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## Rural And Urban Social Construction Study Regarding Family Planning On The Incident Of Divorce In Banyuwangi District

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### Abstract

Divorce cases in Indonesia increased by 15.3%, from 447,743 cases in 2021 to 516,344 cases in 2022. Banyuwangi Regency is one of the regions in East Java with a high number of divorce cases, totaling 39,245 divorce certificates. The distribution of divorce cases in Banyuwangi Regency is evenly spread across both rural and urban areas. The objective of this study is to describe the social constructions of urban and rural communities in Banyuwangi regarding family planning in relation to divorce occurrences in Banyuwangi Regency. This study employs a qualitative method with an exploratory study design to describe the social constructions of rural and urban communities regarding family planning in relation to divorce. Data were collected through interviews grounded in Peter L. Berger's social construction theory. Data analysis was conducted thematically using the Leximancer software. The results of the study indicate that divorce cases occurring in rural and urban areas of Banyuwangi Regency exhibit different social constructions. This is evident in the dimension of motivation for marriage, where in rural areas it is based on the desire to continue the family line, whereas in urban areas it is based on love. The dimension of family resilience is evident in the differences in the division of roles in child-rearing. Divorce in urban communities is viewed as a formal separation, whereas in rural areas it is seen as a matter of incompatibility. Key factors influencing these dimensions include religion, social pressure, and patriarchal practices in both rural and urban communities in Banyuwangi Regency.

**Keywords:** Divorce, Family Planning Rural, Social Construction, Urban.

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## INTRODUCTION

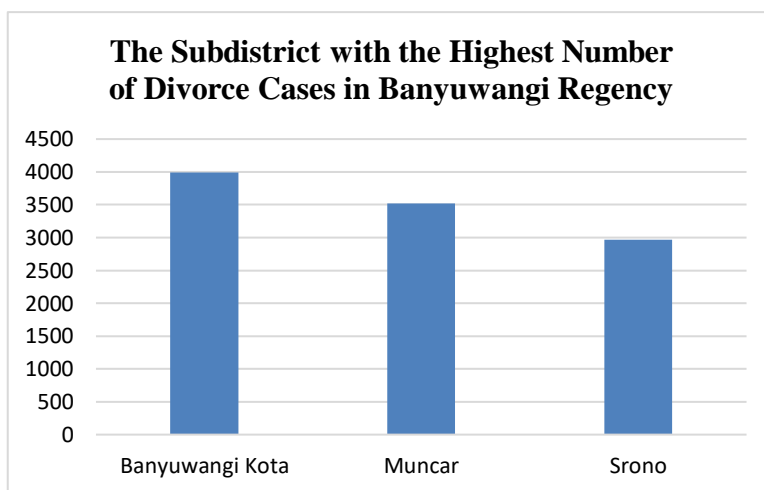
Indonesia is the fourth most populous country in the world, following China, India, and the United States (BPS Indonesia, 2022a). According to data from the Central Bureau of Statistics, the population of Indonesia reached 273 million in 2021. This figure represents a threefold increase compared to the census conducted in 1961. Based on the population pyramid, Indonesia is currently dominated by individuals in the productive age group (15-64 years), numbering 190 million, or 69.30% of the total population. The younger age group (0-14 years) consists of 67 million individuals, while the remaining population is comprised of the elderly age group (65 years and older) with 17 million people. In terms of gender distribution, there were 137 million males and 134 million females in 2021 (BPS Indonesia, 2022b).

Population growth is closely influenced by demographic factors, namely birth rates (fertility), death rates (mortality), and population movement (migration) (Aritonang et al., 2023). Fertility and mortality rates are key determinants of natural population growth. A high fertility rate leads to a greater number of inhabitants. Fertility rates in a regio (Wicaksono, 2017) indicate the number of births by women of reproductive age in that area (Putri et al., 2022). Indonesia ranks as the fifth-highest contributor to global fertility rates, with 24,208 newborns and a Total Fertility Rate (TFR) of 2.32 during the period of 2015-2020 (BPS Indonesia, 2022b).

Fertility is influenced by demographic factors such as age and sex distribution, the number of married men and women by age group, duration of marriage, and the number of children born (Mahendra, 2017). Age and the length of marriage have a positive correlation with the likelihood of having children, as both are closely linked to the reproductive period of a woman (Indana et al., 2022). The older a woman and the longer the duration of her marriage, the higher the risk of pregnancy, which increases the probability of having more children (Wicaksono, 2017). In addition to marriage, divorce also impacts fertility rates. Divorce contributes to the decline in fertility, as it reduces sexual relations between spouses, thus decreasing the chances of pregnancy (Salsabila, 2022).

Divorce is the termination of a marital relationship legally (or religiously), typically due to the absence of attraction, trust, or compatibility between the spouses, which leads to disharmony within the household (Sukmawati, 2019). Research has shown that 25% of children whose parents divorce during their early adulthood experience serious social issues, and they are 10% more likely to face emotional or psychological problems compared to children whose parents remain together (Suprihatin, 2018). Feelings of shame, sensitivity, self-blame, and low self-esteem can lead children to engage in juvenile delinquency, substance abuse, or even promiscuity, as a result of the lack of affection and attention from divorced parents (Salsabila, 2022).

The high incidence of divorce in Indonesia is not limited to a few provinces but spans nearly all provinces across the country. The three provinces with the highest divorce rates are West Java, East Java, and Central Java (Tristanto, 2020). According to data from the 34 provinces in Indonesia in 2022, East Java had the highest divorce rate, contributing 47% of the total divorces in Indonesia. The data indicates that East Java consistently recorded the highest number of cases from 2012 to 2016, with 91,449, 85,484, 89,406, 87,149, and 86,491 cases, respectively (BPS Indonesia, 2022b). In 2017, the high percentage of divorces in East Java was concentrated in areas such as Kediri, Nganjuk, Jombang, Blitar, Lumajang, Probolinggo, Jember, Situbondo, Banyuwangi, and the cities of Madiun, Kediri, Blitar, Malang, Batu, Surabaya, and Mojokerto (Januarti, 2017).



Banyuwangi Regency, located in East Java Province, has experienced an increase in the percentage of divorce cases. In 2021, there were 7,405 divorce cases. The surge in divorces continued into early 2022, with 1,124 cases reported between January and early February. According to data from the Department of Social Affairs and Family Planning (PPKB), the divorce rates in Banyuwangi Regency fluctuated significantly throughout 2021. Of the total divorced population, 78% or approximately 39,598 individuals had official divorce certificates, while 22%, or around 11,023 individuals, did not possess divorce certificates. The highest number of residents with divorce certificates was recorded in Muncar District with 2,932 cases, followed by Srono District with 2,307

cases, and Genteng District with 2,136 cases. Meanwhile, the districts with the highest number of residents without divorce certificates were Banyuwangi (744 cases), Srono (664 cases), and Muncar (584 cases). The highest total number of divorced residents was found in Banyuwangi District with 3,993 cases, followed by Muncar with 3,516 cases, and Srono with 2,971 cases (BPS Indonesia, 2022).

The understanding of divorce can be traced back to how couples plan their families. According to research by Galih Permana, factors such as motivation for marriage, family relationships, family resilience, and perspectives on divorce are crucial to understanding the phenomenon of divorce (Permana, 2020). Based on marriage and divorce data from Banyuwangi Regency, it was found that both urban and rural districts have equally high rates of early marriages and divorces. Therefore, research focusing on the social construction of urban and rural communities in Banyuwangi is necessary to explore how family planning influences the occurrence of divorce in the region.

## **RESEARCH METHODS**

### **Research Design**

This study is a qualitative research employing an exploratory design aimed at describing the social construction of rural and urban communities in Banyuwangi Regency concerning family planning and its relation to divorce occurrences. The research was conducted over four months, from June to October 2023. The study focused on two districts that represent the rural and urban areas of Banyuwangi Regency, as confirmed by data from the Banyuwangi Regency Central Bureau of Statistics (BPS), both of which also have the highest divorce rates in the region. Muncar District, the rural area with the highest divorce cases, was selected, specifically in the villages of Wringinputih, Kedungringin, and Kumendung. Meanwhile, Genteng District was chosen to represent the urban area with the highest divorce cases in Banyuwangi, focusing on the villages of Gentengkulon, Gentengwetan, and Setail.

### **Data Collection Technique**

This research employs various data collection techniques and strategies. Primary data were obtained through in-depth interviews conducted with 12 individuals who have experienced divorce, 12 guardians, 12 married couples, and 12 guardians of married couples from Genteng and Muncar Districts. The informants were selected because they were representative of the research population. Secondary data were collected from the Religious Affairs Office (KUA) in Genteng and Muncar, the Banyuwangi Religious Court, Banyuwangi Health Department, Banyuwangi Social Affairs and Family Planning Agency (PP KB), and the Central Bureau of Statistics. The instruments used in this research were interview guides based on two theories: the social construction theory by Luckmann and Peter L. Berger, and the guidelines on the 8 Family Functions by the National Population and Family Planning Board (BKKBN) of Indonesia. The interview guides were tested for construct validity using expert judgment and a pilot interview with a similar group to ensure reliability.

Luckmann and Peter L. Berger's theory is used to describe the social construction of family planning in urban and rural communities in Banyuwangi Regency in relation to divorce. The dialectical process of social reality construction can describe family planning in urban and rural communities in Banyuwangi Regency in relation to divorce in three aspects. The externalization aspect is the process of adapting to the sociocultural world or the process when individuals who have not yet been fully socialized form a new reality. Objectivation is social interaction in the institutionalized intersubjective world, and internalization is when individuals identify themselves within social institutions of which they are a part (Yuliadi and Sumitro, 2021).

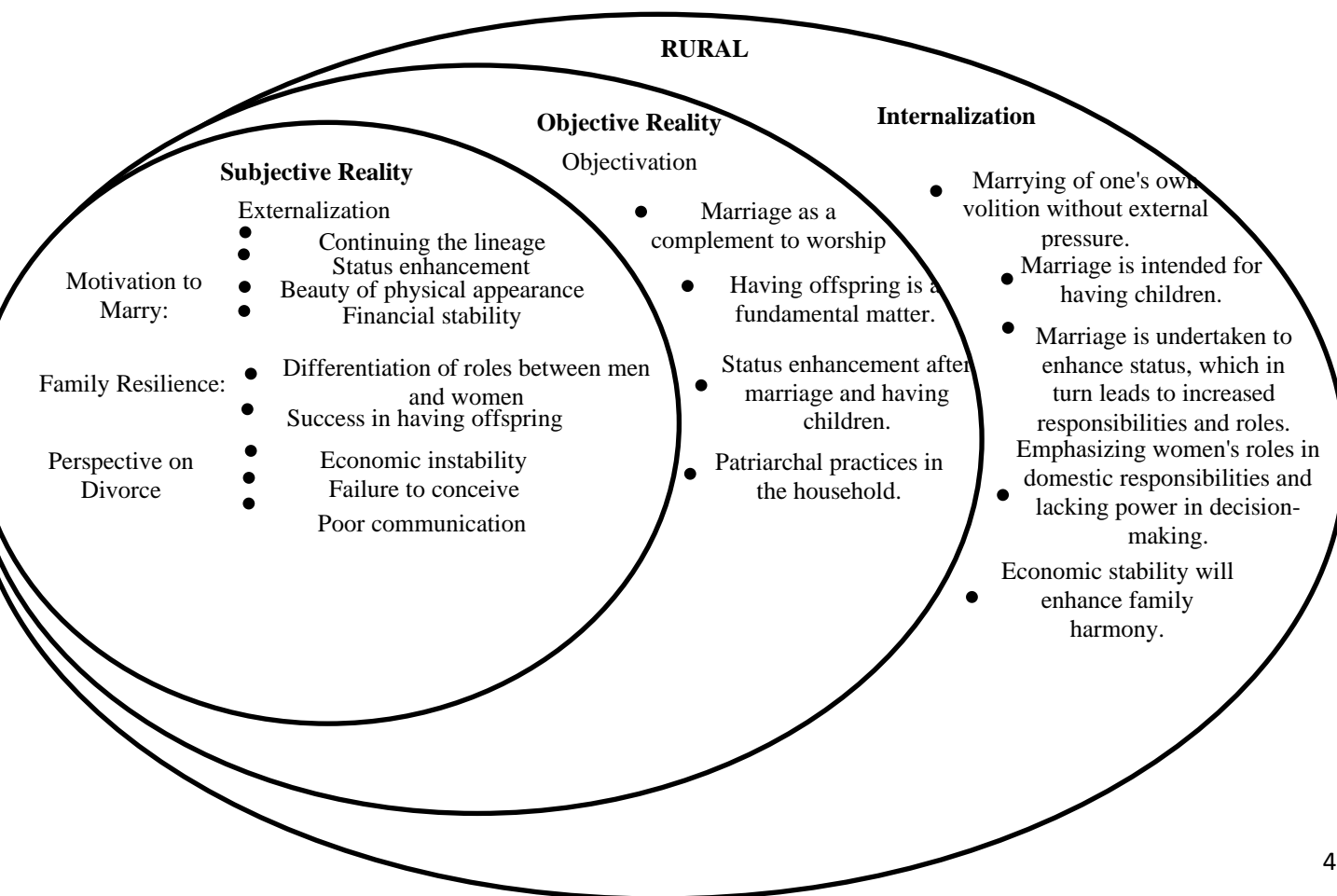
### Participant and Recruitment

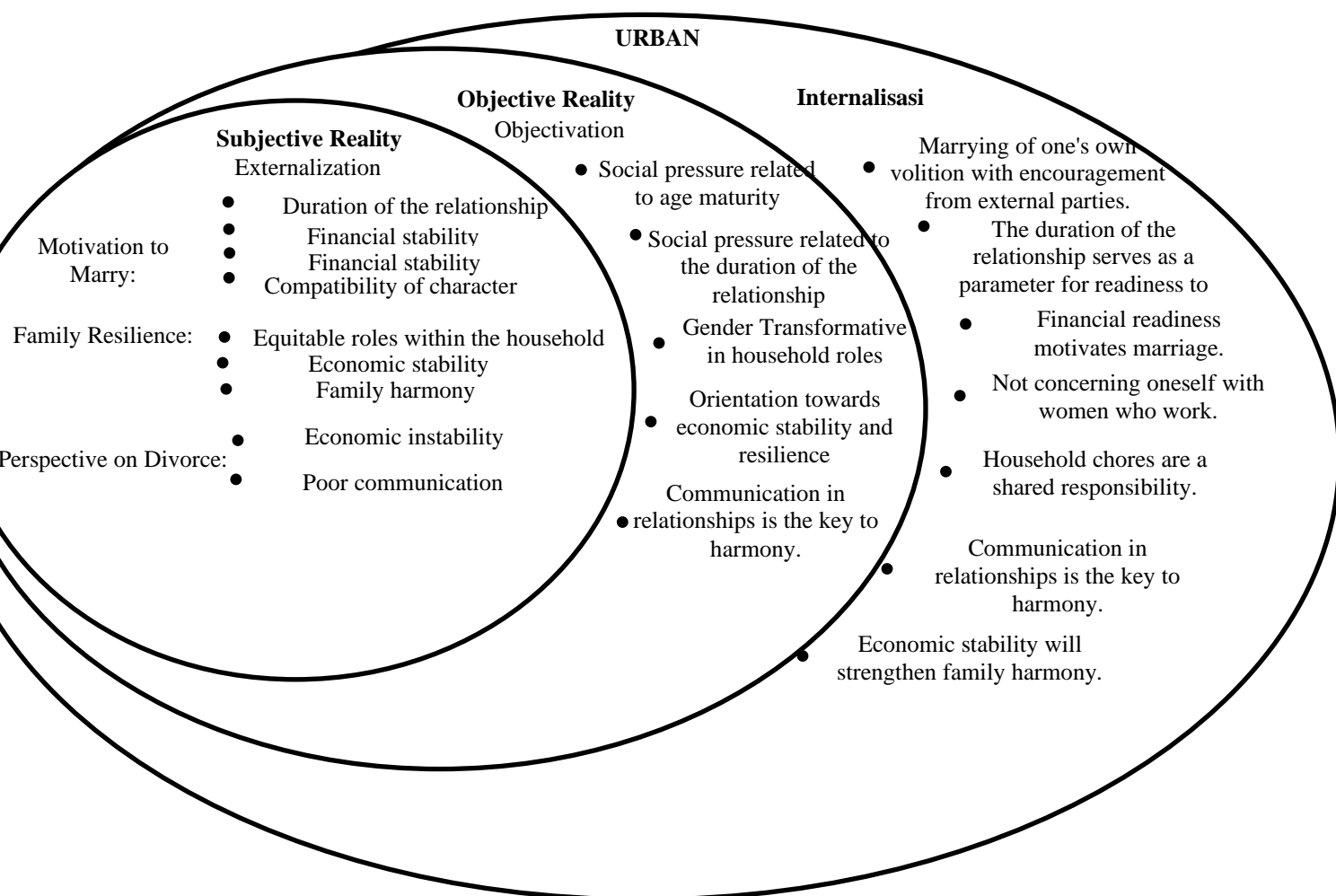
This study involves two types of informants: primary informants and supporting informants. Primary informants are those who undergo interviews using the social construction instrument focusing on the dimension of externalization, while supporting informants are interviewed using the instrument focusing on the dimension of objectification. The sampling technique for selecting the primary informants is purposive sampling. The inclusion criteria for this study include first-time married couples with a marriage duration of more than 5 years, first-time married couples with a marriage duration of less than 5 years, individuals who divorced within the last 6 months with a marriage duration of less than 5 years, individuals who divorced within the last 6 months with a marriage duration of more than 5 years, and those who are willing to participate and complete the interview process. The exclusion criteria are informants who are unwilling or unable to complete the interview process. The primary informants consist of 12 divorced individuals and 12 married couples. Supporting informants are family members or close relatives living in the same household or nearby, who are willing to participate and complete the interview process. Only one supporting informant is selected per primary informant, resulting in a total of 24 supporting informants.

### Data Analysis

The interview data collected will first be transcribed. Subsequently, the data will be analyzed using thematic analysis with the assistance of Leximancer software to identify the themes from the dataset. The results of the thematic analysis will be structured in such a way as to form a conceptual model of social construction.

## RESULTS AND DISCUSSION





**Figure 1.** Social Construction Model of Rural and Urban Communities Regarding Family Planning and Divorce in Banyuwangi Regency.

The research began with the process of determining respondents who met the criteria. Respondent data was obtained from the Office of Religious Affairs (KUA) in two research locations. After the data was obtained, a data sorting process was carried out to obtain the right respondents. The next step was to interview the respondents by visiting their home addresses listed in the data. The interview process began with the researcher introducing themselves, explaining the research, explaining the research procedures and rules, signing the informed consent form, obtaining permission for documentation and recording, until the interview process was complete. During the interview process, the researcher only listened to the answers and conditioned the situation. This was done in order to obtain accurate answers and to condition the respondents. After a series of interviews had been successfully conducted, the researcher then transcribed the interview results from the recordings that had been made. All recorded events were written down by the researcher in order to obtain a realistic picture. The transcription results were then analyzed and entered into the Leximancer tool to identify the major themes of the research. These major themes were then further processed to strengthen the results and findings of the research.

The results of the study show that there are differences in divorce cases occurring in rural and urban areas. Marriages in urban areas occur because of love, age demands, and financial capabilities. This is in contrast to marriages in rural areas, which occur because of the desire to continue the family line, improve status, and financial capabilities. In terms of conflict and incompatibility within the household, the majority of couples in urban areas experience these issues due to economic instability, while in rural areas they are caused by poor communication and economic instability. Therefore, mapping the social construction of society in rural and urban areas regarding family planning and divorce is based on the role of religion, social factors, and patriarchal practices that can influence marriage motivation, family relationships, the meaning of divorce, and the stigma of divorce.

### **Externalization Dimention**

The process of externalization refers to the continuous and ongoing expression of the self through physical and mental activities (Syania, 2021). It can be viewed simply as the process of visualizing inner thoughts into an external dimension (Syarifuddin, 2022). In this study, the externalization stage is reflected in the informants' initial perspectives on marriage motivation, household relationships, and their perceptions of divorce. The meaning of marriage objectives differs between rural and urban couples. In urban areas, marriage tends to be perceived as a progression of the relationship, a representation of love for the partner, and a response to societal pressures related to age. This is closely tied to the surrounding social standards regarding marriage. In contrast, in rural areas, marriage is more often viewed as a means to complete one's life and fulfill reproductive functions, specifically having children. In both urban and rural areas, married couples have expectations of open communication and an equitable division of roles. However, in rural communities with strong patriarchal cultures, women are often unable to communicate openly due to existing gender inequality (Ngazimbi et al., 2017). These reasons are largely influenced by the desire to continue the family lineage and to complete one's life. Individuals marry to gain new statuses as "husband" and "wife," and by having children, they acquire the status of "father" and "mother." Both urban and rural groups share similar considerations when solidifying their decision to marry, with the partner's character being the primary factor in making this commitment. In addition, compatibility between individuals and physical appearance are other factors that contribute to the decision to marry. Regarding preferences for the number of children, both urban and rural communities share the same view, favoring families with more than one child and striving for a balanced composition of boys and girls. It is assumed that such family composition will lead to a balanced family dynamic.

In marital relationships, the birth of a child is considered the happiest moment for couples in both rural and urban areas. This indicates a strong alignment between the goals of marriage, the preference for having children, and marital happiness. This perspective aligns with family development theory, which states that the arrival of a child is one of the most important stages in the family life cycle, capable of strengthening the couple's emotional bond. However, conflicts and disputes in relationships within both groups primarily center on family financial issues and poor communication between partners. These issues are closely linked to the partners' negative traits and shortcomings, which often trigger conflicts. These findings align with the research by Dew et al., (2018), which shows that financial difficulties are significantly associated with increased marital conflict and decreased relationship satisfaction. Poor communication exacerbates conflict because it hinders constructive problem-solving and amplifies perceptions of a partner's shortcomings.

From the perspective of family resilience, in terms of family legality and integrity, both urban and rural couples play an active role in spending time together, sharing responsibilities in raising children, choosing contraceptive methods, and managing family finances. These conditions align with Family Resilience Theory, which emphasizes that a family's ability to fulfill various roles such as maintaining commitment and establishing a shared decision-making system is a key factor in strengthening family resilience (Walsh, 2016). In the dimension of physical resilience, both groups

demonstrated food security and adequate nutritional intake however, regarding physical health, some family members experienced minor illnesses, required specialized care at healthcare facilities, or suffered health issues resulting from accidents. This aligns with the Social Determinants of Health, which state that the health status of individuals and families is influenced by various factors such as access to health services, environmental conditions, and economic stability (Marmot & Allen, 2020). In the socio-cultural resilience dimension, religious and community activities proceeded as expected without significant challenges. However, barriers to organizational participation often stem from individuals' willingness to engage in local activities or organizations.

Perceptions of divorce are influenced by personal experiences and the experiences of people in one's immediate surroundings, particularly regarding the meaning and stigma associated with divorce. In both rural and urban areas, divorce is generally defined as the end of a relationship, with common factors contributing to divorce including infidelity, financial difficulties, incompatibility, and domestic violence. These factors align with the family stress theory, which emphasizes that the accumulation of stressors can degrade the quality of a relationship, ultimately leading to divorce (Ross et al., 2019). The primary consideration for avoiding divorce is often the presence of children. A study conducted by Symoens et al., (2013), shows that couples with children tend to maintain their marriage even when facing conflict. This is because couples are more likely to consider the impact of divorce on their children's psychological and social development.

In both rural and urban contexts, there is a shared rejection of the stigma that working women are more likely to engage in infidelity. However, other stigmas related to divorce such as the notion that it is caused by a woman's inability to manage the household, economic hardships, one partner being unfaithful, or the lack of children are acknowledged as valid reasons for divorce. The occurrence of divorce can lead to stigma, trauma, and social consequences such as rejection and stigmatization by the community (Edosa, 2022). These views are closely related to the informants' personal experiences and those of people around them, as well as to the societal understanding of women's roles and the reproductive function of marriage. In rural areas, society continues to adhere to patriarchal practices. Women's roles are limited to family and household responsibilities. Women in rural communities that follow patriarchal gender roles often experience power imbalances and are subject to male authority (Daibes & Safadi, 2023). These findings are consistent with previous research by Mahfudz Junaedi, which concluded that mapping the typology of different regions reveals varying social constructions that significantly influence economic factors and lead to social change, particularly in relation to divorce (Junaedi, 2018).

### **Objectivation Dimension**

Objectivation is the process of internalizing an object into one's cognition (Rifai, 2020). It can also be understood as the review of all forms of externalization within the objective reality of the environment (Mustakim et al., 2020). Fundamentally, objectivation is an interaction between two distinct realities. In this process, one individual is positioned on one side, while the socio-cultural reality exists on the other (Samsudin, 2018). These seemingly separate entities form an intersubjective network. This condition results from the externalized reality becoming a unique objective reality (Masitah, 2019). During objectivation, there is a process that differentiates between two social realities: the individual's personal reality and the external social reality. This differentiation causes the reality to be perceived as objective (Fatmahandayani et al., 2019).

Perceptions of divorce are shaped by personal experiences and the experiences of people in one's social circle, particularly regarding the meanings and stigmas associated with divorce. This aligns with the social construction of reality, which explains that social reality is shaped through processes of interaction, the internalization of norms, and cultural values that develop within society; consequently, both rural and urban communities tend to hold relatively similar interpretations of divorce as a dissolution of the marital bond (Masarik et al., 2016). Both rural and urban residents

define divorce similarly, namely as the dissolution of a marital bond, with contributing factors including infidelity, financial difficulties, incompatibility, and domestic violence. One of the primary factors in the decision to avoid divorce is often the well-being of the children involved. Research conducted by Amato & Anthony (2019) indicates that divorce impacts various aspects of a child's life, leading couples to maintain their marriage to minimize the risk of such impacts on the children.

In both contexts, there is a common rejection of the stigma that women who work are more likely to engage in extramarital affairs. However, other stigmas related to divorce such as a woman's perceived inability to manage the household, financial struggles, infidelity, or childlessness are recognized as legitimate causes of divorce. These interpretations are closely linked to the informants' own experiences and the prevailing views of those around them, as well as to broader societal constructions of women's roles and the reproductive function of marriage. These findings align with previous research by Mahfudz Junaedi, which posits that regional typologies reflect diverse social constructions that significantly affect economic factors and, in turn, contribute to social changes, particularly with respect to divorce (Junaedi, 2018).

The process of objectivation in this study pertains to the knowledge and opinions of family members, relatives, and people in the surrounding community regarding the motivations for marriage, family relationships, and views on divorce among both married and divorced couples in rural and urban areas. In terms of marriage motivation, family approval or consent differs between the married and divorced groups in both settings. In the married group, family, relatives, and the surrounding community tend to express approval concerning the motivations, reasons, and considerations for marriage. In contrast, the divorced group in both rural and urban areas often experienced family and community rejection or doubt regarding these same motivations, reasons, and considerations for marriage. This is largely based on the strengths and weaknesses attributed to each partner, which are assessed by family members, relatives, and the surrounding community before deciding to give or withhold their approval. Additionally, the availability of information about the couple influences family members' and others' evaluations in their decision-making process. However, regarding the preference for having children, family members, relatives, and the community do not generally contest the couple's plans for the number of children. This is influenced by the societal understanding of marriage and its reproductive function.

Differences are also evident in the way family relationships are perceived. Married couples, both in rural and urban areas, describe their relationships as harmonious and romantic, whereas divorced couples depict their relationships as filled with conflict and disputes. However, family members, relatives, and people around both married and divorced couples in these areas view and interpret the conflicts within relationships as part of the dynamics of married life. The distinction lies in how these conflicts are understood—among married couples, they are seen as lessons and part of personal growth, while in divorced couples, they are regarded as part of the process leading to the end of the relationship.

Perspectives on divorce differ significantly among family members, relatives, or close acquaintances of married individuals and those who have experienced divorce, both in urban and rural contexts. Urban families and relatives tend to view divorce as a formal and legal separation sanctioned by the religious court. In contrast, their rural counterparts interpret divorce as a manifestation of incompatibility and misunderstandings within the marital relationship, ultimately leading to the decision to separate. Despite these differences, there is a common understanding that economic factors, incompatibility, infidelity, and domestic violence contribute to marital dissolution. Furthermore, the consideration to maintain the relationship is often attributed to the presence of children.

In the context of stigma perception, families in both urban and rural areas demonstrate differing opinions between families of individuals who have not experienced divorce and those of individuals

who have. Families of divorced individuals generally agree that working women may create opportunities for their partners to engage in infidelity, which can contribute to divorce; conversely, families of married couples tend to disagree with this notion. Regarding the perception that divorced individuals are often viewed as unfaithful, there is a variation of agreement and disagreement between the two regional categories. Nonetheless, a consensus exists regarding family welfare, wherein unstable economic conditions and the lack of offspring are perceived as factors that can lead to divorce.

### **Internalization Dimension**

The third process in the social construction of society is internalization. Internalization refers to an individual's direct understanding of objective events that have occurred as a prerequisite for meaning-making (Putra, 2015). According to Berger and Luckmann, during the process of internalization, individuals can identify themselves with various social institutions or organizations to which they belong (Ratih & Juwariyah, 2020).

In this study, the internalization stage revealed that the subjective realities of rural and urban communities in Banyuwangi Regency differ in their perceptions of the motivations for marriage, family relationships, family resilience, as well as their views and stigmas regarding divorce. This phenomenon aligns with the Social Construction of Reality theory, which emphasizes that an individual's subjective reality is constructed through three primary processes: externalization, objectification, and internalization. Values, norms, and social experiences within the surrounding environment shape how individuals understand marriage and divorce (Masarik et al., 2016). This is evident in the processes of externalization and objectification, which highlight differences in the goals, reasons, and considerations for marriage among married or divorced individuals in urban areas compared to their counterparts in rural areas, who tend to have different motivations. Furthermore, family resilience is also marked by differences, particularly in the division of child-rearing responsibilities and the time spent with children. Additionally, there are striking differences in the interpretation of the stigma associated with divorce within these communities.

## **CONCLUSION**

Social constructions regarding family planning and its impact on divorce rates in Banyuwangi Regency vary across different segments of society. In terms of the externalization dimension, it was found that rural and urban communities differ in their interpretations of marriage: urban communities tend to view marriage as an expression of love and the development of a relationship, whereas rural communities view marriage as a means of reproduction and a necessary component of life. Both groups expect open communication and a fair division of roles within the family. The objectification dimension indicates that perceptions of divorce and family relationships are shaped by social norms, collective experiences, and the views of families and society, leading them to view divorce as resulting from economic factors, infidelity, incompatibility, and domestic violence. The presence of children is a major factor in maintaining marriages in both rural and urban communities. In the internalization dimension, individuals have subjective differences regarding family resilience, role division, and the stigma of divorce, which are influenced by religion, social pressure, and patriarchal practices. Differences in perceptions of family resilience are evident in the division of roles and parenting styles. Urban communities tend to be more equitable, while rural communities remain influenced by patriarchal practices. Religion serves as a reinforcing factor for marital commitment, social pressure influences decision-making regarding whether to maintain or end a relationship, and patriarchal practices contribute to gender inequality, particularly in communication and decision-making within the family. These findings reinforce the social construction theory that individual understanding is shaped through social interaction and cultural values and underscore the importance of culture-based and gender-equality interventions in strengthening family relationships. The limitations of this study

lie in the scope of the location and the potential for informant subjectivity bias. Therefore, future research is recommended to expand the study area to obtain a more comprehensive picture.

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