

Resilience and Women's Strategies Towards the Covid-19 Pandemic (Study in Kampung Cempluk Kalisongo Village DAU Malang District)

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Abstract:

The concept of Kampung Tangguh was created as a guideline or reference consisting of seven frameworks of resilience including, human resources, food, health, security and order, information, psychology, and cultural resilience. It is a scholar's innovation implemented in Kampung Cempluk to improve community resilience as a response to Covid-19. This study aims to analyze resilience and adaptation strategies applied by women in Kampung Cempluk to face Covid-19, analyze people's perception of Kampung Tangguh innovation as a social model, and analyze the role of local wisdom in the implementation of gender-based Kampung Tangguh as a collective awareness in new adaptations. This paper was a rapid assessment using a case study design with a qualitative approach, starting with observation, followed by an online in-depth interview, online-focus group discussion, and document analysis. The research setting was Kampung Cempluk, Kalisongo Village with sub-urban characteristics and the dense population and high mobility resulting in the high possibility infected by the virus. The participants were selected based on non-probability or accidental retrieval of informants. The data analysis was done using descriptive qualitative analysis. The results indicated that the people of Kampung Cempluk Kalisongo Village were not aware of the threatening danger of the Covid-19 outbreak. However, with the information from the Kampung Tangguh task force, the community was immediately organized into a movement that responded positively to the need for seven resilience. The movement was typified by gender-based, with social capital sharing, cooperation, which made Kampung Cempluk became a perceptive area that responded to the Covid-19. The function of the task force is also derived from the women's roles in the food stock strategy, health, and education.

Keywords: Covid-19, resilience, strategy

1. INTRODUCTION

The World Health Organization (WHO) designated Corona Virus Disease (Covid-19) as a global 'pandemic' on March 11, 2020, after passing the 'outbreak' phase in Wuhan and the 'epidemic' phase that swept across China. The determination of the pandemic is based on the geographical distribution of Covid-19 which has reached 114 countries. Data on the spread of Covid-19 cases has reached six global regions, namely Africa, the Americas, Eastern Mediterranean, Europe, Southeast Asia, and the Western Pacific. Starting from January to June 2020, cases of covid-19 and deaths continue to grow. In July 2020

according to WHO data (2020), there were 216 countries and regions confirmed cases of Covid-19 with a total of 13,876,441 people and 593,087 confirmed deaths. Predictions with modeling and simulations related to the time of the end of the Covid-19 pandemic have been carried out by several experts. However, some of the results of these predictions have proven to be incompatible with current conditions.

Through its website, WHO informs it has held an international network of expert communications, covering topics such as clinical management, laboratory, and virology, infection prevention, and control, mathematical modeling, seroepidemiology, research and

development for diagnostics, therapies, and vaccines, as often featured in teleconferences, starting in early January. The WHO planned 17 Covid-19 vaccine candidates that were in 132 preclinical evaluations. The Who also recommended studying China government's steps and several other countries that have succeeded in slowing the spread of the Covid-19 pandemic. The spread of Covid-19 is remarkable with the number of cases and number of deaths has increased and spread across regions and across countries that have an impact on political, economic, social, cultural, defense, and security aspects, and welfare of people in Indonesia. Based on these considerations, the government issued Presidential Decree Number 12 of 2020 on The Determination of Non-natural Disasters spreading Corona Virus Disease 2019 (Covid-19) as a National Disaster on April 13, 2020.

The Covid-19 pandemic has had an impact on the social, economic, and welfare aspects of the community, the handling of the Covid-19 pandemic cannot be separated from national economic recovery efforts because the impact of the pandemic has caused a decrease in various economic activities that are harmful to the national economy. As a result, on July 20, 2020, President Joko Widodo, issued Presidential Regulation number 82 of 2020 related to the committee on handling coronavirus disease and national economic recovery. Through the Presidential Decree, the government dissolved 18 task forces and formed a policy committee, task force handling Covid-19, and task force on national economic recovery and transformation. Henceforth, one of the efforts implemented today is to increase resilience and public awareness of the prevention of the spread and handling of the Covid-19 pandemic.

Therefore, this paper analyses resilience and adaptation strategies applied by women in Kampung Cempluk to respond to pandemic covid 19, analyses people's perception of Kampung Tangguh

innovation as a social model, and analyses the role of local wisdom in the implementation of gender-based Kampung Tangguh as a collective awareness in new adaptations.

2. METHOD

Following the case study design, the present research was conducted in Kampung Cempluk, Kalisongo Village with sub-urban characteristics and a high potential of being affected because of daily commutation to the city of Malang. The data collection was done through online focus group discussion (FGD), in-depth interviews, observations, and documentation studies. The method of determining informants used non-probability or accidental retrieval of informants.

The present study was started with observations in Cempluk village to identify people's perceptions and the implementation of Kampung Tangguh. Later, in-depth interviews were conducted on community leaders, Kampung Tangguh activists, and households. The first FGD was carried out with 8 informants, and 6 people consisting of 3 women and 3 men from Kampung Tangguh in the second FGD. The first in-depth discussion was conducted with 5 figures of Kampung Tangguh. The second in-depth discussion was conducted with 3 female figures of *Karang Taruna*, and 2 men of Tangguh village figures. Once the data was collected, the data was analyzed using descriptive qualitative analysis.

3. RESULTS AND DISCUSSION

Before 2000, Kalisongo Village was isolated with the natural village vibrant with no paved road access and the connecting road between the village. With the opening of the Universitas Negeri Merdeka Bridge and campus 2 Universitas Brawijaya, the village rapidly became a sub-urban and dense area.

3.1. Resilience and Strategies for Women's Adaptation to pandemic Covid-19

Resilience and the role of women in Kampung Tangguh are demonstrated by some activities. Four female members of Karang Taruna actively collected the data of affected people and needed economic assistance. They also distributed basic food needs using a car through the village. In terms of the dissemination of information, the young woman helped remind the public to obey health protocols, helped prevent the spread of hoax news received and spread by the public through WhatsApp and Facebook, and invited people to vaccinate. In the health aspect, the women's leaders, hamlet, neighborhood, health centers monitored covid patients who have to do self-isolation. In the security aspect, people in Kampung Cempluk worked together to maintain order, even they stay in the post. In the psychological aspect, people were facilitated "Pojoy Curhat" (sharing corner) to share problems during the pandemic, especially for the online school assistance. Last, for cultural aspect, during the pandemic, the cultural activities were temporarily stopped due to the enactment of restrictions on community activities and reopened when female villagers initiated to be dancers, organizers, and cooks in some communal activities such as *tahlil* (pray and read Al-Quran) and family welfare program. Taken together, the active women's participation indicated that women were involved in realizing resiliences in society during the pandemic.

Women adaptation strategy in Kampung Cempluk is based on local wisdom as one of social capital to establish community resilience. Based on Law No. 24 of 2007 on Disaster Management, it mandates protecting the public from the threat of disasters. One strategy to realize it is through the development of resilient villages or community-based disaster risk reduction efforts including assessing, analyzing, handling, monitoring, and

evaluating disaster risks to reduce vulnerability and improve its capabilities.

During the enactment of restrictions on community activities, women played an active role in reminding the public to obey health protocols, one of which is by installing banners to always remind the public to maintain health protocols during the Covid-19 pandemic. Young women also encouraged people to vaccinate and educate people about the side effect and the needs of vaccination to avoid hoaxes. One participant said that "Healthy is number one because if we are healthy we can work and live a normal life" (Etc. and Sti, September 2021).

In economics and food security, grocery stores remained open even with limited stocks. The women used their budget wisely to secure their family needs and applied survival strategies.

"Women run an online business such as selling online negligees, frozen food, herbal medicine, etc. through WhatsApp, Instagram, and other social media to help the family economy. Some also work as laundry shuttles to help their family economy. Women also play a role in managing food barns centered in posts such as packing, collecting data, and distributing food for the needy" (Etc. and AN, September 2021)."

Maintaining the household economy, maintaining health protocol, and vaccination was a short-term strategy implemented by the women community in Kampung Cempluk, while the long-term strategy referred to their role in assisting children's education during the pandemic.

"Mothers assist their children to do online school although the assignments are different compared to the previous era. Some of them also used tutors to help their children and buy

quotas for children's schools. Consequently, they need to earn additional income to pay the school fee and additional school expend during online learning. They also learn online learning platforms such as zoom, google meet to assist their children attending school from home" (Sti, AN, Etc., September 2021).

3.2 People Perception toward Kampung Tangguh Innovation

Kampung Tangguh was initiated by Universitas Brawijaya in relation with people in Kampung Cempluk as a guideline or reference in the handling of Covid-19 at the community level. The innovation obtained an appreciation from the government in Malang and developed into cross-disciplinary social movements, ranging from experts in social engineering, economics, food security, business and culture, arts, emergency specialists, forensic doctors, public health doctors, the Indonesian national army, the police of the Republic of Indonesia, and journalists. The institutional task force of Covid-19 in Kampung Tangguh is at the community level, especially at the neighborhood level. This is in accordance with Tjondronegoro's perspective about sodality as an effective development unit because local people recognize real community conditions and have close relationships with the government at the village level.

The social movement of Kampung Tangguh as mentioned in the handbook is an integration movement with the neighborhood, Bhayangkara Security Patrons and Public Order, and government staff. The concept was designed as a fast response to the astounding virus outbreak. Kampung Tangguh has three supporting elements, namely tools or infrastructure, personnel, and manual procedures. The three elements are controlled by the command system, ranging from the neighborhood chairman upwards, thus,

Kampung Tangguh can be positioned as the lowest level of the government's program and policy of disaster management.

The social scenario is necessary to lead and direct community and neighborhood into Kampung Tangguh in seven aspects, namely: 1). human resilience, 2). food resilience, 3). health resilience, 4). security and order resilience, 5). information resilience, 6). psychology resilience, and 7). culture resilience.

Human Resilience

Human resilience is the core of the movement because human resources are the actor of all elements of all types of resilience in the Kampung Tangguh program. The human resilience was indicated by the willingness of community leaders as volunteers, chaired by the chairman of the neighborhood, the data recorded of Kampung Tangguh was done by the chairman of the neighborhood, Bhayangkara security patrols and public order, village advisory officer. The data recorded as done as follows:

1. Facilities and infrastructure owned by neighborhood
2. Social data collection or affected people
3. Area mapping

Food Resilience

Food resilience became an important sector in disaster management because food scarcity can be potentially chaotic. Food security at the village or neighborhood level could be formed with the availability and access of citizens to food. The members of the family welfare program and village guesthouses enhance their skills in the food management reserve to support the installation of village food barns.

"The installation of food barn as one part of Kampung Tangguh is needed to increase the food resilience of the citizens and independent from

government assistance. The members of the food barn program can initiate donations of basic needs for underprivileged citizens. All the activities of the food barn program are neatly recorded from the contributors to the recipients" (HRU, May 2021).

During the enactment of restrictions on community activities, the community was maintained to obtain basic food needs through government assistance, villages, and preparation of food reserves. According to an informant Kampung Cempluk, there was a significant increasing food need during Covid-19 just in case of a lockdown in the village. The scarcity of food possibly leads to criminal acts, social conflicts, and conditions. By having the Kampung Tangguh program, all the food management was monitored.

"Systematic and transparent administration makes food barn crucial. It is expected that good management can eliminate social jealousy at the time of aid distribution and avoid people disrupting the crisis when the Covid-19 pandemic occurs. In the second month of the pandemic, people could still survive. However, when entering the third months, the community has started to be panic." (HRU, Spokesman kampung Tangguh, May 2021).

The fulfillment of food needs is fundamental when disasters occur.

"The main action that is immediately carried out during a disaster is the fulfillment of food needs so that people do not lack food, especially until hunger. It also prevails when one villager is infected, she/he gets immediate self-isolation, and the food needs are fulfilled

female staffs of Kampung Tangguh" (ADL, June 2021).

Health Resilience

The implementation of health resilience was begun by observing the availability of medical staff such as midwives, the cadre of family planning, the cadre of the integrated healthcare center. Their ability such as repatriation of dead bodies was also enhanced as the treatment for infected bodies is different, and the number of the staff was added as necessary. The health indicators include clean living, the availability of medicine and vitamins, medical staff, and medical types of equipment in the neighborhood. Specifically, the *standard operating procedures* of health resilience are the treatment of infected people, travelers and quarantines, and funerals.

Based on the interview result, health resilience is pivotal; thus all activities must adhere to the health protocol, wear a mask, spray disinfectant, apply hand sanitizer, and healthy food. Besides, the informant asserted that people need medical staffs to handle infected people in Kalisongo village, especially in Kampung Cempluk.

"...health resilience become the concern to countermeasure the effects of the virus. Clean environment and disinfected surrounding are expected to avoid the spread of Covid-19." (Taskforce, Covid-19 UB, 2020).

Security and Order Resilience

Security guards, police or village security units such as *pecalang* or patrol, and other state defense elements can participate to build security units that support security and order resilience. To implement the security and order resilience, adequate human resources were required to form a village security unit. The unit was focused to reduce the rate of spread of Covid-19 through "human control" by screening, checking goods,

limiting the movement of citizens in an area. The unit worked at the implementation as a problem-solving motor to help the task of the neighborhood. The criteria of volunteers are citizens who have:

1. high social sensitivity
2. active participation in local activities
3. communicative competence to do public communication and negotiation
4. observative ability to identify threats and problem solving using the available resources
5. independence to cope with problems and problem solver principle
6. knowledge on emergency first aid to handle physical and psychological problems

Informants perceived that security awareness at the family level during the pandemic is helpful to realize the Kampung Tangguh program.

“...to realize security resilience Bhayangkara security patrols and other security units are needed to control the security and order of the environment during the pandemic.” (BST, May 2021).

There are five SOPs to realize security and order security, namely:

1. SOP of Handling Criminality
Criminality becomes a focus on ensuring security resilience because it decreases the security stability of people's condition during the pandemic.
2. SOP of Patrol
The SOP has been designed by local people and obtained feedback from the retired lieutenant colonel.
3. SOP of Guests
Guests from outside the village are not welcome unless there is a very important need through a strict screening. The visit rejection is subtly done on guests who come. If the guest

and host are difficult to mediate, residents are asked to meet their guests in a safe public place to ensure their safety.

4. SOP Travelers

Residents who want to go outside the region also have an SOP. It aims to minimize the chaos and conflict that may occur.

5. SOP of Handling Coming Goods

SOP handling of shipments of goods into the Kampung Tangguh area is treated the same as when there are guests outside the village. Minimal physical contact and screening are done before being handed over to the destination citizens.

The initial recruitment was conducted by mapping the neighborhood area and determining the criteria of the Kampung Tangguh. At the organizing stage, Bhayangkara security patrols and other security units coordinated with the chairman of the neighborhood and socialized the program. Cadres with high social sensitivity are prioritized.

Information Resilience

The rapid flow of information in the community causes chaos if not filtered the reliability and feasibility of the information; ergo, the resilience of information is highly expected because accurate information forms trust in the government so that all the government programs obtain supports from people.

"Informants stated that there is a lot of increased need for information related to the prevention and handling of the impact of Covid-19. To build information resilience, people need credible news and announcements from the media. By posting the announcements, it is easier to manage assistance and

information." (RDY, May 2020).

The disseminating information to the prevention and handling of Covid-19 is constructed to be effective. The method of conveying information in Kampung Tangguh was done with high-tech to manual tools such as handy talky, kentongan, or speaker. The media information is classified into:

1. full technology with wide reaches such as tv and mainstream media
2. regional media around regional to provincial areas
3. CCTV, community radio, and local tv channel
4. traditional media such as handy talky, kentongan, speaker of mosque or church, and other places of worship that can be used in ordinary and even emergencies.

Psychological Resilience

Psychological resilience is crucial because the duration of the pandemic has not been predicted. The ability to regulate stress due to the pandemic is pivotal. Besides, the ability to survive physically such as food shortages and layoffs is important. Psychological resilience is focused on family psychology and the urgency of psychological cadres as disaster management efforts.

Informants stated there is an increasing concern on psychological aspect during the pandemic. According to an informant, RD, the village facilitates "Pojok Curhat" via Zoom, WA video call and google meet as the counseling media. Mental health is the key point to prevent the disruptive effects of the pandemic. When catastrophic and precarious conditions hit community groups, the psychological condition of the community is often marginalized and results in the occurrence of unwanted criminal acts. People perceived that psychological cadres are needed in maintaining the psychological condition of the community.

The efforts of psychological resilience are also accomplished in form entertainment based on the local potential, such as entertainment made by the residents of Kampung Cempluk in Kalisongo Village including radio broadcast with full music, karaoke, poetry, radio dramas, Kampung TV with music video clips, talk shows, movies, *Singo budoyo*, and clown astronauts and the distribution of door price *Arema FC* (local football team) shirts. Other activities carried out to strengthen psychological toughness for the community include:

1. entertainment activities
2. consulting room
3. sports activities (walking around the house)
4. nutritious food assistance
5. support/ spirit transmitted between members of the community

Cultural Resilience

In principle, culture is a way to know and understand the character. Culture is wisdom that grows and resides in a region for generations. Four cultures grow and develop as a cultural resilient effort in Kampung Cempluk, namely:

1. Culture of sharing
2. Culture of giving advice
3. Culture of helpful
4. Culture of tolerant

An understanding culture that grows in the community makes it easier to approach the people. Culture itself is interpreted as a value system embraced by society, when values are believed and become thoughts will give birth to patterns of action, so we must foster mutual culture amid the current pandemic. This culture becomes the local wisdom of the people of Kampung Cempluk when facing the Covid 19 pandemic.

"... the value of self-belonging is stronger when there are residents who test positive for Covid-19. People are together to handle the problems. Share

what they have and what it takes for people to be infected. During isolation, women send food, herbs, or herbal drinks while males bring medicine. We remind each other not to leave the house during isolation. We also help and understand the stress experienced by the infected citizens. In this village, almost all residents are still one relative, marriage is still going on internally, so it is easy to move as a large family and the encouragement of Mr. Mangku, initiator of Universitas Brawijaya) makes this movement can be run." (SRW and SF, June 2021)

3.3 The Role of Local Wisdom and Women' Contribution

The local wisdom that existed in Kampung Cempluk is female tahlilan group (a religious group that has an activity to pray and cite dua), collaboration and cooperation among residents, local herbal medicine, herbs and spices, family welfare program, and caring neighbors. During the enactment of restrictions on community activities, women's activities were temporarily stopped and began to be active again after the restriction level decreased by adhering to health protocols. In addition, the local festival also applied health protocols.

Women began to adapt to the conditions of Covid-19 after seeing news of infected people by Covid-19. They also adopted, learned, and became accustomed to the online system that is initially not familiar. They also stopped tahlilan and recitation activities to avoid the spread of the virus and established communication through the WhatsApp group.

Cooperation and collaboration among neighbors are strengthened during the pandemic. This wisdom is done when doing agricultural work; they do it

alternately. Concern for neighbors also increases like helping neighbors when they are sick, giving birth, death, and lack food. Female members are also active in collecting "jimpitan" by collecting rice or setting aside money to help families in need.

To maintain health, women suggested drinking self-made herbs or buying in neighbors. They also often made herbs and spices as a healthy drink to maintain the stamina of family members. The culture of drinking herbal medicine also increased during the Covid-19 pandemic. In terms of culture, the people of Kampung Cempluk have a habit of holding cultural festivals once a year by holding arts and carnivals and selling a variety of culinary products, clothes, and other household needs. This activity was canceled during the pandemic and replaced with an online festival. Consequently, people's income from festival activities decreased drastically.

Community resilience based on local wisdom affects the mitigation process in the face of disasters, where the adaptability of the community will become a new habit. Attitudes of preparedness in responding to disasters are formed from behaviors that have been maintained for generations. Public policies should be based on local wisdom that has been around for a long time to create resilience to disasters so that it can become a community-based.

The village community has its local wisdom in dealing with a particular situation in the area. The condition of a village can be different from other villages, this makes the disaster management procedures can be different from one another. The modality that exists in each village is often interpreted as local wisdom that becomes inspiration and ideas in answering the problems happening in the community communities, especially in the new normal era. Kampung Cempluk has some local wisdom in the form of cooperation, collaboration, and sharing.

4. CONCLUSION AND SUGGESTIONS

4.1. Conclusion

All in all, the results of the present research indicated that the activities in Kampung Cempluk depict seven types of resilience and women's contribution in realizing Kampung Tangguh. Resilience is including human resilience, food resilience, health resilience, security and order resilience, information resilience, psychological resilience, and culture resilience.

In general, people perceive the concept of Kampung Tangguh positively. They opine that food resilience is an important sector in disaster management that should be supported by neighborhood, family welfare programs, and food barns. Moreover, health resilience is the foremost aspect in handling the pandemic and followed by security and order resilience.

Kampung Cempluk has some local wisdom such as female tahlilan group (the religious group that has the activity to pray and cite dua), collaboration and cooperation among residents, local herbal medicine, herbs and spices, "jimpitan" in the family welfare program, and caring neighbors. This local wisdoms play an important role in the implementation of Kampung Tangguh innovation.

4.2 Suggestions

From the results of the study, suggestions are put forward for the optimization of disaster management in the scope of grassroots. Kampung Tangguh as a social movement requires support and synergy between parties during the planning, implementation, and evaluation process. The government and local apparatus can complement the facilities and infrastructure and design policies related to the implementation of Kampung Tangguh as an effort to overcome various disasters and threats based on local wisdom.

Acknowledgment

We thank the Rector of Universitas Brawijaya for the funding through the Covid Integrated Research (CIR I) of the 2021 scheme.

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