

## Family Response to Changes in Family Key Functions Due to Covid-19 in Hukurila, Ambon City

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### Abstract

*Pandemic COVID-19 affects huge family roles and functions. This has resulted in a drastic decline in the family economy, limitations in socializing and interacting directly with the people around them, and the educational paradigm. Not only globally but also to the people of the land of Hukurila, The Southern Leitimur District, and The City of Ambon. For that purpose, the research aims to know and explain the family's response to the fundamental change in family function brought about by the COVID-19 pandemic in the land of Hukurila. Fifteen people were accounted for the informants in this study and were selected using purposive sampling. The data source was used through interviews and observations. The study found a significant change in the five functions of the family, as well as how the family responded to the change in the new custom of the COVID-19 pandemic.*

### Keywords

family's response; change in family function; covid-19



## I. Introduction

Social change is an inherent sign in society that can be identified by comparing the state of society at a time. For example, in some areas of Indonesian society in general (in the past), the husband was a very dominant position in various affairs in family life, so if the husband did not work or had no income, a family would be economically paralyzed. In its development in modern society now, the husband is not always the position that determines the course of family life.

The developmental rate of social life is not always the same from one society to another, for example, between rural and urban communities. Likewise, isolated (alienated) communities and open communities have social relations with other communities. An isolated society has a prolonged rate of change, often called a static society. Being called a static society, of course, does not mean that there is no change or stagnation (stagnation), but the changes that occur slowly so that they almost do not show any symptoms of change. Meanwhile, a society open to its relationship with the broader community experiences rapid changes often referred to as a dynamic society. Social changes that occur in society cause a mismatch between the social elements that exist in society. In other words, social change will change the structure and function of the social elements in society. Thus, social change in society contains discrepancies between different social elements to produce a life pattern incompatible with its function for the society concerned.

The social structure is the link between the main social elements in society, which

shows the form of the entire network of relationships between individuals in a society where social interaction and communication are established. While the social system shows how the relationship between social elements in society forms a functioning wholeness, Social Change can be said to changes in the structural aspects of society such as patterns of behaviour and interactions between community members, changes in terms of community culture such as values, attitudes, and societal norms. Changes in various levels of human life range from the individual, family, and community to the level of the world community.

A social system includes beliefs, feelings, goals, and rules of position and role (Soekanto, 2004:1). The family is the smallest social group consisting of husband, wife and unmarried children. The family is usually called the household, the smallest unit in society as a forum for social life.

Family is a system of interaction in which each component has ever-changing boundaries and varying degrees of resistance to change. The family will go through a change process that will pressure its members to grow and develop. Families must be prepared to respond to changing needs of their members from time to time and be prepared for unplanned events involving members. Pressure from outside the system. This change in family structure can be seen in the current family institution.

Along with the times, the status and roles between husband and wife in several families are equal/equal in meeting the needs of daily life, self-actualization in the public realm, to career development. This change in function ultimately results in a change in the family structure. According to Lippit, quoted by Merrill and Elliot in Khairuddin (1997: 5), "the impetus for family change is the development of material culture, the level of technological invention and innovation, improved communication and the expansion of industrialization and urbanization". Rapid social changes as a consequence of modernization, industrialization, and technological advances have changed life's values. This change can be seen in the tendency to change family patterns from traditional to modern ones. Changes in social values can be a form of family stability disorder. The shift from a peasant society, illiterate, to a specialized and industrialized literate society, has transformed children from economic capital. Today there are many families with few members. The traditional opinion that "many children are rich in sustenance" and a large family is an ancestral service to the community has been replaced with the opinion that "many children are difficult", and giving birth to many children is irresponsible to children and society. So, technological changes, economic changes, and changes in values are all involved in significant changes in the family. The application of structural-functional theory to the family by Parsons is a reaction to the thoughts of the family's fading away or reduced function due to modernization. Even according to Parsons, the function of the family in modern times, especially in terms of child socialization and tension management for each family member, will feel more important (Puspitawati, 2009:5). The same thing is found in the community (State), namely; At the beginning of the observation, the Hukurila country found an economic function, where the family was no longer a unit that was able to meet their own needs as in the past, namely the husband's role in making a living for family needs (consumptive) and the wife staying at home doing household chores and taking care of and caring for the children. Even now, the role of women/wives has been to help husbands earn a living outside the home, for example selling at the Mardika market (papalele) in the form of fresh fish and asar/ smoked fish, as well as those who sell at tourist attractions. In addition, their adult children, both male and female, also help their parents, for example, being motorcycle taxi drivers and helping fathers go to sea fishing for tuna. At the same time, girls make Kua sell at tourist attractions and sell around the country.

Currently, the family is experiencing dysfunction due to the COVID-19 disease outbreak. In December 2019, unexplained pneumonia was discovered in Wuhan, China, and

the disease spread rapidly throughout the Country (Lin, 2020). On January 7, 2020, China identified pneumonia of unknown etiology as a new type of coronavirus (novel coronavirus). At the beginning of 2020, NCP became a global pandemic and a health problem in several countries outside the PRC (Safrizal, 2020). Since its first appearance in the city of Wuhan, the transmission of COVID-19 has accelerated in various countries, causing a stir in the international community. The World Health Organization has declared COVID-19 a pandemic (Nolan, 2020). This WHO declaration is strengthened by the many expert studies that show how quickly COVID-19 infects and transmits from one human body to another. The high-speed transmission of COVID-19 is a hallmark or characteristic that distinguishes it from similar diseases. Indeed, the character of this virus is very contagious. This virus spreads quickly and continues to grow in the human population (Liu, 2020). Based on data received by WHO from local and national authorities on June 9, 2020, there have been more than 7 million cases of COVID-19 and more than 400,000 deaths (WHO, 2020). Meanwhile, data on the global distribution of the COVID 19 pandemic spread in 216 countries with details of 8,184,867 confirmed cases and 443,461 deaths ("Task Force for the Acceleration of Handling COVID 19," nd). Thus, since it first appeared in Wuhan City, the cumulative number of people infected and infected with COVID-19 worldwide has increased significantly every day.

Not much different from conditions in other countries, the soaring rate of COVID-19 transmission has also occurred in Indonesia. When traced back since the first discovery of two cases of Indonesian citizens exposed to COVID 19 until June 10, 2020, the number of COVID-19 patients who were confirmed positive was no less than 42,762 people, with details 16,798 recovered and 2339 died (JNN, nd). The trend of increasing COVID-19 infections in Indonesia not only has a negative impact on health problems but also has adverse effects and implications for other areas of life, such as the economy, education, religion, and socio-culture. For example, the impact of COVID-19 on the Indonesian economy, namely the existence of a company's production efficiency policy which was followed by a wave of massive layoffs, resulting in millions of unemployed. This has also sparked fears of an economic crisis and recession (Nicola, 2020). Not long after, the people's purchasing power also declined, making it difficult for them to meet their daily needs. During this time of the COVID-19 pandemic, more and more people are frustrated or stressed facing the deteriorating economic situation and condition. As a result of COVID-19, education has also changed its paradigm since learning activities have shifted from a school environment based on face-to-face (classical) to a virtual (virtual world). It is hoped that the closure of schools during the pandemic can break the chain of transmission (Simon, 2009). In addition to eliminating educational activities in schools, COVID-19 has disrupted social, cultural and religious activities. The transmission of COVID-19 through physical contact also prevents humans from actualizing themselves as social beings to interact.

The COVID-19 outbreak has had a tremendous effect on the role and function of the family in society, as experienced by residents of Hukurila village, southern leitimur sub-district, Ambon City. Where there is a very drastic decline in the family economy, limitations in socializing and interacting directly with the surrounding community due to "Social Distancing" or keeping a distance, as well as "teaching and learning" school activities that parents must take over as teachers and students in "Online learning situations". "At home, as well as worship activities are eliminated, and every family member who wants to leave the house must comply with the regulations that the government has decided, both the Central Government, Regional Government and City Government, so that all people who want to do activities outside the home must comply with rules such as wearing masks, social distancing, no crowds, and hand washing.

## II. Research Methods

Data sources in qualitative research are interviews, observations, photos or documentation and others. So that the informants obtained can be maximized, this research uses the following sources: Secondary data, carried out to find data and information, as well as references related to the length of the research, both in the library and in the research location and through the web on the internet. Researchers directly collect primary data from the first source, obtained through interviews with research informants or residents in the village of Hukurila, South Leitimur District, Ambon city. Determinate informants using purposive sampling with informant criteria: Families whose family members/wives work as breadwinners, selling/ papalele fruits and vegetables at the Mardika market. Families whose family members/ wife work as breadwinners selling fresh fish/ papalele and smoked/ asar fish, two people. A family whose family members are boys who work as motorcycle taxi drivers and become public transportation drivers, two people. Families whose family members are girls make cakes and sell them in the village environment and tourist sites every two people. In a family whose family members are wives and children, boys and girls help their husbands in the garden, three people. Families whose family members are tour guides/help tourists dive using diving equipment, two people. Families whose family members are wives and daughters sell at tourist sites for two people. Thus the number of informants in this study amounted to fifteen (15) people.

## III. Discussion

During the COVID 19 pandemic, which plagued the world and also occurred in the State of Indonesia, including the Maluku Province and Ambon City, even in the villages and regions in the Ambon City area, especially what happened to family clusters in Hukurilla Country, brought change. As a customary land, the people's lives have shifted little by little. Some family functions have changed. The main functions of the family that are obvious changes include:

### 3.1 Biological Function

The family is the birthplace of children, and this is the function of parents giving birth to their children. This is the basis of community life. However, this function has also changed because now the family has a small number of children. The following factors influence the tendency towards a smaller number of children:

- a. Many children are seen as an obstacle to the material success of the family.
- b. Many children are seen as obstacles to achieving family intimacy.
- c. The increased activity of women as career women has resulted in their fertility.
- d. It is increasingly difficult for work opportunities during the COVID-19 pandemic because everyone must comply with health protocols.
- e. Increasing knowledge and use of contraceptives.

This function is a place for a child to shed all the anxieties and problems they experience in social interactions. Therefore, the presence of a family will provide a sense of security and protection for a child. However, now it is different. Children will be more open with their budget and surf with new people they know compared to their families. This condition is fatal because the child does not open up with his parents. At the same time, the parents cannot control the child's development. The following result is that the child will be able to fall into destructive relationships.

The explanation above shows that the people in Hukurilla Country's response to adapting to a new life during the COVID-19 pandemic to the development of family and

community life does not always bring good to society. However, in the modern era and the COVID-19 pandemic that is now engulfing the world, it has brought many negative impacts to the community, primarily indigenous peoples who have very noble local wisdom with very cultured values and norms.

On the other hand, adapting to new life in the modern era also has a positive impact so that the region does not lag behind the times. People become technology literate and make it easier to communicate. However, adaptation to new life in this pandemic and this modern era must always be filtered so that the destructive effects of modernization can be minimized.

### **3.2 Socialization Function (Education)**

The family is a place to get the first transformation of values (education) until a child grows and develops into an adult. The function of the family has now changed with the entry of new values from outside due to modernization and technological developments and the outbreak of infectious diseases (COVID 19) that hit the world, especially in Ambon City. However, online or offline, social interactions and relationships/friendships cannot work because each child attends education over time from home using an Android phone. This also affects the COVID-19 pandemic because education in Hukurilla cannot be carried out face-to-face.

The people of Hukurilla are a traditional territory open to changes and developments. Even in our society, we find that they are very modern. People's lives have progressed. Therefore, the presence of Android phones in this area is not new and is not something strange. Almost all people have cell phones, even small children who are not worthy of using an Android phone. This condition causes a change in family function. Children's education and development are formed through HP. Parents who should be a medium for the mental formation and a place for children's education have shifted. Children are more affected by pictures or cell phone displays than parents.

Developments that occurred in Hukurilla Country, the inclusion of technology for the pattern of education in the region has a positive impact because the world of children is more developed and their horizons are broader because by looking at the display on their cell phones, all their knowledge and understanding is widely open. However, on the other hand, with technology and the pandemic outbreak currently being experienced by almost all regions in Indonesia, the community, like families, must adapt to a new life. The positive values of modernization for family education are that a child will be wide open to learn about everything they do not get in the family, all of which can be obtained in online media. However, on the other hand, negative values such as pornographic pictures of a child will be straightforward to access so that a child will experience psychological disorders because they are still not mature enough to respond to what they see. The negative result found in Hukurilla is that juvenile delinquency in this area has increased. From the results of research in the field, although in the process of transforming the values of children in the family, it has begun to change with the adaptation of new values such as; leaving the house must wear a mask, washing hands frequently, do not play in crowds, keep a distance and stay indoors. Even the response of the people of Hukurilla Country to the adaptation of new values in family and community life is very well respected because they have created family clusters/groups in each RT to frequently monitor every person who goes in/out of their country and has to report at every guard post.

### **3.3 Economic Function**

The family functions as an economic function. This means that the family must meet the needs of the family. Family members are tasked with working and earning wages to meet the family's economic needs. For the people of Hukurilla Country, indigenous people, this

economic task is carried out by a father, whose job is to meet economic needs. Usually, this economic function is carried out by men as the head of the family. A man works as a fisherman, and usually, when they go to sea, someone else helps them to get fish. Some families also usually employ family members such as their sons to participate in activities at sea. However, after the COVID-19 pandemic, the Hukurilla community experienced a striking change in economic function because many experts took up the economic function in the family of women working as papalele in Ambon City.

Conditions in Hukurilla have now changed. The role of the economy is now carried out not only by men but also by women. However, this condition has not entirely changed. The role of women in the public sphere happened a long time ago when women served as papalele to sell their husbands' catches. However, now what has happened is that women not only sell their husband's catch, but the papalele has become their job. Women become fish sellers even though their husbands do not catch fish anymore. Many women in Hukurilla carry out economic functions to help the family's economy. The public sectors, especially in the market, are dominated by women.

When husbands cannot go to sea and are unemployed, women work to replace their husbands in meeting the needs of their families. This condition is also found in other places. Many women in Hukurilla sell their goods outside the Hukurilla area, for example, in Ambon to sell fruit, fresh fish, asar/smoked fish, vegetables such as kasbi leaf vegetables, melinjo leaf vegetables, matel leaf vegetables and Hukurila hash vegetables. At the time of the east season like vegetable sponges taken from the rocky coast.

In addition, their adult children also help their parents, such as sons helping their fathers go out to sea to fish for tuna. If the weather permits to go to sea, some boys make motorcycle taxis in Ambon city. Meanwhile, girls make cakes to sell around the village and at tourist attractions. To fulfil local food such as vegetables, the people of Hukurila Country have created farmer groups based on family clusters in their respective Neighbourhoods so that they have made organic vegetables grown in polybag, then the vegetables can be consumed by the family. Some families are even sold to neighbouring countries to become sustainable business capital. Some time ago, in 2020, the Ambon City government, the Mayor and the Maluku Police Chief, declared Hukurila Country as a food security country.

### **3.4 Affective Functions**

In the family, social relationships are filled with affection and affection. This affectionate relationship grows due to a loving relationship that is the basis of marriage. From this loving relationship, fraternal relations, friendships, habits of identification, and shared views on values in family and society are born. This basis of love and affection is an essential factor in a child's personal development. In a society that still holds traditional traditions and religious values that are still strong and strong, such as in Hukurila, the individual needs an affectionate relationship like that found in the family because the atmosphere of affection does not exist in other social institutions.

The family has a social function. This social function of the family encourages the family to carry out its function in shaping their children to be able to carry out their role in society. This condition is now changing a lot, and modernization has resulted in a more individualized society. The individual in the sense that technological modernization has shifted the social function, a child will be busier with their budget than they are socializing. Even in a child's family and parents, the relationship tends to be more distant because everyone is busy with their respective gadgets. This condition causes problems in the family.

The rise of social media as a form of modernization will have a destructive impact on family integrity because each family member will be busy with friends who are far from them while close family and those in the same house stay away. People say that social media will

distance the near and the far away, even during the COVID 19 pandemic, which is temporarily endemic to the world, the State of Indonesia, the Maluku Region and Ambon City, so that all family members and even the community must stay at home. Sihombing (2020) state that Covid-19 pandemic caused everyone to behave beyond normal limits as usual. The outbreak of this virus has an impact especially on the economy of a nation and Globally (Ningrum, 2020). The problems posed by the Covid-19 pandemic which have become a global problem have the potential to trigger a new social order or reconstruction (Bara, 2021). All social activities, education and activities worship are still carrying out health protocols. Phenomena like this appear a lot in society, so there are many rifts in the family. This also happened in the Hukurilla community. The world of social media has poisoned many people who live in this area. Hence, people living there experience social problems. The same changes occurred in families in Hukurilla Country during the COVID-19 pandemic. Kinship or brotherhood relations were increasingly tenuous because individuals or families could not have direct contact or direct contact at family receptions or mourning events. After all, the Hukurilla country was rigorous. Implement the rules of the COVID-19 protocol following the recommendations of the City Government. This impacts the Hukurilla Country so that until now, the Hukurilla Country is a country that is safe from COVID-19 or with the term Green zone.

At first, a family is a place where children get religious education. Children know about the good and bad values of the family through the education process and by instilling values in the family. Religion and family have values that cannot be separated from one another. In the Land of Hukurilla, religious values are a belief that the people believe of this region. However, belief in tradition is still believed by the people in this region.

The people of Hukurilla have experienced a change in the religious values they believe in, for example, the way they dress when they go to worship. In the past, people who lived in this area went barefoot when going to worship by wearing all black clothes. However, what is happening now is that people in this country wear shoes and city-like clothes with neat clothes and various colours, not using black anymore. This condition is a major and visible change in this region. During the COVID-19 Pandemic, the religious function that took place for families in Hukurilla Country in attending Sunday Worships. Families were busy carrying out activities in the Church building. However, during this pandemic, families performed Worship only in each family or home, as well as other Worships.

The people of Hukurilla, a traditional land, have a very close culture. Ancient parents always tell the origin and history of a village or lineage continuously so that children will know the origin and history of a country. However, now what is happening to the people of Hukurilla Country, many do not know the origin and origin of the country and their descendants. The community is not even able to retell the history of their village. This condition triggers a conflict because of particular interests that have played above customary law.

This is inseparable from the modernization in Hukurilla. The culture of the community is not well documented. The community knows history only based on the speech culture, which is then spoken by generations who do not fully know about the customs in the region. This condition is exacerbated by the conditions that are currently developing. People increasingly do not know about their country, and communication within the family is increasingly limited, making the culture of the community change. People tend not to care about their country so that when interests due to power play, it will cause conflict because of the various types of explanations about their origins or history. During the pandemic, families in Hukurilla Country underwent a powerful change because the culture of the gathering of Basudara people, both between domestic families and family/relative gatherings, could not be carried out because Hukurilla Country was stringent in implementing health protocol rules as

recommended by the Ambon City government. It is also interesting that there is a new habit experienced by families in Hukurilla, every family member who wants to go out of the house must wear a mask and put a place for washing hands and soap in front of the door of the families. This shows that new values that might become entrenched during the COVID-19 pandemic have not yet disappeared.

### 3.5 Recreational Function

Technology positively impacts recreational functions because the world of technology as a form of modernization offers entertainment facilities that are pretty attractive to the community. So far, the family has been a place of recreation by creating togetherness and making simple tools as a means of entertainment, but now it has shifted. Family togetherness to spend time together has shifted. The family has not contributed much to creating the game together with straightforward media. For example: in Hukurilla Country, some games are played at night in the yard, and that is when all family members gather to tell stories and enjoy the children to play, but now each family member is busy with his budget. The children just sit busy with their gujet and communication with family is also just that. As a result, parents cannot control the development and psychology of children. Even what the children of parents do not know can be fatal. For the State of Hukurilla, the recreational function has undergone a very striking change because the State of Hukurilla is a tourist area, so family members who often guide tourists, both domestic and foreign, cannot be carried out because they always carry out health protocols during this pandemic.

## IV. Conclusion

Some conclusions can be stated as follows:

- a) During the COVID-19 pandemic, families in Hukurilla Country experienced striking changes in family functions such as biological, socialisation, economic, affective, and recreational functions.
- b) Changes in the function of the family can be seen because, in Hukurilla Country, it is required to implement the Health Protocol so that the Hukurilla Country, which is a tourist area, changes because Families who work in tourist locations cannot run according to their needs.
- c) The family's response to new habits during the pandemic in accepting and implementing new values in the family and society in Hukurila Country is strictly adhered to, for example, no need to leave the house if there is no need, leaving the house must wear a mask, every time you have to wash your hands, do not leave the house crowd, keep your distance if you are in public places or public spaces.

During the pandemic, the Hukurila country had formed farmer groups in family clusters at the RT level so that each group had grown vegetables in polybags and hydroponic vegetables, and families could consume themselves without going to the market to buy vegetables, even in neighbouring countries also came to buy vegetables..

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