

**WOMEN AND RESILIENCE ON PANDEMIC COVID-19  
DISASTER: Feminist Participatory Action (FPA)  
APPROACH**

**Elina Lestariyanti**

UIN Walisongo Semarang  
*elinalestari@walisongo.ac.id*

**Ahmad Fauzan Hidayatullah**

UIN Walisongo Semarang,  
*afhidayatullah@walisongo.ac.id*

**Haryani Saptaningtyas**

Sebelas Maret University Surakarta,  
*h.saptaningtyas@staff.uns.ac.id*

**Isa Aulia Rohman**

Semarang State University  
*isaauliaro@students.unnes.ac.id*

**ABSTRACT**

Women are the group that receives double impacts than men in disaster situations, including the Covid-19 pandemic. On the other hand, women have bigger potential to participate in the implementation of the Covid-19 pandemic disaster management. This article explores women's resilience initiatives in the face of the Covid-19 pandemic disaster situation. This study used a descriptive narrative method to explain the initiative of the women's community assisted by

LRC-KJHAM in Central Java, Indonesia. The results showed that the women's community through the feminist participatory action (FPA) took the initiative and adaptive activities during the Covid-19 pandemic, including through education consist online discussions, counseling and campaigns and promoting economic empowerment such as online markets, MSMEs, health protocol equipment, women's planting movements). Feminists Participatory Action here means the collection of some actions which is based on the data collected by vulnerable women and followed by distributing some actions as part of their social assistance, such as through the provision of temporary shelters for women victims of domestic violence during the pandemic.

**Keywords:** Covid-19 Pandemic, Disaster, Par, Resilience, Women

## A. Introduction

Disasters are events caused by nature or humans that endanger a person's life and livelihoods. Disasters can cause a person to experience vulnerability due to environmental damage, property loss, and physical and psychological impacts. The end of 2019 is a new chapter in world life due to the emergence of Coronavirus disease 2019 (Covid-19) from Wuhan, Hubei Province, China (WHO 2020; Hui et al. 2020). The outbreak caused by the Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2) has spread widely, massively, and very fast. Until the end of February 2021, 2,517,964 people have died from Covid-19 in all parts of the world. Indonesia ranks 14th globally, with a total of 35,981 deaths (World Health Organization, 2021). The emergence of Covid-19 has dealt a harsh blow to humankind because it has drastically changed the entire order of social life in all parts of the world.

The occurrence of a disaster has a different impact between women and men, including the Covid-19 pandemic disaster. Bradshaw and Fordham stated that catastrophe must be seen through a gender lens because the impact of disasters is two times

greater for women and girls than for men (Bradshaw & Fordham, 2015). This is very likely to happen because women generally tend to have access to resources for disaster preparedness less than men (Bradshaw & Fordham, 2015). Reinforced by Rusmadi that women are more vulnerable to being exposed to the impacts of natural or climate change because of the lack of access to socio-economic and political aspects (Rusmadi, 2016).

Women's vulnerability to disasters is also closely correlated with constructing different roles and social responsibilities between women and men (Charan *et al.*, 2016). The social role of women is the role that is attached to women concerning gender rules and norms, namely domestic or household roles: care, children's education, home care, and so on. The social role of women requires them to spend more time indoors so that they are more vulnerable to becoming victims of disasters. Several studies show that the construction of social gender norms can form a psychological impact on women's ability. It is to respond to disasters. Indirectly, the social construction that tends to place women in the domestic area forms the psychology of women who are reluctant to save themselves because of women's attachment to the house, husband's consent, and care for children and parents, thus slowing down women's efforts to save themselves from disasters (Chowdhury *et al.* 1993; Oxfam 2005; Hastuti 2016).

Another factor that also places women as the group most vulnerable to disasters is the different biological conditions of women from men. Women's reproductive role, such as menstrual conditions, pregnancy, and breastfeeding, has an impact on the different and specific needs and rights of women in disaster conditions (Ananda *et al.*, 2019). Furthermore, the absence of essential knowledge and skills to save themselves, such as the ability to swim or climb trees (Bradshaw & Fordham, 2015) adds to the limitations of women in trying to save themselves in disaster situations (Ananda *et al.*, 2019). Based on the above explanation, it can be concluded that women have a much higher

level of vulnerability than men from pre until after the disaster occurs (Marlina *et al.*, 2017).

Although women's vulnerability is much higher than that of men, the role of women in disaster management is much more significant. This is because naturally women have a higher sensitivity and concern for family members and the surrounding community (Ananda *et al.*, 2019). This is reinforced by the philosophy which states that "nature as the mother's womb" implies the very close relationship between women and the preservation of nature. Another meaning is that women instinctively and potentially have the ability to nurture, care for, protect, and resilience (resilience) to manage their family, community, and environment from threats (Bradshaw & Fordham, 2015). Resilience is understood as the ability to adapt and overcome problems or complex life events. The ability is to withstand stressful circumstances, adversity, and trauma in life (Reivich & Shatte, 2002). Unfortunately, the potential of this woman has not been optimized. Women have not been actively involved as part of disaster response actors. The study results stated that the decision-making and coordination process during a disaster was still dominated by men (Suharini Erni, Kurniawan Edi, 2019). Yet, in the face of disasters, disaster preparedness is the key to reducing efforts.

This study aims to identify the potential of the women's community in the COVID-19 disaster situation, in order to obtain a comprehensive picture of the role and participation of the women's community for disaster preparedness. Through this comprehensive picture, it is hoped that it will become the basis for strengthening policies or programs related to women's participatory disaster management..

## **B. Discussion**

### **1. Legal Resources Center for Gender Justice and Human Rights (LRC-KJHAM) and Its Efforts to Strengthen Women's Resilience**

Legal Resources Center for Gender Justice and Human Rights, known as LRC-KJHAM, is a non-governmental organization established in 1999. The work carried out by LRC-KJHAM is to advocate for laws and policies in Indonesia, especially regarding the enforcement of gender justice in public and domestic life. Her other job is to provide legal aid and counseling services for women. LRC-KJHAM also conducts research, education, and monitoring of women's human rights violations whose data is always reported and released annually.

In its efforts to promote equitable access, participation, and control of women, inferior, vulnerable, and marginalized women, LRC-KJHAM carries out a process of empowering women through the formation of a community or women's group. The women's community formed was in 3 (three) regions in Central Java, namely Semarang City, Kendal Regency, and Grobogan Regency.

In detail, the names of women's communities in each area can be seen in table 1

**Tabel 1. The Names Community of Women**

No	City	Village	Names of Community
1	Semarang City	Krobokan, West Semarang	Perempuan Teratai Putih Community
		Bandarharjo, North Semarang	Perempuan Dewi Shinta Community
		Ngesrep, Banyumanik	Perempuan Putri Cahaya Community
		Muktiharjo Kidul, Pedurungan	Perempuan Harapan Kita Community
2	Kendal Regency	Tamangede	Perempuan Tamangede Community
3	Grobogan	Wedoro	Migrant Group Wedoro

The community of women assisted by LRC-KJHAM is a community formed from the FPAR (Feminist Participatory Action Research) process carried out by the Sekartaji Survivor Women's Group in 2014. The Sekartaji Survivor Women's Group has previously received strengthening and knowledge capacity. It is about FPAR through workshops held by LRC- KJHAM does live in several urban villages in Semarang City. Four kelurahan were selected, namely Krobokan, Bandarharjo, Muktiharjo Kidul, and Ngesrep as FPAR locations, based on the results of the assessment, which showed that these four urban villages were among the most vulnerable areas for women and had the highest number of cases of violence against women in Semarang City.

In implementing FPAR, the Sekartaji Survivor Women's Group stayed for several months and studied together with women in the area. During the live-

in process, the Women's Survivor Sekartaji Group conducted an FGD (Forum Group Discussion), in-depth interviews, storytelling, and story writing with women in the kelurahan. As a result, through a collaborative learning process, a women's community in the sub-district was agreed upon and formed to fight for reproductive health rights and eliminate sexual violence in the city of Semarang.

Similar to forming a women's community in Semarang City, the women's community formed in the Grobogan and Kendal districts also went through the same process, namely FPAR. What distinguishes the FPAR process in these two areas is that LRC-KJHAM carried out FPAR in 2010. The selection of FPAR locations was based on data from the Central Java Manpower Office that Kendal and Grobogan are among the largest sending areas for migrant workers in Indonesia. During approximately six months of research, women's groups produced joint action plans and recommendations from women's groups to the government, among others, continued learning together, formed women's organizations for migrant workers, formed savings and loans cooperatives, conveyed opinions and input to the government, built togetherness and shared experiences.

LRC-KJHAM chose the FPAR method because the goal of empowering women by LRC-KJHAM is to strengthen women's voices and build women's awareness to increase women's access, participation, benefits, and control. Furthermore, as quoted in a journal, it is stated that FPAR as a conceptual and methodological framework can be an effective tool to facilitate women's knowledge to change their living conditions, both individually and collectively (Reid *et al.*, 2006). LRC-KJHAM also applied the FPAR method with the women's community during

the Covid-19 pandemic. The Covid-19 pandemic, which has brought changes and impacts to all aspects of life. Women in the community discuss it. Through the FPAR method, the women's community, accompanied by LRC-KJHAM, conduct community discussions regularly every month to study problems faced by women during the Covid-19 pandemic, such as layoffs, decreased income, low awareness of implementing health protocols in their environment, no data vulnerable women (family heads, survivors, victims of violence, etc.) affected by Covid-19 in urban villages, child assistance during school is carried out online (online) / online, difficulties assisting women victims of violence, and so on.

Based on this documented women's experience, a discussion was held to find a solution. Thus, women play an active and participatory role during the discussion process. Meanwhile, the role of LRC-KJHAM in the discussion process is as a facilitator. This process resulted in programs and activities followed up and implemented by the women's community.

## **2. The resilience of Women in the Middle of the Covid-19 Pandemic**

The radical changes in human life due to the emergence of the Covid-19 pandemic require everyone to make a number of innovations and adaptations quickly. Women as the spearhead in the family also require them to be innovative and adaptive actors in all situations. The women's groups assisted by LRC-KJHAM are able to carry out a number of activities that contribute to the implementation of the Covid-19 pandemic disaster relief in their neighborhood. The detailed programs and activities are as follows,



**Tabel 2. Programs and Community Activities of Women in the Disaster Management Pandemic Covid-19**

No.	Programs	Details
1	Online community discussions	<p>Online discussion using WhatsApp group and zoom with themes including:</p> <ol style="list-style-type: none"> <li>a. Digital literacy for women during the Covid-19 pandemic</li> <li>b. The danger of the Covid-19 pandemic</li> <li>c. Health protocol during the Covid-19 pandemic</li> <li>d. The role of women during the Covid-19 pandemic</li> <li>e. Economic independence during the Covid-19 pandemic</li> <li>f. Build and manage an online business</li> <li>g. Financial management of business results during the Covid-19 pandemic</li> <li>h. Participation of women in Musrenbang: Designing budget proposals, programs, and activities that are friendly to women during the Covid-19 pandemic</li> </ol>
2	Data collection of women affected by Covid-19	Record female heads of household and women are affected by the business due to the pandemic Covid-19 at the parish level.
3	Covid Care Women Program	Community-women form women care covid program that aims to raise funds and distribute the proceeds of the fundraising to the family or women affected by the pandemic Covid-19
4	Government social assistance/program providers	Community-women become party that is trusted by the government at the village level to be channeling social assistance from the government
5	Extension or resource	Community-women became one extension or protocol aware resource on health in past pandemics Covid-19 level PKK (Family Welfare Empowerment)

No.	Programs	Details
6	Self-help with the community for the manufacture and installation of campaign tools for awareness of the Covid-19 health program	Community-women initiated to build public awareness to enforce health protocol on the environment by making billboards mounted at some point in the village and make pamphlets placed in front of the house every citizen.
7	Economic empowerment	The women’s community carries out economic empowerment through the following activities: a. Create a small business group at the village level b. Small business groups manage capital from social assistance for making masks, soaps, hand sanitizers, and face shields c. Build networks with creative economy groups d. Access to government assistance for women’s economic empowerment
8	The online market for Central Java women’s community	An online marketplace formed by a women’s community by utilizing the WhatsApp group.
9	The women’s planting movement	Forming a group of women grow vegetables to utilize the land around the house. The group is named <i>klepon</i> and has the jargon ‘eat what we grow’.
10	Providers of temporary shelters for women victims of violence	Community members who own a boarding house or rented house provide their empty home due to the Covid-19 pandemic as temporary shelters for women victims of violence.

The activity program created by the women’s community departs from personal unrest that can

be managed well. The anxiety and anxiety faced by each woman were raised as the theme of discussion in the community, and solutions were sought together so that a targeted Covid-19 pandemic disaster management program could be produced. The impact of a pandemic, which initially became a personal or individual (private) problem, has become a problem raised in the public sphere and resolved collectively.

The activities carried out are not partial and tentative but depart from the local community's needs. Initiating programs and activities that are contextual to the problems at hand can lead to an empowerment process because of the nature of sustainable activities.

Based on the description of the activities to handle the COVID-19 outbreak that has been carried out by women in their community, it shows that disaster preparedness can allow one to anticipate to avoid more casualties. The results of the research by Suharini et al., *et al.*, stated that people in areas that had never been affected by a disaster had a lower response and significantly different than people who had been affected by a disaster (Suharini Erni & Kurniawan Edi 2019). Communities affected by disasters have values and attitudes that are more responsive or have a higher response to disasters because they learn from experience (Cahyadi 2019). Therefore, strengthening the capacity of women can be an important part in the implementation of disaster management.

The initiation of the women's community to create programs and activities that are adaptive to the Covid-19 pandemic has brought significant

changes, both from personal, family and the surrounding community. Some of the changes found were increasing women's knowledge in digital technology/digital literacy. It was stated that, through online discussions and tutorials carried out with community members, it could improve women's ability to operate smartphones.

Increasing the ability to use smartphones makes it easier for women to access the latest information, it is easier to gain knowledge because they can attend online seminars or discussions using platforms such as zoom or google meet, as well as increase women's creativity to entrepreneurship online. Digital literacy also makes it easier for women to control and supervise their children's activities in cyberspace. Coupled with the pandemic period which required the school learning process to be carried out online at home, digital literacy was very beneficial for women in accompanying the learning process of their children.

The impact felt by women who have successfully participated in efforts to manage the Covid-19 pandemic disaster response in their communities is the formation of self-confidence and independence. It was stated that, because of carrying out a number of program initiatives and activities that were adaptive to the Covid-19 pandemic, the women's community gained the trust of the local government to manage and distribute social assistance and be involved in village / sub-district deliberations.

This active participation also has a good effect on the surrounding community. A number of women finally decided to join the community. It was stated that the background for the decision to join

the women's community was based on the woman's desire to learn or increase knowledge. In addition, there is also a desire to help each other and provide benefits to the surrounding community through programs and activities that have been carried out by the community.

### **3. Women: Fortress Facing Pandemi Covid-19**

The Covid-19 pandemic has different handling consequences from other natural disaster situations such as floods, drought, landslides, forest fires, and so on. The handling of the Covid-19 pandemic is carried out by limiting social activities and self-quarantine where each individual remains in the smallest unit in his / her environment, namely at home with family. Handling the Covid-19 pandemic also requires each individual to maintain personal hygiene, maintain personal health and their environment. This situation practically led to the role of women being central and key in the success of breaking the chain of the spread of Covid-19 because all domestic activities were mostly still centered on women (Saraswati & Susrama, 2020). It is confirmed by Lestari from the results of her research that women are adhered to as a mother and a wife so that tasks such as family health, care, care, education, house cleaning, financial management and so on, most of the responsibilities are still borne by women (Lestari, 2016)(Saraswati & Susrama, 2020).

In certain family situations, women bear a double burden, that is, in addition to being responsible for domestic affairs, they also help and even become the foundation of the family's

economy. In the Covid-19 pandemic situation, women are required to be able to manage a large family financial circulation pegs rather than poles, namely higher expenditures - fulfillment of health protocols at home, healthy food for families, quota fees for online study, etc. - but income tends to experience drop. In this family situation, women are also the group most vulnerable to violence.

Apart from the economic sector, the Covid-19 pandemic also has an impact on the education sector. Children who generally go to school to study, due to the Covid-19 pandemic, children are required to remain at home and carry out the learning process online independently accompanied by their parents. All learning that is transferred to online learning or online at home has made the role of parents, especially women, very vital. This is because most of the assistance in the learning process for children at home so far is still carried out by women. In pandemic conditions, women are required to not only be able to accompany children to study and complete materials from school, but also to be able to educate their children about the Covid-19 pandemic outbreak (Cahyati & Kusumah, 2020). Given the crucial role of women, the Covid-19 pandemic has increasingly put women at the heart or center in the success of dealing with the Covid-19 pandemic.

Given the crucial role of women during the Covid-19 pandemic, it is important to involve women in disaster management efforts. As stated by Marlina, Indri and Agussabti, providing knowledge on disaster risk and its management to women can reduce women's vulnerability, and in the long run can build resilient communities (Marlina *et al.*, 2017).

The initiative of the women's community in creating and implementing a number of adaptive and innovative activity programs to face the Covid-19 pandemic, shows that women have great potential in disaster management. This is reinforced by a number of previous studies that in disaster situations, the role of the women's community is very vital, although until now most of their involvement is limited to the domestic sphere, such as soup kitchens, child care, medicine and others. Therefore, the scope of women's involvement in disaster management needs to be expanded in the socio-economic as well as political aspects, for example involvement in decision making, increasing the role of women in the public sphere, increasing access to information.

The results of research conducted by Moreno and Shaw also emphasize the strategic role of women in disaster situations, namely that women have the ability to influence each other (Moreno & Shaw, 2018). By Moreno and Shaw, this woman's potential is called the mirror effect, which is the interaction and collaboration between women that allows the process of mutual learning and mutual empowerment so that one woman and another can influence each other (Moreno & Shaw, 2018). ). In pandemic conditions, this potential is of course very much needed to connect the chain of awareness to implement health protocols. This is in line with the findings of research in the women's community in this study, namely the ability of the women's community to attract the attention of other women around them so that they join the women's community who are ready to carry out change agendas in society.

#### 4. Gender Equality and Women Resilience

The word gender has filled almost the entire space of discourse and study during the last two decades. However, the meaning of the term gender and the movements it is fighting for are still a misunderstanding. By Mansour Faqih, it is explained that the concept of gender is the nature and role attached to women and men that are constructed socially and culturally or culturally (Faqih, 2013). Therefore, gender is an identity for women and men that is non-biological and can be exchanged between the two sexes: behavior, mentality, traits, roles.

Mansour Faqih emphasized that gender differences are not the root of the problem. As mentioned in the fiqh mubad, God creates women and men with their unique characteristics to complement and balance each other, or it is called the concept of annoyance. Both women and men are biologically different, but both are gifted with balanced and complementary potentials. The equal position between women and men is also confirmed in the Al-Qur'an surah An-Nisa 'verse 124,

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ  
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*"Whoever does good deeds, whether male or female while he is a believer, then they will go to heaven, and they will not be persecuted at all." (Q.S. An Nisa ' : 124)*



From this verse, it is clear that God does not see humans based on their gender, but the pious deeds or devotion of someone who is God's benchmark decide someone to go to heaven or hell.

Problems arise when gender differences (roles, traits, characters) give rise to perspectives that consider one sex to be superior (superior) to the other sex (inferior), thus giving birth to gender inequalities. This gender injustice is then manifested in various forms of injustice in every aspect of human life, such as discrimination, marginalization, subordination, stereotypes, multiple burdens, and so on.

As mentioned in the introduction, the sexist and patriarchal viewpoints resulting from a gender-biased perspective have given birth to a socio-cultural construction that places women as the most disadvantaged. The division of roles between women and men has consequences on productivity, reproductive, and roles in the socio-political context played by each gender. By Faqih (1996) quoted by Rusmadi, it is explained that the productive role is related to the role in the field of income and the economy, for example, work. Reproductive roles are related to domestic duties and responsibilities for caring for children. Furthermore, the socio-political role is related to activities in the community such as community organizing, community management, and so on to increase specific power and status (Rusmadi, 2016).

Women who are adhered to responsibilities and domestic roles (private sphere) based on roles derived from their biological conditions - giving birth and breastfeeding are responsible for household chores, child care and care, etc. - and gender identity that is considered inferior (weak, emotional, irrational, etc). Meanwhile, gender identity, which is considered the definition of

superior or superior properties, is attached to the male gender so that it leads to a more significant public role and greater openness to resource access than women. This socio-cultural construction rooted and passed down from generation to generation has ultimately shaped and placed women into a vulnerable group. Restrictions on women's mobility and neglect of women's social roles make them even more vulnerable when disasters occur (The Economist Intelligence Unit, 2014)

On the other hand, several facts corroborated by several studies show that women have a strong potential in responding to disasters. Women can become agents of transformation in their communities and play a significant role in managing, planning, and preparing carefully when facing disasters (The Economist Intelligence Unit, 2014). The resilience or resilience of women must be no longer ignored and underestimated. Women's resilience in facing disasters needs to be seen as a social force that needs to be encouraged through involvement in disaster management.

### **C. Conclusion**

The women's community can initiate many programs and carry out activities that are adaptive to the conditions of Covid-19. The women's community that is assisted by LRC-KJHAM in Central Java has shown women's resilience in the face of the Covid-19 pandemic through the formulation and implementation of several program activities that are capable of bringing long-term changes. This confirms that women have resilience and can be involved as active actors in disaster management. Through the commitment of the government and various parties, innovative and adaptive programs and activities for the Covid-19 pandemic will be more optimal and have a greater impact.

In this study, we see that women groups, who are part of them are survivors of domestic violence able to strengthen themselves and other women in coping with pandemic. After years have been empowered by local CSO (civil society organisation, namely Legal Resources Center for Gender Justice and Human Rights (LRC-KJHAM), their capacity increased. They collected data about the number of women survivors, the situation and the needs during pandemic. Based on the data, they set up actions such as education and economic empowerment to assist other women. In general we argue that feminist participatory action has strengthen women survivors of domestic violence in coping with pandemic, and they also able to empower other women in reducing the negative impact of pandemic.

## REFERENCE

- Ananda, N. T., Santoso, M. B., & Zaenuddin, M. (2019). Perlindungan Perempuan Korban Bencana. *Social Work Jurnal*, 9(1), 109-121. <https://doi.org/10.24198/share.v9i1.22750>
- Bradshaw, S., & Fordham, M. (2015). Double Disaster: Disaster through a Gender Lens. In *Hazards, Risks and, Disasters in Society*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-396451-9.00014-7>
- Cahyadi, Ashadi. 2019. "Bencana, Perlindungan Sosial Dan Perempuan: Studi Kasus Pasca Erupsi Merapi Di Yogyakarta." *El-Afkar* 8(1):95-110.
- Cahyati, N., & Kusumah, R. (2020). Peran Orang Tua dalam Menerapkan Pembelajaran di Rumah saat Pandemi Covid 19. *Jurnal Golden Age*, 4(01), 4-6. <https://doi.org/10.29408/jga.v4i01.2203>
- Charan, D., Kaur, M., & Singh, P. (2016). Indigenous Fijian Women's Role in Disaster Risk Management and Climate Change Adaptation. *Pacific Asia Inquiry*, 7(1), 106-122.
- Chowdhury, A. M. R., Bhuyia, A. U., Choudhury, A. Y., & Sen, R. (1993). The Bangladesh Cyclone of 1991: Why So Many People Died. *Disasters*, 17(4), 291-304. <https://doi.org/10.1111/j.1467-7717.1993.tb00503.x>
- Faqih, M. (2013). *Analisis Gender dan Transformasi Sosial*. Pustaka Pelajar.

- Hastuti. (2016). Peran Perempuan dalam Menghadapi Bencana Di Indonesia. *Geomedia: Majalah Ilmiah Dan Informasi Kegeografian*, 14(2), 13-21. <https://doi.org/10.21831/gm.v14i2.13812>
- Hui, D. S., I Azhar, E., Madani, T. A., Ntoumi, F., Kock, R., Dar, O., Ippolito, G., Mchugh, T. D., Memish, Z. A., Drosten, C., Zumla, A., & Petersen, E. (2020). The Continuing 2019-nCoV Epidemic Threat of Novel Coronaviruses to Global health – The Latest 2019 Novel Coronavirus Outbreak in Wuhan, China. *International Journal of Infectious Diseases*, 91, 264-266. <https://doi.org/10.1016/j.ijid.2020.01.009>
- Lestari, D. (2016). Eksistensi Perempuan dalam Keluarga (Kajian Peran Perempuan sebagai Jantung Pendidikan Anak). *Muwazah*, 8(2), 258-267.
- Marlina, S., Indra, & Agussabti. (2017). Strategi Penguatan Organisasi Perempuan dalam Pengurangan Risiko Bencana di Kota Banda Aceh. *Jurnal Ilmu Kebencanaan (JIKA)*, 4(2), 47-52.
- Moreno, J., & Shaw, D. (2018). Women's Empowerment Following Disaster: a Longitudinal Study of Social Change. *Natural Hazards*, 92(1), 205-224. <https://doi.org/10.1007/s11069-018-3204-4>
- Oxfam. (2005). *The Tsunami's Impact on Women: Oxfam Briefing Note* (Issue December). [https://www.preventionweb.net/files/1502\\_bn050326tsunamiwomen.pdf](https://www.preventionweb.net/files/1502_bn050326tsunamiwomen.pdf)
- Reid, C., Tom, A., & Frisby, W. (2006). Finding the 'Action' in Feminist Participatory Action Research.

- Action Research*, 4(3), 315–332. <https://doi.org/10.1177/14767503060666804>
- Reivich, K., & Shatte, A. (2002). *The Resilience Faktor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*. Broadway Books.
- Rusmadi. (2016). Pengarusutamaan Gender dalam Kebijakan Perubahan Iklim. *SAWWA*, 12(1), 91–110.
- Saraswati, P. S., & Susrama, I. N. (2020). Peran Perempuan Dalam Keluarga Untuk Melindungi Serta Pemenuhan Hak Anak Dimasa Pandemi Covid-19. *Prosiding Webinar Nasional Peranan Perempuan/Ibu Dalam Pemberdayaan Remaja Di Masa Pandemi COVID-19, Universitas Mahasaraswati Denpasar*, 131–138.
- Suharini Erni, & Kurniawan Edi, D. M. (2019). Analisis Sikap Tanggap Kesiapsiagaan Bencana Banjir pada Milenial Kota Semarang. *Prosiding Seminar Nasional UNNES*, 910–914.
- The Economist Intelligence Unit. (2014). *The South Asia Women ' s Resilience Index Examining the Role of Women in Preparing for and Recovering from Disasters*.
- WHO. (2020). Coronavirus Disease 2019 (COVID-19) Situation Reports. April 1 2020. *WHO Situation Report*, 2019(72), 1–19.
- World Health Organization. (2021). *WHO Coronavirus Disease (Covid-19)*. <https://covid19.who.int/>