

# The Impact Of The Family Economy On Street Trader In The Covid-19 Pandemic In Pekanbaru City

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**Abstract.** This study examines the impact of the family economy on street vendor domestic violence in Pekanbaru City during the Covid-19 outbreak. Domestic violence can occur at all levels of society, including among moderate and middle-class street sellers. The Covid-19 pandemic has indirectly contributed to societal change and economic issues that have led to an increase in domestic violence incidents. The leading cause of the dissolution of family relationships is economic issues, followed by domestic violence. However, if this economic issue is investigated thoroughly, it can be linked to the occurrence of the Covid-19 epidemic. This study explores the perspectives of pundits and academics to determine their contribution to the impact of the family economy on street vendor domestic violence in Pekanbaru during the COVID-19 pandemic. This study is a field study, and its methodology is descriptive. This study's data was acquired by normative research and provided with descriptive analysis techniques pertaining to field data as primary data and relevant books as secondary data. According to the findings of this study, divorce, the wife's contribution in terms of subsistence, the issuance of debt, as well as the educational and social influence of family members have the greatest effect on domestic violence among street vendors in Pekanbaru City during the Covid-19 pandemic.

**Keywords:** Economy; Domestic Violence; Street Trader; Pekanbaru

## 1 Introduction

Islam recognizes the role of the presence of men and women as partners and has also emphasized equality between men and women, both in terms of rights and obligations. The following three Qur'anic passages are among the undeniable underpinnings for this argument: The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (al-Taubah [9]: 71) Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward. (Al-Ahzab [33]: 35) Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account. (Ghafir [40]: 40).

The ignorance and denial of the contents of the preceding lines are quite regrettable. Negative behaviours and aggression have many consequences, including stereotyping, marginalization, subordination, unfair treatment, violence, and even death. Traces of this disgraceful and barbaric state of affairs exist on a variety of earthly surfaces. Regardless of its form, the frequent occurrence of violence in society stems logically from views that permit and justify oppression by individuals or groups against other parties. The incident is precipitated by his realization that inequality exists in society. As a result of the offenders' periodic display of violence, the oppressed party will be permanently conditioned to experience excessive dread, trauma, and possibly hysteria.

Where are acts of violence most likely to occur? People generally believe that the public environment is the most permissive setting for this. This view is largely due to the frequency with which crimes and acts of violence in public areas are reported in the news, on television, and on social media websites. In contrast to public spaces, the home is regarded the safest location for violent acts. This notion is becoming increasingly solidified as a result of words such as "my house is my heaven," "bait jannat," and "home darling home." Until now, the house has been seen as a place of connection and affectionate outpouring between husbands, wives, children, and other family members. At home, there is affection, yearning, and individuals to whom the heart overflows. Violence is violence, regardless of the motivation. Ironically, domestic violence is not yet recognized as a crime in society, despite the fact that it occurs frequently in numerous forms, including rape, wife torture, child abuse, incest, shackling, murder, and other types of violence.

Concerning domestic violence, this affects not only the wife and children, but also the wife's domestic violence against the husband (the wife becomes the king of the household) so that the husband becomes a cash cow (as if he is enslaved), for example, with the height and number of demands the wife makes on the husband that exceed the needs of the wife and family, as well as the husband's ability to fulfill his wife's requests, the husband becomes a cash cow. Any form and severity of violence can occur in the house; those who believe the home to be a safe haven are to blame for the disaster. Abuse, rape, and even murder frequently occur among family members.

Current events, particularly in the city of Pekanbaru, a state with a high incidence of physical, psychological, and sexual violence as well as household neglect, especially in light of the Covid-19 outbreak. The economic factor ranks highest in the incidence of domestic violence, particularly among daily workers in Pekanbaru. Even eating difficulties can generate family discord when the economy, jobs, and businesses are failing (economic paralysis). This shows that there is a gap between law on paper and law in practice, which must be addressed by all parties as an issue requiring scientific investigation to resolve. Therefore, the authors deem it vital to undertake study pertaining to all of this, particularly the inhabitants of Pekanbaru City, everyday laborers, and the effects of Covid -19.

The common thread that can be seen is that the Covid-19 pandemic has indirectly had a part in social transformation in society and social and economic concerns, which have an impact on the rising number of occurrences of domestic violence. This is increasingly obvious from the data and studies revealing a high index of violence that occurs in the family, both for husbands, wives and children; not even a few married couples impacted by domestic violence cases end in divorce.

This research is focused on the Pekanbaru City locus in the discussion of domestic violence (domestic violence) that occurs in the families of street vendors in Pekanbaru City through reading about gender relations between women and men in the domestic role, which in this case

is the family, and the role of the public. In terms of public life, equality in education, profession, and politics.

## 2 Research Method

This type of research in this study uses qualitative research and type of field research. This type of research is a type of research on the impact of the family economy on street vendor domestic violence during the COVID-19 pandemic in Pekanbaru city. This research approach with a qualitative descriptive method relies on phenomenology, which is explained theoretically. This type and research approach can also be called a research method with qualitative descriptive empirical research and qualitative descriptive, theoretical research.

The use of this method in research models is generally referred to as the phenomenological approach. Domestic Violence (KDRT) during the Corona Virus Pandemic 19 in Pekanbaru, Indonesia, legal sociology research. The investigation was conducted in Pekanbaru City's twelve subdistricts. Still, the researchers created only two subdistricts, Rumbai and Tampan, because in these two subdistricts, the street vendors impacted by the COVID-19 epidemic were the most populous and dominant.

This study distinguishes between the general public and the targeted population. The target population is the population for which the validity of the research conclusions is intended. In this study, the focus of the research or population is the people of Pekanbaru City as daily workers in 2 districts of Tampan and Rumbai, namely street vendors. Sampling is a process of selecting and determining the sample type and calculating the sample size that will be the subject or object of research. In this study, sampling using a purposive technique. This technique is used in selecting samples specifically based on research objectives. The sample in this study were five street vendors.

**Table 1.** Research Sample

No	Initials	Age	Gender
1	AF	25	M
2	BG	30	F
3	CH	35	F
4	DK	40	M
5	GLH	45	M

They gathered research information through interviews. In research, interviews are a spoken question-and-answer session in which two or more individuals listen directly to facts or statements. Observation is the process of gathering data through direct observation activities in the field. The writer is re-evaluated in order to collect accurate data after recording significant information, listening, observing, and analyzing it. Observation yields knowledge of space (location), actors, activities, objects, events, and time. And documentation-based study data collecting. This is done in order to derive exact and precise conclusions from field observations.

### 3 Results and Discussion

The pandemic is raging now without exception in the city of Pekanbaru, which has also been hit by the Covid-19 epidemic's devastating social, socioeconomic, and even social effects on the family (KDRT). During this pandemic, the Commission for the Protection of Children and Women has documented an upsurge in domestic violence cases. In 2019-2020, Pekanbaru City had a total population of 1,143,359, with a male population of 586,299 and a female population of 557,060. In 2020, the population was 1,169,070, with a male population of 599,272 and a female population of 438,737.

To answer and analyze how to resolve domestic violence in Pekanbaru City for street vendors, which is a consequence of the Covid-19 pandemic, the data in the previous sub-discussion regarding domestic violence data for daily workers in Pekanbaru City's 2 Districts were collected via an interview questionnaire survey with nine questions as data. The overview. As a result, the only way for street sellers to retain family integrity in the face of domestic violence is through peaceful and familial means.

After learning how the people of Pekanbaru City perceive domestic violence (KDRT), it was discovered that they have a good understanding of the causes of domestic violence, how to defend the household when domestic violence occurs in the family, and what they should do to resolve domestic violence in the family, including husband-to-wife violence and wife-to-husband violence. Within this framework, the researcher formulates a study of domestic violence in accordance with gang equality or feminism, which holds that men and women are equal in the home. Both parties are partners with one another.

This strategy was created with the understanding that the family is the smallest social organization that serves as the initial foundation before expanding to the larger environment, society, and nation. The family is where husband, wife, children, and grandkids develop their character. The quality of children so that they can grow and develop properly and be shielded from prejudice, aggression, and exploitation in their different forms. The impact of the family economics on street vendor domestic violence in Pekanbaru City during the COVID-19 pandemic is as follows:

To begin, divorce. The preceding description demonstrates that domestic violence is forbidden in Islam and should not occur in Muslim households. Domestic violence occurs not only from husband to wife but also vice versa, as well as from parent to child and child to parent, thanks to the advancement of sociology. So as to preserve the family integrity of the street sellers devastated by the Covid-19 outbreak by making divorce a viable option for improving their families' economic security.

The second is by providing financial support to the wife. There is no denying that the advent of this pandemic has exacerbated the economic situation, particularly for street vendors. Men who believe that the sudden shift in their family's income necessitates the addition of ammunition to support the family's economy. As a driver of the family economy, the wife, who previously just assisted at home, must now attend work practices as a husband's follower in trading or looking for other work. However, this is a double-edged sword, resulting in spousal violence and wives who are so accustomed to working that they overlook their husband's obligations.

During the Covid-19 epidemic, domestic violence was mostly motivated by a depressed financial environment, which led to inequity in the application of household life, particularly among street vendors in Pekanbaru City. The issuing of debt to support the educational and social needs of family members is the third effect. Due to his lack of savings, GH encountered a more challenging circumstance. The absence of daily income forces him to incur debt "so that

he can continue to cook for himself," he claimed. During the pandemic, she owed IDR 2 million to the women's community in her area. ST, as a street seller in a tourism area, is also suffering the same situation, namely that he no longer has a daily wage because his company has to be shuttered due to the epidemic. However, in contrast to GH, ST does not need to be in debt and neither does SY, which diminishes the quality and amount of its consumption. Due to the fact that the state does not guarantee health insurance and social safety, crisis-related savings play a vital role in covering fundamental demands.

#### 4 Conclusion

The most significant effect of the family economy on street vendors' domestic violence during the COVID-19 epidemic in the city of Pekanbaru is divorce, since the weaker financial economy has led to disparities in implementing family life. The emotional ego follows. Momentary emotions in dealing with household problems, ignorance of the obligations of each family member in their role, isolation from society, and a desire to control family life. The second is the wife's contribution in terms of subsistence, incurring debt, because living a simple family life is in a high stage of satisfaction during the pandemic, but is no longer suitable in an increasingly complex life with a series of demands that must be met, so that it has a significant impact on the education and social status of family members.

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