The Religious Foundation
- 6) Mass Media Philanthropy Foundation
- 7) The Philanthropy Community
- 8) Diaspora Philanthropy

c. Policies and Legislations Related to Philanthropy in Indonesia

There are currently no laws and regulations related to philanthropy that specifically regulate it because philanthropy is a party that shares support and resources voluntarily to overcome various kinds of social and humanitarian problems as well as promote public and sustainable interests (Presidential Regulation Number 59 of 2017 concerning Implementation of Achievements Sustainable Development Goals Article 1 point 9).¹¹

The legal basis for the regulation of philanthropy in Indonesia is as follows:

- 1) Article 28H paragraph (1) and Article 34 paragraph (3) of the 1945 Constitution of the Republic of Indonesia;

¹¹ Hartina, *Analisis Kebijakan Peran Filantropi Dalam Pembangunan Kesehatan*, 33.

- 2) The collection of money and goods is governed by Law No. 9 of 1961;
- 3) Article 1 of Law No. 16 of the Republic of Indonesia of 2001 Concerning Foundations;
- 4) Number 23 of 2011 relating to Zakat Management;
- 5) Government Regulation Number 16 of 2015 concerning Procedures for Collecting and Using Community Donations for Handling the Poor.
- 6) Article 1 paragraph 9 of Presidential Regulation No. 59 of 2017 on the Achievement of Sustainable Development Goals.
- 7) Article 2 of the Regulation of the Minister of Health of the Republic of Indonesia Number 8 of 2019 concerning Community Empowerment in the Health Sector.

2. Family Resilience

a. Definition of Family

"Family is a concept that has a broad and diverse understanding and concept." The family is considered as a social institution which is also a social system that exists in every culture according to the sociological context. As the smallest social institution in society, the family is a group of people who are related by marriage, descent, or adoption and live together in a biased household.¹² According to another

¹² Zastrow, Charles. H, *Social Work with Groups: A Comprehensive Workbook*. USA: Thomson Brooks/Cole, 2006, 54.

understanding, the family can also be interpreted as the smallest social unit in the community whose members are bound by a marital relationship, namely husband and wife, and blood relations, namely biological or adopted children.¹³ So that according to these two understandings, it can be concluded that the definition and concept of the family is the smallest social unit/institution/system in a society consisting of a group of people based on marital relations, blood ties, or adoption who live together in a household.

In the context of legislation, the family can be defined as the smallest social unit in society consisting of (1) husband and wife; (2) husband, wife and children; (3) father and son; or (4) mother and child (Law Number 52 of 2009 concerning Population Development and Family Development). As a social unit, the family also has functions, as contained in Government Regulation (PP) Number 21 of 1994, which includes the function of fulfilling physical and non-physical needs, namely: First; religious function; second, the socio-cultural function; third, the function of love; fourth, protection function; fifth, reproduction; sixth, the function of socialization and education; seventh, economic function; and eighth, the function of environmental development.

¹³ Sunarti, Euis, *Indikator Keluarga Sejahtera: Sejarah Pengembangan, Evaluasi, dan Keberlanjutannya*. Bogor: Institut Pertanian Bogor, 2006, 2-3.

b. The Family Resilience Concept

Family resilience is a condition of sufficient and sustainable access to income and resources to meet basic needs, including: food, clean water, health services, educational opportunities, housing, time to participate in community activities, and social integration.¹⁴ Another point of view defines family resilience as a dynamic condition in which families have the tenacity, toughness, and physical, material, and mental abilities to live independently, as stipulated in Government Regulation of the Republic of Indonesia Number 21 of 1994.¹⁵ Family resilience also contains the intent and the goal as a family skill to develop the family to live in harmony, prosperity and happiness both physically and mentally.

In another perspective, family resilience is defined as family skills to ward off or protect themselves from various problems or life threats, both those that come from within the family and from outside family life such as the environment, community, society, and the state. Family resilience has five inductions that describe the level of resilience of a family, namely: First, having an attitude of service as a sign of glory. Second, having a sense of intimacy between husband and wife is a form of good marriage quality. Third, having parents who can teach and train their children with creative challenges, consistent training, and developing skills. Fourth, have a husband and wife who lead all family

¹⁴ Frankenberger, T.R., dan M.K.McCaston, *The Household Livelihood Security Concept*, Food, Nutrition, and Agriculture Journal. No. 22 (1998), 30-33.

¹⁵ Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994 Tentang Penyelenggaraan Pembangunan Keluarga Sejahtera. 1 Juni 1994. Jakarta.

members with love and affection. Fifth, have children who obey and respect their parents.¹⁶

Family resilience has a wider context in its interpretation and is identical to social resilience because the family is the smallest system in the social system. The Central Bureau of Statistics defines social resilience as the result of dynamics on a local and global scale. Factors that influence the dynamics of a local scale are referred to as communal factors, while factors that influence the dynamics of a global scale are referred to as social factors.

Communal factors that affect family resilience include:

- 1) Family formation, marriage and the blood tie system, principles of inheritance, inheritance, and succession are all examples of social reproductive organization.
- 2) The social organization of production includes the stratification and division of labor based on gender, age, and social class.
- 3) Political participation is a social organization that includes local leadership and management patterns.
- 4) Socio-religious organizations include punishments and incentives that reinforce prevailing social norms.

Social factors affecting family resilience include:

¹⁶ Anisah Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, (Jakarta, CV. Lintas Khatulistiwa, 2016), 6-7.

- 1) The degree of integration into the global market economy system, for example the prevalence of labor wages/salaries, mechanization, use of technology, foreign investment.
- 2) The rapid flow of global knowledge and information.
- 3) The degree of integration into the order of life.
- 4) The implementation of international, local, and non-local scale policies affects the region, for example, policies related to population, health, and education.¹⁷

In relation to the prevailing laws and regulations in Indonesia, family resilience is identified as containing various aspects aimed at developing individuals within the family as a whole. The concept of family resilience has a different meaning from the concept of family welfare. However, the two things have a close relationship with each other. In Article 1 paragraph 11 of Law Number 52 of 2009 concerning Population Development and Family Development, it is written about family resilience and welfare as a family condition that has tenacity and resilience and has material physical skills to live independently and develop themselves and their families with the aim of living in harmony. In increasing physical and mental well-being and happiness.¹⁸

¹⁷ Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, 7-8.

¹⁸ Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Perkembangan Kependudukan Dan Pembangunan Keluarga. 29 Oktober 2009. Lembaran Negara Republik Indonesia Tahun 2009 Nomor 161. Jakarta.

c. Family Resilience in Health Aspect

As stated in Law 52 of 2009 concerning Population Development and Family Development, it is stated that family resilience and welfare is a family condition that has tenacity and toughness and contains material physical abilities to live independently and develop themselves and their families to live harmoniously and improve the welfare of birth and happiness inside.¹⁹ The law clearly states that 'material physical ability' is one of the main requirements in achieving family resilience and welfare. Physical health in the family can be achieved if all needs such as food, clothing, shelter can be met.²⁰

In forming family resilience that has good health, it is very important for families to pay attention to the adequacy of food needs with good nutritional status for all family members. Having a strong physical condition, intelligence in thinking, strong mentality, and excellent health is largely determined by the nutritional status that enters the body, while good nutritional status is determined by the food intake that enters one's body. Because of this, family members are obliged to pay attention to the food intake that comes in for each family member. If this is not noticed, they will be vulnerable to various kinds of health problems and diseases.

¹⁹ Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Perkembangan Kependudukan Dan Pembangunan Keluarga. 29 Oktober 2009. Lembaran Negara Republik Indonesia Tahun 2009 Nomor 161. Jakarta.

²⁰ Puspitawati, Herien, *Gender dan Keluarga: Konsep dan Realita di Indonesia*, (Bogor: PT IPB Press, 2012), 33.

Physical health is the main capital for families to live independently, develop themselves, and improve their quality of life to live a harmonious life with their family.²¹ Physical health can be interpreted as a physical condition in the body that is free from interference with disease and body functions. Someone who has good physical health has a greater chance of building better family resilience than someone who has a disease. With a sick physical condition, someone who has a chronic disease will find it difficult to carry out functions in the family where it will be an obstacle for other family members to live a harmonious life. That does not mean someone who has a chronic disease or physical condition that is sick must have low family resilience. However, the opportunity to have low family resilience has considerable potential in his family.

²¹ Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, 71.

CHAPTER III

METHOD OF RESEARCH

A. Type of Research

A method is a system unit that must exist and be implemented during the research process. Because it is very important to determine the process of how the research reaches its goals. In addition, the research method is a way to conduct an investigation using certain methods that have been determined to obtain scientific truth.²²

The type of research used in this study is empirical research (field research), namely research conducted in the field. This study will conduct direct interviews with the management of the philanthropic institution SiapaPeduli.id and patients who are registered with SiapaPeduli.id.

B. Research Approach

The approach used in this research is descriptive qualitative research, whereby the descriptive qualitative method is a research procedure that produces descriptive data in the form of words or words from people and observable behavior.²³ Formalized paraphrase in general,

²² Marzuki, *Metodologi Riset*, (Yogyakarta: PT Prasetya Widya Pratama, 2000), 4.

²³ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: PT. Bumi Aksara, 2006), 92

qualitative research is carried out with the aim of systematically describing the facts and characteristics of the object or subject being studied appropriately.

The instrument of this research is the researcher himself, so that the researcher can know directly the data from the interviews that have been conducted and get the validity of the data in the research process. Descriptive research in question is research that provides an explanation of philanthropic institutions in realizing family health resilience.

C. Data Sources

The data sources in the study are the subjects from which the data can be obtained.²⁴ Sources of data can also be said to be respondents if the source of data is the person who responds or answers interview research questions. The sources of data used by researchers in this study are as follows:

1. Primary Data

Primary data sources are data directly collected by researchers from the first source.²⁵ In this study, researchers obtained data directly from the research location sourced from the philanthropic institution SiapaPeduli.id where the data was obtained directly from the

²⁴ Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), 6

²⁵ Moleong, *Metode Penelitian Kualitatif*, 6

administrators and managers of the philanthropic institution SiapaPeduli.id and patients registered with the philanthropic institution SiapaPeduli.id.

2. Secondary Data

Secondary data is data sourced from reading materials such as books, journals, results of previous research, and so on, where these sources can support primary data. The secondary data sources in this study came from journals and previous research related to philanthropic institutions and family resilience. The following secondary data sources have relevance:

- a. *Peran filantropi dalam pengentasan kemiskinan di dalam komunitas lokal* by Imron Hadi Tamin.
- b. *Peran filantropi islam dalam pemberdayaan masyarakat di kabupaten banyumas* by Makrus and Restu Firda Utami.
- c. *Ketahan Keluarga Dalam Perspektif Islam* by Prof. Dr. Hj. Amany Lubis, MA. Etc.

D. Research Location

The location of this research was conducted at the philanthropic institution SiapaPeduli.id, which has its address at Jalan Kedawung No. 17, Tulusrejo, Lowokwaru District, Malang City, East Java Province.

SiapaPeduli.id is a charity organization based in Malang that helps people with financial and health issues. Unlike other charity organizations, SiapaPeduli.id focuses on providing health services to the underserved in order to create a vast ecosystem of care for the community's health sector. As a result, I'm considering becoming a SiapaPeduli.id member in order to conduct research for my thesis.

E. Technique of Data Sources Collection

Collection methods, or data collection techniques, are the most strategic steps in research, because the purpose of research is to obtain data. Without knowing the data collection method, it is certain that the researcher will not get data that meets the standards of the data set.²⁶ In the method of collecting data which is directly carried out, the researcher uses the methods of interview, documentation, and observation.

1. Interview

The data collection method conducted by interview is an activity carried out to obtain information directly by expressing questions to the respondents.²⁷

²⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: CV Alfabeta, 2012), 105

²⁷ P. Joko Subagyo, *Metode Penelitian dalam Teori dan Praktik*, (Jakarta: Rineka Cipta, 2004), cet 4, 39

The interview method in this study uses a type of guided free interview which has a combination of free interviews and guided interviews. Where the researcher has prepared questions as a guide on matters relating to the title and formulation of the problem in the research.

This interview was conducted with:

Table 3.1

No.	Name	Position
1.	Mrs. Murni	The staff of SiapaPeduli.id
2.	Mr. Ali Rahman	Patients Parents of SiapaPeduli.id
3.	Mrs. Nurhidayani	Patients Parents of SiapaPeduli.id
4.	Mr. Mardian	Patients Parents of SiapaPeduli.id

2. Document Study

The documentation method is a method used to obtain data or information from written sources or documents in the form of diaries, letters, and other references.²⁸ Data documentation is very necessary for

²⁸ Husein Umar, *Metode Penelitian Untuk Skripsi dan Tesis Bisnis*, (Jakarta: Rajawali Press, 2000), 102

the data collection method. Usually, the documents needed are in the form of documents or records related to the philanthropic institution SiapaPeduli.id, and also family health resilience.

F. Data Processing Technique

When all the data has been collected, the researcher will analyze the results of the data obtained, so that the data obtained and studied will get accurate data and the validity of the data can be accounted for. Data processing will be carried out in the following way:

1. Data Checking (Editing)

Editing is the process of re-examining records, files, and information collected by data seekers.²⁹ Which has a purpose as a form of correcting sentences that are less precise, adding or reducing redundant words so that the sentence becomes relevant.

2. Classification

Classification is compiling the data obtained into a particular model, which aims to facilitate the reader and check the data in case of errors in research writing.

3. Verification

²⁹ Amiruddin Zainal Asikin, *Pengantar Metode Penelitian Hukum*, (Jakarta: Rajawali Press, 2006), 45

Verification is the process of re-checking the data that has been collected whose purpose is to determine the validity of the data used, whether the data is truly valid and as expected by the researcher. In the examination process, the researcher can review the data regarding the validity of the data starting from primary data, namely respondents, and secondary data, namely journals or records, whether the data is in accordance with the qualifications expected by the researcher.

4. Analysis

The analysis is an effort made by working with data, finding patterns, sorting and selecting into manageable units, looking for and finding patterns, discovering what is important and can be learned, and finding something that can be told to others.³⁰

Based on this, the data were analyzed using theoretical studies from the literature review, which were then linked and interpreted with the facts discovered about the role of philanthropic institutions in realizing family resilience, resulting in a new thought or opinion.

5. Conclusion

The conclusion is the final process in a study. The conclusion is the answer to a question stated in the problem formulation. The researcher's conclusion summarizes the answers from the results of the

³⁰ Kartono Kartini, *Pengantar Metodologi Research Sosial*. (Bandung: Penerbit Alumni, 1980), 157.

analysis carried out, namely about the role of philanthropic institutions in realizing family resilience and the correlation of philanthropic institutions and family resilience so that they can be realized.

CHAPTER IV

DISCUSSION OF RESEARCH FINDINGS

A. Exposure to Research Location Data

1. History of The SiapaPeduli.id³¹

In September 2016, the number of poor people (people with monthly per capita expenditure below the poverty line) in Indonesia reached 27.76 million people (10.70 percent), a decrease of 0.25 million people compared to the condition in March 2016, which was 28.01 million people (10.86 percent).

The percentage of poor people in urban areas in March 2016 was 7.79 percent, down from 7.73 percent in September 2016. Likewise, the percentage of poor people in rural areas decreased from 14.11 percent in March 2016 to 13.96 percent in September 2016.

Even during the period March 2016-September 2016, the percentage of poverty declined, but the number of poor people in urban areas rose by as much as 0.15 million people (from 10.34 million people in March 2016 to 10.49 million in September 2016), while the number of poor people in rural areas decreased by 0.39 million people (from

³¹ Murni, Interview (Malang, 15 November 2021).

17.67 million people in March 2016 to 17.28 million people in September 2016).³²

Some of them do not have access to health care. The existence of national health insurance organized by BPJS Kesehatan does not cover all people in need because the standard of poverty in Indonesia is too low. In addition, recipients of BPJS contribution assistance have not been targeted because there are still many poor people who are not included in the group of people who receive assistance, and there are beneficiaries who do not come from poor families.

According to Law No. 36 of 2009 concerning Health, Article 171 paragraph 1 mandates that the government's health budget be allocated a minimum of 5% (five percent) of the State Revenue and Expenditure Budget (APBN), excluding salaries. So when presented,³³ the total health budget of the three ministries/institutions, namely the Ministry of Health, BKKBN, and POM, is Rp. 63.8 trillion, which in the 2017 RAPBN is 3.08%. This figure is still below the number mandated by Law No. 36 of 2009 concerning Health. Due to the unstable state financial condition, the 5% budget allocation as mandated by law has not been fulfilled.

³² Data penduduk miskin 2016, <https://www.bps.go.id/Brs/view/id/1378>; diakses tanggal 06 Juni 2017.

³³ Undang-Undang No. 36 Tahun 2009 Tentang Kesehatan, Pasal 171 ayat 1.

Meanwhile, the health insurance provided by the government does not cover all patient needs because not all health measures are covered by BPJS. For example, heart surgery, transplant surgery, etc. are not included in the measures funded by BPJS. As a result, poor patients suffering from these diseases are reluctant to seek treatment because they do not have enough funds. Some medical procedures related to plastic surgery, for example, are not covered by BPJS. In addition, many patients who are scheduled for surgery, pharmacotherapy, or other therapies have been waiting in line for months for procedures. Not infrequently, they end up getting worse and even dying due to delayed action due to long queues.

At a very young age, this platform has helped more than 500 patients and distributed more than 1 billion rupiahs from more than 3000 donors.³⁴ Through this program, we want to help people who are sick, underprivileged, do not have health insurance, and need medical expenses.

SiapaPeduli.id is a technology-based social entrepreneur raising funds for health financing for underprivileged patients with a digital approach, social media, and the power of volunteerism. This is what distinguishes SiapaPeduli.id from other crowdfunding. There are many

³⁴ Murni, Interview (Malang, 15 November 2021).

crowdfunding programs out there, but the types of fundraising are more diverse.

Attention to those who are sick is also divided, which causes the collection of donations to be less than optimal. Patients who will be raising funds by means of SiapaPeduli.id are thoroughly verified and integrated with volunteer assistance and digital validation. So it can be ascertained that those who are raising funds really need help. Because these patients are verified, the possibility of fake patients and inappropriate distribution of donations can be minimized.

2. SiapaPeduli.id's Vision and Mission³⁵

Siapapeduli.id is a health financing program with a digital approach, social media, and volunteer movements to help underprivileged patients.

a. **Vision**

To become a digital platform for providing health funds for the underprivileged.

b. **Mission**

- 1) Bringing people in need of healthcare costs together with those who care.
- 2) Develop a volunteer network in the health sector to help underprivileged patients.

³⁵ Murni, Interview (Malang, 15 November 2021).

- 3) Create a digital platform that is simple, quick, and dependable.
- 4) Create a massive ecosystem of care in the health sector in the community.

3. SiapaPeduli.id Target's and Program's³⁶

a. SiapaPeduli.id Target's

- 1) People who are economically unable to meet the cost of getting proper health services.
- 2) Patients who need financial assistance for immediate medical action, for example, a surgery that requires large funds or patients who require home care,
- 3) Patients who do not have BPJS or BPJS owners but medical actions are taken on them are not included in the BPJS financing list.

b. SiapaPeduli.id Program's

- 1) Fundraising

After obtaining approval from the client's (patient) family, SiapaPeduli.id creates posters and descriptions of the client's condition that are used to disseminate fundraising information through websites and social media.

³⁶ Murni, Interview (Malang, 15 November 2021).

2) Non-Fund Raising Capital

Assistance will be given to clients (patients) who do not have BPJS insurance and need urgent funds for medical treatment and treatment costs. It can be in the form of sending Homedika medical personnel directly to the patient's place of need.

3) BPJS registration

4. Validated Patients To Be Granted Health Fund Assistance³⁷

a. Fundraising

- 1) Making fundraising posters and narrating fundraising information publications
- 2) Dissemination of fundraising information via SiapaPeduli.id's social media platforms (fans page, Twitter, Instagram, etc.) until the time limit is reached.
- 3) Keeping track of incoming funds for patients.
- 4) The fundraising process is completed.
- 5) Calculation of the nominal funds to be disbursed after deducting the management fee (5% deduction) for the SiapaPeduli.id project's sustainability.

³⁷ Murni, Interview (Malang, 15 November 2021).

b. Non- Fundraising

- 1) Provision of health fund assistance distributed by permanent donors and general donors in the amount of Rp 2, 000, 000,-up to Rp 5, 000, 000,-.
- 2) Enrolling patients in BPJS Health and/or providing health fund assistance for BPJS bill payment.
- 3) Delivery of Homedika medical personnel to the patient's home for the provision of home care.

5. Recapitalization and Reporting of Aid Applicants³⁸

Each registrant's data entered in an online admin account will be recorded in an excel form which will be approved and the amount of financial assistance will be determined after going through a selection by the board of directors. Once approved, the funds will be channeled to the concerned applicant.

6. Reporting on the Status of Concerned Patient Status³⁹

Reporting on these patients who are concerned will become news that will continue and be updated by the proposer. So that donors can find out the progress of patients who received aid funds and how the assistance was used.

³⁸ Murni, Interview (Malang, 15 November 2021).

³⁹ Murni, Interview (Malang, 15 November 2021).

News reporting is carried out by contacting the contact person of SiapaPeduli.id to provide an overview of how the patient is progressing. This news can be used as posters for the latest patient developments.

B. RESEARCH RESULT

1. The Impact of The COVID-19's on Family Health Resilience

The COVID-19 pandemic has changed all important aspects of family life challenges, especially in the health aspect. Many family members are exposed to the coronavirus and this hinders the function of the family as stipulated in Government Regulation (PP) Number 21 of 1994. The spread of the coronavirus in the era of the COVID-19 pandemic knows no boundaries or communities. Everyone can potentially be exposed to the virus. A pandemic is an epidemic of a disease that spreads over a large area, such as across several continents or across the world. In Indonesia alone, 4,253,412 people have been exposed to the coronavirus since the government announced the first case on March 2, 2020.⁴⁰ This makes the COVID-19 pandemic a global pandemic that has reached all regions of Indonesia and the world.

The impact of the COVID-19 pandemic was also felt by the patients of SiapaPeduli.id. In accordance with the results of interviews

⁴⁰ Berita Yahoo Update Covid-19 per 21 November 2021, <https://id.berita.yahoo.com/covid-19-per-21-november-111411739.html>, Diakses Pada 21 November 2021.

with the patient's family. As said by Mr. Ali Rahman, who is the biological father of Almeera Patient SiapaPeduli.id:

The family situation during the COVID-19 pandemic was difficult because we found it difficult to meet the needs of our child, Almeera, especially the health needs of our child. I am a trader, so the financial condition felt by the family felt very difficult. ⁴¹

The same thing happened to the Khalista family through an interview with Kalista's biological father Mr. Mardian explaining the impact felt by the family during the covid-19 pandemic:

Family conditions during the COVID-19 pandemic were experiencing difficulties, and at this time, I am still looking for work for hospital dependents who are still struggling. We are unpaid and rely on our social community friends to help us. ⁴²

Likewise, Aliqa's family felt from the results of interviews Conducted with her biological mother, Mrs. Nurhidayani:

Alhamdulillah, our family situation during the COVID-19 pandemic did not experience serious difficulties, but the husband's income was reduced during the pandemic so that the income was only sufficient for basic needs. ⁴³

From the results of interviews regarding the impact of the COVID-19 pandemic on family health resilience, In general, the impacts described by the informants are problems experienced by the Indonesian people, especially the lower middle class. From this impact, vulnerable communities will build family health resilience because of the absence of one of the social factors supporting family resilience,

⁴¹ Ali Rahman, Interview (Malang, 19 November 2021)

⁴² Mardian, Interview (Malang, 19 November 2021)

⁴³ Nurhidayani, Interview (Malang, 19 November 2021)

namely the degree of economic integration into the global market, one of which is the prevalence of wages or labor wages.⁴⁴

2. The Role of SiapaPeduli.id in Realizing Family Health Resilience

SiapaPeduli.id is a philanthropic organization located in Malang City, East Java, is part of the Indonesia Medika foundation led by Dr. Gamal Albinsaid and has a focus on helping people who have poor health conditions and have economic difficulties. Since its establishment until now, SiapaPeduli.id has made a significant contribution to health in Indonesia with evidence of 500 registered patients who have been assisted by SiapaPeduli.id.

In this discussion, the researcher presents data from the results of interviews with patients assisted by SiapaPeduli.id. In the first discussion regarding the community's response to the philanthropic organization, SiapaPeduli.id. In general, the philanthropic organization SiapaPeduli.id has a goal for people who are not economically able to obtain adequate health services and has the concept of social justice in philanthropy as the practice of donating to non-profit organizations that work for structural change and increase opportunities for those who are less prosperous politically, economic, and social.

⁴⁴ Cahyaningtyas dkk, *Pembangunan Ketahanan Keluarga*, 7-8.

Then we can see this role through the presentation of data that has been arranged by the author through interview data by looking at several aspects, including the community's response to the establishment of the SiapaPeduli.id institution, the process that must be carried out by patients to receive assistance, the form of assistance provided by SiapaPeduli.id to registered patients to meet the needs and care of patients, the patient's health condition after being provided with assistance by SiapaPeduli.id, and the impact on the family after receiving assistance from SiapaPeduli.id. The following is an explanation of each aspect to measure the role of SiapaPeduli.id in realizing family health resilience:

a. The first aspect of the community's response to the philanthropic organization SiapaPeduli.id.

The first aspect is related to the response of the community or patients to the establishment of the SiapaPeduli.id institution through interviews with the families of the patients of SiapaPeduli.id. As stated by Mr. Ali Rahman, who is the family of the patient on behalf of Almeera:

It is very helpful with the existence of SiapaPeduli.id. The family feels a positive impact, especially for us poor families, in paying for the care and recovery of our child.⁴⁵

⁴⁵ Ali Rahman, Interview (Malang, 19 November 2021)

Likewise, Mr. Mardian, who is the biological father of patient Khalista regarding the response to the establishment of SiapaPeduli.id:

True for Our family feels very grateful to SiapaPeduli.id because the impact it has given is very beneficial to our family.⁴⁶

Mrs. Nurhidayani, as the parent of patient Aliqa, felt the same way. Regarding the patient's response to the presence of SiapaPeduli.id as a philanthropic institution:

The presence of SiapaPeduli.id in our family is something that our family is grateful for, because with SiapaPeduli.id, which helps with funds and medicine for the recovery of our child, sister Aliqa, who is now recovering after surgery.⁴⁷

From the three interviews, the response from the community or patients to the establishment of the philanthropic organization SiapaPeduli.id is very positive because it can help the community a lot to ease the main burden of realizing family health resilience.

With the presence of SiapaPeduli.id as a platform for those who desire to help other communities in need, in accordance with Allah SWT's word in the Quran Al-Baqarah verse 195:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ . وَأَحْسِنُوا . إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ

⁴⁶ Mardian, Interview (Malang, 19 November 2021)

⁴⁷ Nurhidayani, Interview (Malang, 19 November 2021)

Meaning: “And spend in the cause of Allah and do not cast yourselves into ruin with your own hands, and do good to others, and verily Allah loves the doers of good to others.”⁴⁸

b. The assistance procedure from SiapaPeduli.id

Then the second aspect regarding the process that must be done by the patient to receive the assistance. The following are the results of interviews regarding the process that patients went through to get help from SiapaPeduli.id. The first was from Mr. Ali Rahman, who was of the opinion about what process should be followed to receive assistance from SiapaPeduli.id:

The process that was passed from registering to distributing assistance from SiapaPeduli.id was very easy to do, we as parents of patients felt it was very helpful, plus the presence of volunteers made it easier for us to provide information to each other regarding the patient's condition.⁴⁹

Then added by Mr. Mardian who is a parent of Khalista regarding matters relating to the administrative process that must be carried out by patients before getting help from SiapaPeduli.id:

The process was so easy that we were also assisted by proposers and volunteers from SiapaPeduli. The processes include the filing process, file verification, fundraising, and disbursement of donation funds.⁵⁰

⁴⁸ AMATUL RAHMAN OMAR, Al-Qur'anEnglish.com, <https://www.alquranenglish.com/quran-surah-al-baqarah-195-qs-2-195-in-arabic-and-english-translation>

⁴⁹ Ali Rahman, Interview (Malang, 19 November 2021)

⁵⁰ Mardian, Interview (Malang, 19 November 2021)

And Mrs. Nurhidayani, as parents of Aliqa, added an explanation of the procedures that must be carried out before getting help from SiapaPeduli.id:

The process of providing assistance by SiapaPeduli.id is quite easy to do, just like with other assisted patients, namely the registration process by the proposer, sending files, verifying files, doing fundraising. funds, and finally the distribution of donations that have been made.⁵¹

From the results of interviews given by the three resource people regarding the procedures that must be carried out by patients before receiving assistance from SiapaPeduli.id, we can see that the process provided is quite easy and does not make it difficult for patients to get help so that patients are quickly treated by experts without the need for assistance waiting for the filing.

c. The form of assistance from SiapaPeduli.id.

Then the third aspect relates to the form of assistance provided by SiapaPeduli.id to registered patients to meet patient needs and care. As explained by Ms. Nurhidayani, Aliqa's parents regarding any assistance provided by SiapaPeduli.id:

The assistance obtained from SiapaPeduli.id is in the form of donations for Aliqa treatment costs, assistance in making BPJS, assistance for nutritional needs, and also medical assistance.⁵²

It is also explained by Mr. Mardian as Khalista's parent regarding what assistance is provided by Who Cares for Khalista:

⁵¹ Nurhidayani, Interview (Malang, 19 November 2021

⁵² Nurhidayani, Interview (Malang, 19 November 2021

The provision of assistance by SiapaPeduli.id is in the form of donations for the cost of maintenance needs and operating costs.⁵³

Then Mr. Ali Rahman also added an explanation of what assistance was obtained from SiapaPeduli.id:

Various kinds of money, nutritional needs, medicines, and also helped with the registration process at the hospital.⁵⁴

The results of interviews regarding what assistance is provided by SiapaPeduli.id for registered patients are basic assistance that is in nature to improve one's health, such as medicine, nutrition, and health insurance.

d. The patient's condition after receiving assistance from SiapaPeduli.id

The fourth aspect related to the patient's condition during the COVID-19 pandemic and after being given assistance by SiapaPeduli.id. According to Mr. Ali Rahman, the parent of the Almeera patient, he explained the current condition of his family after receiving help from SiapaPeduli.id:

Alhamdulillah, Almeera's condition has improved thanks to treatment from the hospital and she is now at home, but even so, Almeraa has to do the outpatient treatment at the hospital every month.⁵⁵

⁵³ Mardian, Interview (Malang, 19 November 2021)

⁵⁴ Ali Rahman, Interview (Malang, 19 November 2021)

⁵⁵ Ali Rahman, Interview (Malang, 19 November 2021)

Meanwhile, Mr. Mardian, who is a parent of Khalista, explained the patient's health condition after receiving help from SiapaPeduli.id:

Khalista's condition, after being helped by SiapaPeduli.id, is improving. However, for the complete healing process, a heart operation must be performed at the RSCM. However, when the operation was carried out, Khalista was declared dead.⁵⁶

Then, Mrs. Nurhidayani also added an explanation regarding Aliqa's condition after being given assistance and during the COVID-19 pandemic:

Aliqa's condition has now recovered and is at home and still needs health care.⁵⁷

From the results of the interview, we can conclude that SiapaPeduli.id has tried to create family health resilience in each of its patients, even though there are things that are beyond the control of SiapaPeduli.id.

e. The Impact that Occurs on The Family After Getting Help From SiapaPeduli.id

The results of the fifth aspect of the interview regarding the impact that occurs on the family after getting help from SiapaPeduli.id Regarding the condition of the family after being assisted by SiapaPeduli.id. The impact on the family after getting help from SiapaPeduli.id Regarding the condition of the family after being

⁵⁶ Mardian, Interview (Malang, 19 November 2021)

⁵⁷ Nurhidayani, Interview (Malang, 19 November 2021)

assisted by SiapaPeduli.id Mr. Ali Rahman as the parent and head of the family of the patient Almeera delivered:

The impact felt by the family after being given assistance was that it was quite helped by the assistance and the stability in the family was also, Alhamdulillah, more harmonious.⁵⁸

Then Mr. Mardian as the parent and also the head of the family of patient Khalista also explained about the condition of the family after being given assistance by SiapaPeduli.id:

The current condition of the family is fine. Even though the khalista is no longer with us, our family situation is in a stable condition, after all, this is destiny given by the almighty, we As a family, we are trying to heal.⁵⁹

And Mrs. Nurhidayani as parents of patients Aliqa add a description of the condition of the family or the perceived impact the family after getting help from SiapaPeduli.id:

Alhamdulillah, our family's condition is in good condition plus Aliqa's health condition is getting better so our family is also grateful for this and is always willing to give love and affection to Aliqa.⁶⁰

From the interview on the condition or the perceived impact, the family after getting help from SiapaPeduli.id can be concluded that Siapa Peduli.id really care about people who have health and economic problems where health and economic factors are the most important factors in building family resilience.

⁵⁸ Ali Rahman, Interview (Malang, 19 November 2021)

⁵⁹ Mardian, Interview (Malang, 19 November 2021)

⁶⁰ Nurhidayani, Interview (Malang, 19 November 2021)

From the presentation of the data from the interviews above, it can be analyzed according to the second problem formulation, namely the role of SiapaPeduli.id in realizing family health resilience in accordance with the concept of family resilience as contained in the Government Regulation of the Republic of Indonesia Number 21 of 1994 which means that family resilience is a dynamic condition. In families who have the tenacity, resilience, and physical, material, and mental abilities to live independently.

C. DISCUSSION

1. The Impact of The COVID-19's on Family Health Resilience

The COVID-19 pandemic, which is currently declared endemic, is endemic in all regions of the world, especially in Indonesia, which has caused many problems, one of which is regarding family health resilience. Many families in Indonesia are feeling the impact of the COVID-19 pandemic, especially the families of the patients who are so heavy, including:

- a. Basic necessities are becoming increasingly difficult to obtain.
- b. Earnings are reduced.
- c. Affected by employment termination.
- d. Difficulties in meeting health-care needs such as medicine, nutrition, and medical devices.

- e. Difficulty in locating work.
- f. Difficulty paying hospital fees or expenses.

In accordance with Law 52 of 2009 concerning Population Development and Family Development, it is stated that family resilience and welfare are family conditions that have tenacity and resilience and contain material physical abilities to live independently and develop themselves and their families to live harmoniously and improve the welfare of birth and happiness. According to Government Regulation (PP) Number 21 of 1994, which states:

- a. The function of meeting physical and non-physical needs, specifically:
 - 1) Religious function;
 - 2) Social and cultural function;
 - 3) The role of love;
 - 4) The function of protection;
 - 5) Reproductive ability;
 - 6) Socialization and education functions;
 - 7) Financial function;
 - 8) The function of environmental development.

Where the above functions are the main factors in forming a strong family resilience. However, the occurrence of the COVID-19 pandemic has made families in Indonesia, especially those of the patients of SiapaPeduli.id, feel a bad impact and made family resilience

not strong. From this, we can analyze the impact felt by the families of the SiapaPeduli.id patients during the COVID-19 pandemic, which can damage family functions that should run normally with the aim of becoming a family that has family resilience.

Seeing the impact that has occurred on each family, especially the families of the patients of SiapaPeduli.id, the COVID-19 pandemic has had a bad impact on realizing family health resilience because it is not in line with the contents of Law Number 52 of 2009 concerning Population Development and Family Development.

This is closely related to the development of family health resilience because, in order to achieve material physical abilities, one must have all the basic needs such as food, clothing, and shelter in order to create family members who have health security.

Basically, a family that has health resilience is a family that has love and happiness in accordance with the verse of the Qur'an, Surah Al-Furqan verse 74:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning: And those who say: “O Lord, give us comfort in our spouses and children, and make us paragons of those who follow the straight path.”⁶¹

⁶¹ AHMED ALI, Al-QuranEnglish.com, <https://www.alquranenglish.com/quran-surah-ali-imran-180-qs-3-180-in-arabic-and-english-translation>

2. The Role of SiapaPeduli.id In Realizing Family Health Resilience

Philanthropic institutions are community social institutions formed through community empathy to help people who need help without any strings attached. Likewise, the philanthropic organization, SiapaPeduli.id, has been established to care for people who have health problems. Since its establishment until now, SiapaPeduli.id has helped around 500 patients with various backgrounds and also different health problems.

In accordance with its characteristics, SiapaPeduli.id is a philanthropic institution in the type of corporate foundation because it is included in one of the programs of the Indonesia Medika foundation. It is intended to achieve certain goals in the social, religious, and, humanitarian fields, which have no members. Indonesia Medika itself is a company in the social sector that handles various social projects, including:

a. SiapaPeduli.id

SiapaPeduli.id is one of the leading crowdfunding platforms for healthcare funding assistance in Indonesia. It is a technology-based social enterprise for funding the health of underprivileged patients with a digital approach, social media, and the power of volunteerism. This is a new initiative developed by Indonesia Medika as a company that deals with creating innovative health products and/or services that aim to have a meaningful impact on

the Indonesian people by expanding medical care, patient care, and health care funding assistance.

b. InMed

InMed (previously known as Homedika) is a technology-based social company that connects healthcare professionals and health facilities with the community to provide a variety of health services. It is a technology that connects healthcare professionals and healthcare facilities that provide patients with multiple healthcare services to treat them at home. This is a new initiative developed by Indonesia Medika as a company that deals with creating innovative health products and/or services that aim to have a meaningful impact on Indonesian society by expanding medical care and patient care.

c. Garbage Clinical Insurance

Garbage Clinical Insurance (GCI) or Garbage Insurance Clinic is a micro health insurance program that uses waste as a source of finance. With this program, the community pays for health services using waste in the insurance scheme.

In Article 2 of the Regulation of the Minister of Health of the Republic of Indonesia Number 8 of 2019 concerning Community Empowerment in the Health Sector, it is stated that the Regulation of Community Empowerment is used as a reference for the Central Government, Regional Governments, community

institutions, community organizations, the private sector, and other relevant stakeholders in realizing an active role and community independence to live a healthy life.

As a social institution, SiapaPeduli.id tries as much as possible to have an active role in realizing family health resilience in accordance with the recommendations of Article 2 of the Regulation of the Minister of Health of the Republic of Indonesia Number 8 of 2019 concerning Community Empowerment in the Health Sector. The role of SiapaPeduli.id in realizing family health resilience is as follows:

- a. Helping people who are underprivileged and have health problems.
- b. Make it easier for the community to access assistance with a fast and convenient procedure.
- c. The form of assistance provided by SiapaPeduli.id is a need to realize health resilience such as nutritional needs, medicines, financial donations for patient care and healing purposes, and health insurance in collaboration with the government.
- d. assisting in the treatment and care of patients in their recovery to a healthy state
- e. Caring for people who have health and economic problems helps them realize the condition of family health resilience.

The existence of the SiapaPeduli.id philanthropic institution, which aims to realize family health resilience, has been well realized

and can be accepted by the community, including patients registered with SiapaPeduli.id.

The procedure or process carried out by the patient before receiving assistance is as described by the SiapaPeduli.id employee. This process must be done by SiapaPeduli.id to ensure that donations given by donors are right on target, namely to people in need, in accordance with the understanding of philanthropic institutions and the rules of Muslims as stated in the letter Al-Imran verse 180.

A helping hand is given. SiapaPeduli.id is a basic requirement to realize the resilience of family health. If you look at the assistance provided, SiapaPeduli.id has fulfilled the basic needs to realize family health resilience. However, the form of a family's health resilience is not only seen from basic needs but also by looking at the health condition of the patient's SiapaPeduli.id.

The impact felt by the family after receiving assistance is that it is true that with the presence of SiapaPeduli.id and with the contribution made, SiapaPeduli.id is a philanthropic institution that has a role in realizing family health resilience.

With the assistance provided to SiapaPeduli.id, it is hoped that it will be something that is useful for the receiving family and can realize family health resilience as expected.

CHAPTER V

CLOSING

A. Conclusion

After conducting research and analyzing the explanation in the previous chapter, it can be concluded that:

1. The impact of the COVID-19 pandemic has been felt by many families, especially the families of the patients SiapaPeduli.id. The impact felt by each family is different, as evidenced by the results of interviews stating that the negative impacts during the COVID-19 pandemic include: basic needs are increasingly difficult to obtain; income is reduced; affected by layoffs; difficulty meeting health needs such as medicine, nutrition, and equipment health; difficulty finding work and difficulty paying fees or expenses from the hospital. This impact has a very influential impact on the function of the family in creating conditions of family harmony and resilience. This will cause family resilience to be vulnerable because all aspects and functions in the family are the most important things in building family health resilience.
2. The role of the SiapaPeduli.id philanthropic organization in realizing family health resilience has been well realized. The influential roles of the SiapaPeduli.id philanthropic institution to realize family health resilience include: Helping the underprivileged and those having health

problems, Making it easier for the community to access assistance with fast and convenient procedures, Forms of assistance in the form of nutritional needs, medicines, Financial donations for patient care needs, and Making health insurance in collaboration with the government, Helping the treatment and care process for patients to recover to a healthy state, Caring for people who have health and economic problems to realize the condition of family health resilience. From the interviews that have been obtained, there are several aspects of the assessment that SiapaPeduli.id plays a role in realizing family health resilience, including the response of the community or patients to the establishment of the SiapaPeduli.id institution which has met the expectations of the community, the form of assistance provided by SiapaPeduli.id to registered patients. Which has met the needs and care of patients, the impact on families after getting help from SiapaPeduli.id which has a big impact on families in maintaining family health resilience.

B. SUGGESTION

1. For the philanthropic organization SiapaPeduli.id to be more broadly engaged in promoting all forms of SiapaPeduli.id programs by inviting collaboration with various parties such as the government, entrepreneurs, influencers, and also the community, so that

SiapaPeduli.id can be widely known and can help people who experience difficulties.

2. It is time for all philanthropic institutions in Indonesia to collaborate with each other to create various programs that are beneficial to the community, especially those who need the existence of philanthropic institutions to help solve various social problems felt by the community.

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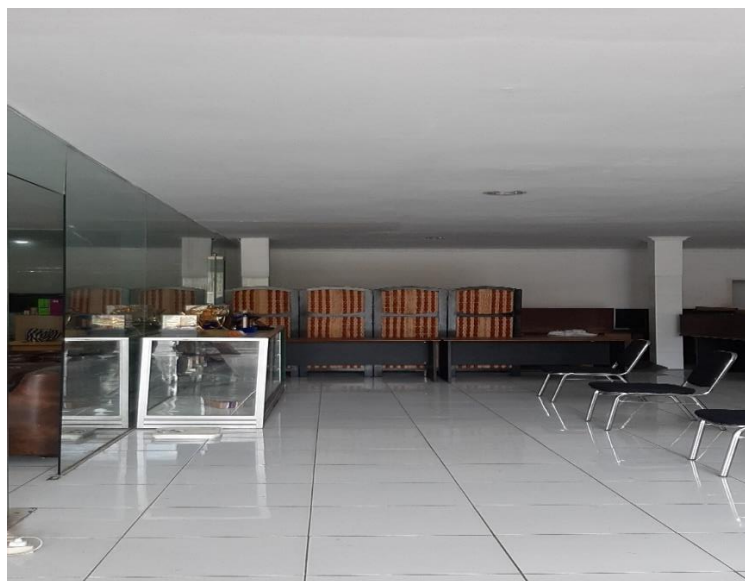
E. Website

Data penduduk miskin 2016, <https://www.bps.go.id/Brs/view/id/1378>; diakses tanggal 06 Juni 2017.

APPENDIXES



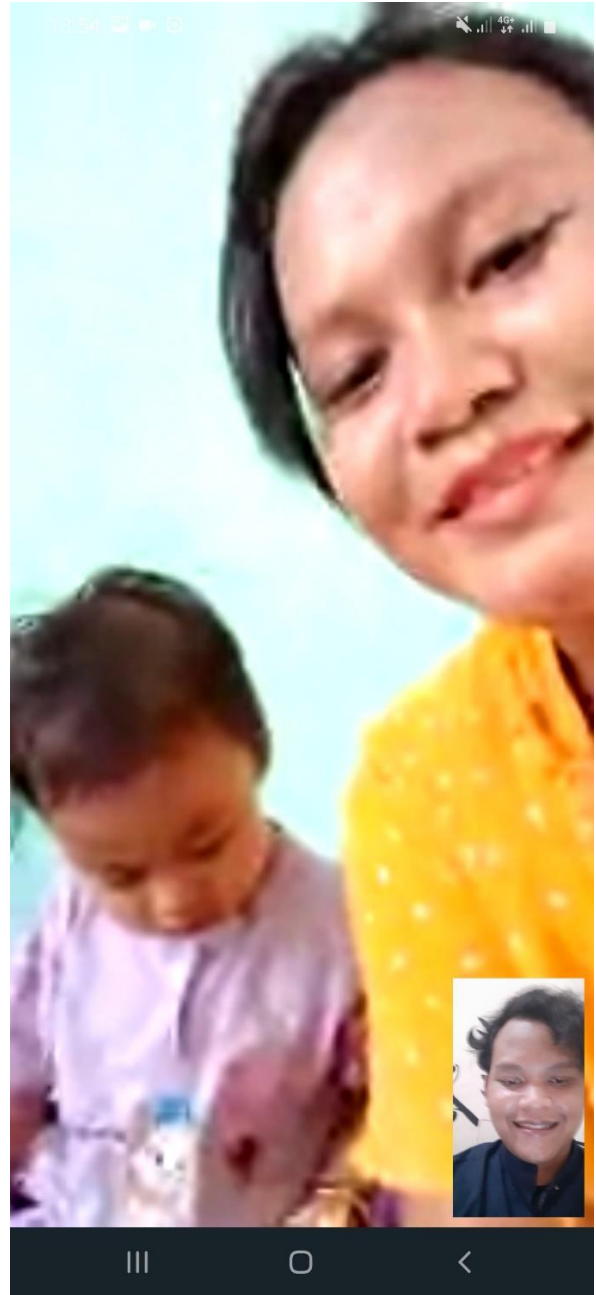
Interview with Mrs. Murni Staff of SiapaPeduli.id



The Office of SiapaPeduli.id



**Interview with Mr. Mardian as Khalista
Parents Patient of SiapaPeduli.id**



**Interview with Mrs. Nurhidayani as
Aliqa Parents Patient of SiapaPeduli.id**



**Interview with Mr. Ali Rahman as Almeera Parents Patient of
SiapaPeduli.id**

INSTRUMEN PENELITIAN

A. Interview/ Wawancara

1. Wawancara dengan Pihak Lembaga Filantropi SiapaPeduli.id
 - a. Bagaimana sejarah lembaga filantropi SiapaPeduli.id berdiri?
 - b. Bantuan dalam bentuk apa saja yang diberikan kepada pasien SiapaPeduli.id?
 - c. Kriteria seperti apa yang menjadi pertimbangan SiapaPeduli.id dalam memberikan bantuan?
 - d. Bagaimana proses penyaluran bantuan yang diberikan SiapaPeduli.id untuk pasien?
 - e. Bagaimana respon pasien terhadap adanya bantuan dari SiapaPeduli.id?
2. Wawancara dengan Pasien Penerima Bantuan dari SiapaPeduli.id
 - a. Bagaimana dampak dari adanya lembaga filantropi SiapaPeduli.id?
 - b. Bagaimana kondisi kesehatan saudara selama masa pandemi covid19?
 - c. Bagaimana dampak yang dirasakan keluarga saudara selama masa pandemi covid19?
 - d. Bagaimana kondisi keluarga setelah mendapatkan bantuan dari SiapaPeduli.id?
 - e. Bantuan dalam bentuk apa yang diberikan oleh lembaga SiapaPeduli.id kepada anda?
 - f. Setelah menerima bantuan dari SiapaPeduli.id bagaimana keadaan kesehatan saudara?
 - g. Proses apa saja yang diberikan oleh SiapaPeduli.id dalam membantu saudara untuk kesembuhan kesehatan saudara?
 - h. Keuntungan apa saja yang diterima oleh saudara dari bantuan tersebut dan apakah sudah dapat mengcover keseluruhan biaya untuk kesembuhan saudara?

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 Judul Skripsi : The Role of SiapaPeduli.id in Realizing Family Health Resilience

No	Hari/Tanggal	Materi Konsultasi	Paraf
1.	Rabu, 15 September 2021	Konsultasi Proposal	✓
2.	Senin, 20 September 2021	Revisi Proposal	✓
3.	Kamis, 23 September 2021	Konsultasi Proposal	✓
4.	Senin, 27 September 2021	Revisi Proposal	✓
5.	Senin, 4 Oktober 2021	ACC Proposal	✓
6.	Sabtu, 6 November 2021	Konsultasi BAB IV	✓
7.	Selasa, 23 November 2021	Konsultasi Instrumen Penelitian	✓
8.	Jumat, 26 November 2021	Konsultasi BAB IV	✓
9.	Sabtu, 27 November 2021	Konsultasi BAB IV	✓
10.	Kamis, 2 Desember 2021	Konsultasi BAB IV, V, Dan Abstrak	✓
11.	Kamis, 9 Desember 2021	ACC Skripsi	✓

Malang, 9 Desember 2021
 Mengetahui
 a.n Dekan Ketua Jurusan Hukum
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