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The Family Crisis Behind Democracy: An Analysis of Family Resilience of 2024 General Election Organizers in North Lombok Regency

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Abstract

This study aims to examine the forms of crisis experienced by the families of General Election organizers in North Lombok and examine their family resilience, efforts to negotiate roles amidst the demands of public and domestic spaces. This research is a qualitative study that uses an ethnographic approach. The data analysis of this research uses a stepwise forward method. The primary data source of this research is the travel experience of the General Election organizers and their families during the stages of the Regional Head Election in North Lombok. Secondary data are literature, documents, journals relevant to this research. Data collection was conducted using interview, observation and documentation techniques. The results of this study found that Election Organizers in North Lombok experienced a family crisis due to the demands of the domestic space and family space. The crisis faced by female organizers tends to be more complex than male organizers. In facing the crisis, some families are resilient, while others end up not resilient. This research argues that democracy will not run healthily if the actors of

democracy, namely Election Organizers, experience a family crisis. Therefore, family resilience is an important foundation for the quality of democracy itself.

Keywords: Democracy, Family Resilience, Election Organizer, Multiple Roles

Abstrak

Penelitian ini bertujuan untuk mengkaji bentuk-bentuk krisis yang dialami keluarga penyelenggara Pemilihan Umum (Pemilu) di Lombok Utara serta menelaah ketahanan keluarga mereka, upaya negosiasi peran di tengah tuntutan ruang publik dan ruang domestik. Penelitian ini merupakan penelitian kualitatif yang menggunakan pendekatan etnografi. Analisis data penelitian ini menggunakan metode maju bertahap. Sumber data primer penelitian ini adalah pengalaman perjalanan para penyelenggara Pemilihan Umum bersama keluarga mereka selama tahapan Pemilihan Kepala Daerah di Lombok Utara. Data sekunder penelitian ini adalah literatur, dokumen, jurnal yang relevan dengan penelitian ini. Pengumpulan data dilakukan dengan teknik wawancara, observasi dan dokumentasi. Hasil penelitian ini menemukan bahwa Penyelenggara Pemilu di Lombok Utara mengalami krisis keluarga akibat tuntutan ruang domestik dan ruang keluarga. Krisis yang dihadapi oleh Penyelenggara perempuan cenderung lebih kompleks daripada Penyelenggara laki-laki. Dalam menghadapi krisis tersebut, ada keluarga yang resilien, ada juga yang berakhir tidak resilien. Penelitian ini berargumen bahwa demokrasi tidak akan berjalan secara sehat jika para pelaku demokrasinya, yakni Penyelenggara Pemilu mengalami krisis keluarga. Oleh karena itu, ketahanan keluarga merupakan fondasi penting bagi kualitas demokrasi itu sendiri.

Kata kunci: Demokrasi, Ketahanan Keluarga, Penyelenggara Pemilu, Peran Ganda.

Introduction

General elections are the main pillar of a modern democratic system (Yunita and Maulia, 2024). Through general elections, the people are given the opportunity to determine the direction of the country's leadership and policies directly. The year 2024 is a very strategic and challenging democratic momentum (Rizal, 2022). Because for the first time Indonesia is organising two major elections in the same year. General elections have been held on 14 February 2024 to elect the President, the House of Representatives (Dewan Perwakilan Rakyat/DPR), the House of Regional Representatives (Dewan Perwakilan Daerah/DPD), and the Regional Representatives Council (Dewan Perwakilan Rakyat Daerah/DPRD) at the Provincial and Regency or City levels, as well as simultaneous Regional Head Elections (Pemilihan Kepala Daerah/Pilkada) on 27 November 2024 to elect Governors and Deputy Governors, Regents and Deputy

Regents, and Mayors and Deputy Mayors. Both election processes involve millions of organising officers spread across the country, with great responsibility in maintaining the integrity, effectiveness and smoothness of the democratic process.

The implementation of the 2024 Regional Heads Election in North Lombok Regency not only has an impact on the political level, but also significantly affects the dynamics of the organizers' family life. Behind the successful implementation of peaceful and democratic Regional Head Elections, there are crisis dynamics experienced by organizers, both men and women, who struggle between the demands of public and domestic roles.

Amidst the important role of organising, not many studies have highlighted how the workload of being an organizer determines the quality of a family's resilience. As stated by Huang (Huang et al., 2024) that high workload can have direct and indirect impacts on mental health, particularly in the form of anxiety and depression. This workload triggers conflict between work and family responsibilities (work-family conflict/WFC), which in turn leads to burnout. Therefore, this research is important to reveal the reality of the 'ups and downs' of being an organizer. This study aims to describe the journey of organising the 2024 Regional Head Election in North Lombok Regency. Then explore the dynamics of the family crisis experienced by the Organizers. After that, researchers analysed the findings of the organizer family crisis using Froma Walsh's family resilience theory to identify their resilience. Finally, researchers recommend adaptive strategies that are able to present a resilient family for organizers, so that they are able to present democracy in two spaces, namely in the family and in the implementation of the 2024 Regional Head Election in North Lombok Regency.

Some previous studies that are relevant to this research are: First, the research of previous researchers, namely "Women and Their Social Construction as Election Organizers" (Putri, Nizamudin, and Mulhimmah, 2022). The similarity between previous research and current research is that both of them examine the topic of Organizers in General Elections. The state of the art between this research and previous research is

the disclosure of the family crisis dimension as an integral part of the quality of democracy, with ethnographic methodology and interdisciplinary analysis. This is a continuation and significant development of the previous article which was more limited to gender studies and patriarchal culture towards women organizers.

Second, research conducted by Darmawan and M. Fajrul Falah, namely "Legal Dynamics of Simultaneous Regional Head Elections in 2024" (Darmawan and Falah, 2022). The similarity between the Researcher's research and Darmawan's research is that both examine the dynamics that occur in the implementation of Regional Head Elections in 2024. As for the difference, Darmawan's research focuses on examining the legal and political implications of the implementation of Regional Head Elections. Meanwhile, the researcher's research focuses on examining the resilience of the Election Organizers family during the implementation of the Regional Head Election in North Lombok Regency.

Third, research conducted by Agung Dwi Laksono and Pinky Saptandari, namely "We do not want to be colonised...: A Qualitative Study of Family Resilience in the Tengger Tribe in Wonokitri Village, Pasuruan Regency, Central Java" (Laksono and Saptandari, 2023). The researcher's research equation with Agung's research is that both use an ethnographic approach to study family resilience. As for the difference, Agung's research focuses on studying family resilience in the Tengger Tribe in Wonokitri Village, Pasuruan, Central Java. Meanwhile, the researcher's research focuses on examining the crisis experienced by the Election Organizers during the implementation of the Regional Head Election in North Lombok.

From these three previous studies, the main novelty of this research is the use of an ethnographic approach to explore the reality of the family crisis experiences of General Election Organizers. In addition, the analysis of this research combines various disciplines to produce a more complete and holistic understanding. It integrates the disciplines of Islamic family law, family sociology, gender studies, and political science (democracy) to analyse the crisis of the role and resilience of the families of election

organizers. This research argues that democracy will not run healthily if the actors of democracy, namely the Election Organizers, experience a family crisis. Therefore, family resilience is an important foundation for the quality of democracy itself.

Theoretical Framework

Family Crisis

The concept of family crisis refers to a situation when family systems and functions are disrupted due to internal or external pressures that exceed the family's adaptive capacity. Family crises do not always arise from major events or disasters, but can also be triggered by role changes, time imbalances, workloads, and emotional tensions in everyday life, including as a result of family members' involvement in intense socio-political activities such as organising elections. The concept of family crisis is currently analysed within the framework of Family Stress and Coping Theory, which emphasises that families are dynamic systems capable of experiencing, adjusting and adapting to stress (Walsh, 2016). In crisis situations, family functions as a place of emotional support, nurturing, and conflict management can be disrupted, leading to symptoms such as decreased communication, couple conflict, role dysfunction, and even divorce.

Research by Rosnani (Rozana and Purnama, 2022) shows that role imbalance between domestic and public responsibilities, especially for women, is a significant factor in causing family crisis. High workloads, social demands, and lack of spousal support accelerate the emergence of emotional distress that impacts intrafamilial relationships. This is reinforced by Liu's study (Zeng et al., 2024), which revealed that work-family conflict directly affects family well-being and relationship stability between spouses. Thus, family crisis is understood not just as a dysfunctional condition, but as an indicator of systemic tension in the family due to failure to manage social, economic or political pressures in a healthy manner. Therefore, family crisis management cannot be separated from the structural (roles, time, economy), cultural (patriarchal/gender

values), and psychological (emotional support and effective communication) dimensions.

Role Balance Theory

The Role Balance Theory proposed by Stephen R. Marks and Shelley M. MacDermid (Marks and MacDermid, 1996) [Click or tap here to enter text.](#) in the article "Multiple Roles and the Self: A Theory of Role Balance" is an alternative to the traditional view that highlights role conflict or role overload. Role balance is defined as: "The tendency to actively engage in and experience all of one's roles as equally meaningful and fulfilling." Marks proposes that having multiple roles in life, such as being a parent, spouse, worker, or community member, is not necessarily a source of stress or conflict. Instead, role balance can be a source of psychological well-being.

Role Balance theory posits that a person can fulfil various roles in their life, both professional and domestic, in a balanced way, without necessarily causing role conflict or role overload. The key to this theory is not the avoidance of roles, but how individuals actively live all these roles with meaning and involvement. Reflections from the experiences of election organizers show that success in maintaining role balance depends on two things: the ability to negotiate roles and environmental support.

Family Resilience

The initial concept of family resilience was developed based on the salutogenesis paradigm by Antonovsky in 1988 which states that stressors are part of human existence, and successful coping is important for health. Resilience is associated with salutogenesis which is orientated towards psychological health (Islam and Asadullah, 2018). Family resilience is seen as a process of adaptation to challenges for psychological well-being. It is also asserted that family resilience is a continuum i.e. families can be more or less resilient depending on a particular situation.

Froma Walsh views families not as victims of stress or crisis, but as dynamic and adaptive systems. Resilience does not mean never experiencing problems, but the ability to bounce back, adapt and remain intact in the face of great stress (Walsh, 2016). Walsh

identifies three key domains for achieving family resilience, which comprise: 1) Belief System. Families construct shared meanings to crises, fostering optimistic attitudes, in some cases drawing strength from spiritual values; 2) Organisational Processes. Resilient families have a flexible structure, are able to adjust the division of roles during times of crisis, and maintain cohesion and mutual support; 3) Communication/ problem solving processes. Open, honest and supportive communication is an important prerequisite in building resilience. It is through this communication that family members can express needs, share emotions, and find solutions collaboratively.

Mubadalah

Indonesian cleric Faqihuddin Abdul Kodir, who was also an advocate for ensuring justice for women and participated in KUPI (Congress of Indonesian Women Clerics), came up with a unique idea that called mubadalah (Qadir, 2019). Mubadalah is a theory that contains the values and spirit of interdependence, cooperation, harmony, freedom and the principle of reciprocity, putting ideas and harmony in a special relationship between two parties. Either between men and men, or between women and women. The concept and Tafsir Mubadalah is a small study of Indonesian Islamic culture that believes in justice in the relationship between men and women. It was born out of a movement with the spirit to empower women. With this principle of reciprocity, women, like men, want their existence to be recognized, their choices respected, their voices heard, and their desires fulfilled. This sense of reciprocity will lead to the emergence of common thinking between men and women. This concept leads to a balanced and reciprocal relationship between men and women to live a healthy life both in the community and at home.

Research Method

This research is a qualitative study that uses an ethnographic approach (Apriyanita, 2018). The use of ethnographic methods is intended so that this research is able to deeply understand the reality of the life experiences of General Election Organizers in North

Lombok Regency in managing the crisis that occurs in their families. This research was conducted in North Lombok Regency, West Nusa Tenggara Province.

The primary data source of this research is data in the form of travel experiences of General Election Organizers and their families during the stages of the Regional Head Election in North Lombok. Secondary data of this research are literature, documents, journals relevant to this research. This research data collection was carried out for 8 (eight) months, from the stage of the formation of the Ad-Hoc (Panitia Pemilihan Kecamatan/PPK and Panitia Pemungutan Suara/PPS), from May 2024 to January 2025. This research used 3 (three) data collection techniques: 1) participatory observation. Researchers were present to observe the experience of election organizers during the stages; 2) narrative interviews. Researchers explored the life experiences of election organizers and their relationships with their families. The informants of this research were determined by purposive sampling, namely the organizers of the Regional Head Election; 3) documentation. The researcher collected relevant documents.

The data analysis of this research uses the approach offered by Spradley, namely the gradual forward method (Laksono and Saptandari, 2023). This approach is implemented as a process that helps researchers find areas, categories, themes and patterns that emerge from the data. During the research process, the researcher used informed consent by participants and maintained the confidentiality of personal identity and information.

Result and Discussion

The Journey of Organising the 2024 Regional Head Election in North Lombok Regency

In 2024, Indonesia has conducted simultaneous elections for regional heads. This year's simultaneous elections will be the first and largest regional elections conducted by the Indonesian people (Kelibay, Boinauw, Rosnani, and Kalagison, 2022). Indonesian citizens who have the right to vote in each province and region elect their leaders simultaneously, on Wednesday 27 November 2024 (Darmawan and Falah, 2022). This

election was conducted in 37 provinces, 415 regencies, and 93 cities to elect Governors and Deputy Governors, Mayors and Deputy Mayors, and Regents and Deputy Regents.

The implementation of the 2024 Regional Head Election is a mandate from Pancasila, namely the Fourth Precept "Democracy led by wisdom in representative deliberation" (Sari et al., 2025). Constitution of 1945 Chapter VIIB Article 22 E. Law Number 1 of 2015 on the Stipulation of Government Regulation in Lieu of Law Number 1 of 2014 on the Election of Governors, Regents and Mayors into Law. Furthermore, it underwent changes until the third amendment, namely Law Number 10 of 2016 concerning the Second Amendment to Law Number 1 of 2015 and Law Number 6 of 2020 concerning the Third Amendment.

Provisions related to the technical implementation of the Simultaneous Elections are regulated by Regulations and Decrees issued by the institutions authorised to organise and supervise the Regional Head Elections (Sulistiyo and Razak, 2025). The institutions given this authority are the General Election Commission (Komisi Pemilihan Umum/KPU) and the General Election Supervisory Agency (Badan Pengawas Pemilihan Umum/Bawaslu). As the guardian of the ethics of the 2 (two) institutions, the Honorary Council of Election Organizers (Dewan Kehormatan Penyelenggara Pemilihan Umum/DKPP) is also in its authority to regulate and adjudicate the ethics of each election organizers.

The stages of the Regional Head Election in 2024 are regulated in KPU Regulation Number 2 of 2024 concerning the Stages and Schedule of the Election of Governors and Deputy Governors, Regents and Deputy Regents, and Mayors and Deputy Mayors in 2024. The preparation stage begins on 26 January 2024. The formation of PPK, PPS and KPPS starts from 17 April 2024 to 5 November 2024. The day of determination or the day of vote counting and reaccumulation of vote counting results is held from 27 November 2024 to 16 December 2024. The formation of Sub-district Supervisory Committees, Field Supervisory Committees, and Polling Station Supervisors is regulated according to the schedule set by Bawaslu.

It can be concluded that what is meant as the Election Organizers is the Honorary Board of Election Organizers, the General Election Commission and Bawaslu. However, the focus of this research is more on 2 organising institutions, namely the KPU and Bawaslu and their ranks in North Lombok Regency, namely: KPU-Bawaslu Commissioners at the Regency level, PPK-Panwascam at the District level, PPS-PKD at the Village level and KPPS-PTPS at the polling station level and Voter Data Updating Officers (Petugas Pemutakhiran Data Pemilih/Pantarliah). This research will explore the experiences of organizers with a fairly long work contract, from the district level to the village level. This research seeks to present the experiences of the Organizers of the 2024 Elections in North Lombok in dealing with the crisis amidst the demands of the successful implementation of the Elections.

The number of KPU commissioners in North Lombok is 5 (five) men, Bawaslu commissioners are 3 (three) men, PPK is 21 (twenty-one) men and 4 (four) women, Panwascam is 14 (fourteen) men and 1 (one) woman, PPS is 129 (one hundred and twenty-nine) and PKD is 43 (forty-three) people. Overall, the organizers of the 2024 Regional Head Election in North Lombok have various positions in their families. Some are married (husband or wife) and some are not married. From this diverse position, it presents diverse experiences and crises in the family life of each organizer.

As is known, working as an election organizer must be able to deal with work pressures that do not know the exact place and time of work, sometimes in the office but also suddenly in the field, sometimes needed in the morning, not infrequently also needed until late at night. So that if it is not able to be managed properly, it can cause stress on oneself and on the family. Strengthening democratic institutions, such as the EMB, can help make the electoral process transparent and accountable, which can increase public trust in the democratic process (Arifin, Santoso, and Arsyad, 2024).

The preparation for the 2024 Regional Head Election has a shorter time span when compared to the General Election to elect the President and Vice President, the Regional Representative Council and the House of Representatives from the national to the

regional level which will be held on 27 February 2024 (Ningsih, Yudartha, and Prabawati, 2025). In addition, the stages also overlap. This makes the work of preparing for the 2024 Regional Head Elections more efficient than before. Politically, the intensity of conflict proneness is also more pronounced during the implementation of Regional Head Elections compared to General Elections. In the 2024 regional head election, there are 3 (three) pairs of candidates for regent and deputy regent who are competing. The North Lombok KPU on 9 January 2025 appointed Najmul Akhyar and Kusmalahadi as the elected Regent and Deputy Regent of North Lombok Regency (Rosidi, 2024).

The people of North Lombok Regency were able to prove that with the spirit of "Damai Melbao", which is the tagline of the North Lombok KPU, it means that the implementation of Regional Head Elections in North Lombok Regency can be carried out peacefully and coolly (KPU Lombok Utara, 2024). This is evident from the absence of conflicts that caused casualties and the absence of a lawsuit in the Constitutional Court for North Lombok Regency (Handayani, 2025).

So it can be concluded, that the implementation of the Regional Head Election in North Lombok Regency has been carried out successfully and democratically. Democratic Regional Head Elections are important, because they are one of the keys to the successful start of regional development. With the implementation of clean, honest and fair Regional Head Elections, it is expected to give birth to qualified leaders and have a positive impact on society.

Behind this success, of course, cannot be separated from the involvement of various layers of society, one of which is the organizer. It is interesting to explore the journey of the election organizers, not only as individuals who are entrusted with the success of the Regional Head Elections, but the journey of their relationship with their families is interesting to study. Mistakenly positioning oneself in one's own family can trigger a rift in the family.

Family Crisis in General Election Organizers in North Lombok District

The crisis experienced by the families of election organizers is not simply a matter of workload or physical exhaustion, but a complex condition involving psychosocial stress, gender role inequality, and domestic relationship dynamics. The following are some of the main dimensions of the family crisis experienced by the Organizers of the 2024 Simultaneous Elections in North Lombok Regency.

By regulation, to be able to become an election organizer is not limited by gender, must be male or must be female. Not limited by marital status, married, married, or unmarried. Pregnant or not pregnant. Having children or not having children. Although there are age restrictions and restrictions on education levels, in the context of this research, they are not the main focus. In essence, each election organizers as an individual is bound within the family system.

The experience of crisis in the family tends to be more common for female organizers. If she is married, the crisis that arises is conflict with her husband, children and even the community. The reality of working as a female organizer is quite challenging, especially when you are already a wife or mother. In a patriarchal society, the domestic role that is still identified as the wife's obligation worsens the situation (Yulinda and Putri, 2023). On the one hand, the task as an organizer does not differentiate according to gender, each task is carried out in a collegial collective (Putri et al., 2022).

For example, in one of the stages, namely the recapitulation process at the sub-district level, which lasted for days, from morning until midnight, then as part of the team, all members on duty had to be involved. Meanwhile, on the other hand, there are husbands and children at home waiting to be prepared for all their needs. This is often a conflict that women organizers have to deal with. At its peak, there was 1 (one) female organizers whose marriage had to end. However, it should be underlined that the breakup of the marriage was caused by a complex conflict, although one of the causes was the conflict caused by the process of work demands while being an organizer. This

was revealed by the following Election Organiser initials "N": "One of the causes of my divorce with my husband was because he objected to my activities as an organiser who was too busy, thus leaving my obligations as a wife".

In addition, there were also some women who were married and had children and were not confident in becoming organizers. During the stages, there had to be an interim replacement (Pengganti Antar Waktu/PAW) for one of the PPS, so according to the regulations set by the KPU, the replacement is the participant with the next serial number during the selection process, namely a woman who has a toddler. She was not willing to become an Interim Substitute, considering that she was worried that she would not be able to divide her time between her duties as an organizers and her time to take care of her child. This was stated by the following election organiser initials "EF": "I am grateful to be given the opportunity to become a PAW, but I cannot take it, because I have to look after my child. Yesterday's experience, I often conflicted with my husband about looking after the child".

The crisis in society that a married woman organizers must face is the negative stigma and restraint in communicating with the opposite sex. As election organizers, it is only natural that the time to carry out their duties is spent more in the field, required to communicate with many people. This is often a dilemma for them, on the one hand it is a job demand, but on the other hand it is a mistake, because they are worried that it will cause slander. Even though it was not intended that way, only carrying out the task must be completed so that the Regional Head Election is held.

For women organizers who are unmarried, the crisis that arises is conflict with parents and the community. The crisis that arises is the negative stigma, as women (who are not married) often come home at night. This can become a conflict with parents if it is not able to be communicated effectively. This is also a record in Indonesia, which has not been able to create a safe public space for women. This was stated by PPS member initials "M" as follows "sometimes my parents think of coming home at night if they have election duties, not infrequently, this causes conflict".

For male organizers, the crisis tends to be faced by married men. This crisis can occur due to the imbalance of the role of the head of the family, either as a husband or a father. In a family, the involvement of every element is needed to maintain family resilience and harmony. As an election organizer who has busy activities, demanding a lot of time to go to the field, it has the potential to result in a role vacuum in the family, which can cause a rift in the family. One organizer had to face the crisis that it was enough to be an organizer only until this period. This was due to their busy activities, which meant that they had little time for their family.

Overall, the crises experienced by election organizers with their families are in the emotional dimension, the relationship between individual organizers and their families and the relationship between individual organizers and the community. In dealing with these various crises, they make various efforts. Some succeeded, while others failed.

Among the efforts made by women organizers to deal with crises that are internal or involve their families, the steps taken are communication and role negotiation. For example, they negotiate that domestic needs can also be done by their husbands. And on several occasions, it is not uncommon for the organizers work environment to also be negotiated, for example there are several female organizers who have become mothers bringing their children to work.

As for the external crisis, which comes from the community, there is not much that can be done to change the negative stigma caused by the patriarchal ideology that is still entrenched. However, on average, women organizers get support from fellow organizers. Usually they are able to look after each other, so as not to cause prejudice in the community.

As for male organizers, who are faced with the demands of their roles as fathers and husbands for their families, some finally chose to end their careers as organizers only until this period. They want to focus on their families in the future. However, there are also families of organizers who provide support to remain as organizers on the next occasion. This was stated by Organizer initials "N" below: "My wife asked me to finish

my work as an election organiser only until this period. Because my wife feels lonely, I often stay with her.”.

However, it is also important to point out that life as an organizer is not entirely filled with crises; there are also many happy experiences for the organizer and their family. For example, many organizers later admitted that their family's economic life was helped during their time as organizers. This is because they get additional income that can help improve the welfare of their families. This is because many of them, before becoming organizers, worked as honorary workers or even odd jobs with uncertain income. Some male organizers who were previously unmarried decided to get married by becoming organizers because they felt they had a steady income. As for female organizers who were unmarried, they had the opportunity to continue their education.

Family Resilience of Election Organizers in North Lombok District

Froma Walsh (1990) views families not as victims of stress or crisis, but as dynamic and adaptive systems. Resilience does not mean never experiencing problems, but the ability to bounce back, adapt and remain intact in the face of great pressure (Walsh, 2016). Thus, family resilience is an active process that families undergo to deal with the many problems that come, to fulfil their needs and grow (Ulfiah, 2021).

In the context of this study, Walsh's theory of family resilience was used to explain how families dealt with high work pressure, role conflicts, and emotional challenges during the Regional Head Election. It is measured from three aspects, namely belief systems, organisational processes, and communication/problem solving processes. According to Walsh, families that have a combination of the three aspects above will be able to grow into crisis-resilient families. Conversely, if the three keys to family resilience according to Walsh are weak, it can hinder the formation of family resilience.

The following table presents the integration of the life experiences of the Regional Head Election Organizers in North Lombok Regency with Walsh's theory of family resilience.

Table 1. Integration of the family organizer crisis in North Lombok with Froma Walsh's family resilience theory

Resilience Aspect	Resilient Family	Vulnerable Families
Belief system	- Interpreting duty as devotion - Have a sense of pride and support	- Tasks considered a distraction - Suspicion and rejection arise
Organizational processes	- Domestic roles are flexibly divided - Routines are customised together	- Gender inequitable roles - Burden heaped on one party
Communication & problem solving	- Open and empathic communication - Conflicts are resolved together	- Closed or reactive communication - Conflicts left unresolved and escalating

Re-emphasising the meaning of family resilience by Walsh, that families cannot be separated from the crisis, so what must be done is to prepare themselves to face the crisis to achieve a resilient family. Based on Table 1. it can be further explained that the family resilience of Regional Head Election organizers in North Lombok can be measured using 3 (three) aspects, namely: belief system, organisational processes, and communication/problem solving processes.

First, the belief system. For families of organizers who see their work as organizers as a form of service to the country to support the process of realising a democratic state, then provide support and are open to dealing with crises that are caused together, this principle will lead their families to become resilient families. Conversely, for families who consider that the work as an organizer actually interferes with the domestic role in the family, and always raises suspicion which results in disputes, then what happens is that the family will become a family that is not resilient.

Second, organisational processes. For those organising families whose family organisational processes show role flexibility, such as the husband taking care of the children while the organising wife is carrying out her duties, the family will be able to become a resilient family. On the other hand, if all domestic household tasks are assigned to only one of the parties, resulting in conflict due to excessive double burden, then the family will become a non-resilient family.

Third, communication and problem solving. For family organizers who are able to establish open and supportive communication, conveying each other's needs and boundaries, this principle will make their families resilient. Conversely, for families whose communication tends to be closed, conflicts are left unresolved, then this condition will lead the family to become a family that is not resilient.

Democracy in Two Spaces: Reflections on Role Balance of Election Organizers in the Midst of Family Crisis

The organisation of elections is not only a political event, but also a social reality that touches domestic spaces. The organizers not only act as guardians of democracy in the public sphere, but also as individuals who have crucial roles in the family, as husbands, wives, fathers, mothers or children. Dodanwala et al. (Dodanwala, Santoso, and Shrestha, 2022) in their research revealed that conflict between the world of work and family occurs when work time reduces family time or when fatigue at work makes roles in the family become lame. In this context, Marks and Mac Dermid's (Marks and MacDermid, 1996). Role Balance approach offers a sharp perspective for election organizers to address family crisis due to the complexity of dual roles between public and domestic spheres.

Quoted by Ferdous (Ferdous, Ali, and French, 2023) according to Kreiner, individuals regularly negotiate the boundaries between roles marksat work and at home when carrying out daily activities. The success of boundary negotiations is influenced by individual and/or environmental characteristics that determine the ease or difficulty of boundary transitions from work to home and vice versa. Some female organizers, for example, negotiate domestic roles with their partners, such as sharing childcare duties or bringing children to work. Male organizers, on the other hand, have consciously chosen to limit their tenure in order to return to a fuller family presence. In these cases, there was adaptive boundary management between public and domestic roles. When

boundaries between work and family can be managed flexibly, resilient families are more likely to materialise.

But not all organizers are successful. In some cases, the public role dominates and undermines domestic harmony, such as divorce, conflict with a spouse, or refusal to continue for another term due to lingering family tensions. This reflection shows that role balance is not just a technical issue, but also a matter of values, social support, and the capacity to understand each other in the family.

In facing the dual role crisis experienced by election organizers, especially women, the Mubadalah approach developed by Faqihuddin Abdul Qadir offers an alternative perspective based on mutuality and relational justice (Qadir, 2019). This theory departs from the basic principle that relations between men and women in Islam should be built on the basis of cooperation, not domination or subordination of one party to another.

In the families of election organizers, especially women who are wives or mothers, public roles should not be seen as a violation of their domestic "nature" (Yulinda and Putri, 2023). On the contrary, husbands can take on domestic roles as part of their shared responsibility. Women organizers are no longer the ones who have to "choose" between a public career and a family role, as both can be undertaken with the support and accompaniment of other family members. Thus, role balance, as developed by Marks and Mac Dermid, can find its practical form in the principle of mubadalah.

Therefore, the implementation of democracy does not only need to be seen from the procedural side during the General Election, but also from the sustainability of democracy in the family space. A harmonious domestic space will support the quality of the organizers' work, and ultimately impact the quality of a healthier democracy. Thus, democracy in two spaces is a connected reality: a fair and transparent public space cannot be achieved without an equal and supportive domestic space.

Election organizers are at the forefront of democratic elections, but if unequal relations, subordination of roles, or inequality of emotional and physical burdens still occur in their households, then the true value of democracy is not yet fully alive. As Role

Balance theory suggests, the negotiation of roles between individuals in the domestic sphere reflects the spirit of democracy: that everyone has the right, responsibility and capacity to be involved in collective decisions. When husbands, wives, or other family members dialogue, compromise, and support each other amidst the pressures of public roles, democracy is being practiced.

In closing, it is important to emphasise that democracy is not only built on good systems, but also on whole and empowered human beings. When election organizers are able to negotiate their roles with the support of their families and fellow organizers, then they are not only the implementers of democracy, but also the guardians of its basic values, both in the public sphere and in the family sphere.

Conclusion

This study discovers that behind the successful implementation of Pilkada in North Lombok, the organizers face a complex family crisis. Female organizers tend to face crises due to inequality in domestic roles and community stigma, while male organizers face challenges in maintaining their function as head of the family. The family resilience of election organizers is determined by three main factors according to Froma Walsh's theory: positive belief systems, flexibility of roles in the family, and open and supportive communication. Families that are able to interpret their duties as a form of service, share roles fairly and resolve conflicts through dialogue tend to be more resilient. In contrast, families that are rigid in their role-sharing, suspicious and lack communication are more vulnerable. To be a successful organizer for democratic families and local elections, the Mubadalah approach offers a perspective to see the crisis of multiple roles not as a burden, but as an opportunity to build more equal, democratic and mutually reinforcing relationships.

Future research needs to develop practical intervention models to build the resilience of election organiser families. KPU and Bawaslu are advised to integrate family support programmes into organisational policies, including work schedule flexibility and

family counselling services. Cross-regional comparative studies are needed to develop indicators of the quality of democracy that consider the welfare of the families of democracy implementers.

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