



Women's Resilience in Dealing with the COVID-19 Pandemic in the Block D3 of Trimulyo Village of Jetis District of Bantul Regency

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ABSTRACT

This paper explores the women's resilience in dealing with the COVID-19 pandemic in Block D5 of Trimulyo Village of Jetis District of Bantul Regency of Yogyakarta. This study used the qualitative method to prove women's changes from the early days of the COVID-19 pandemic to the new-normal era. The data were collected through an interview process by testing its validity using the triangulation technique. This study results indicated that the initial response of the women in Block D5 admitted that they did not believe in the outbreak because there were no neighbors or close relatives of the respondents whom the COVID-19 had infected. The impact of COVID-19 began to be felt since the implementation of Large-Scale Social Restrictions (PSBB ~Ind.), which impacted the work cycle. The respondents believed that the virus was a creature of God, so there should have been a way out. Some attempts the women in Block D5 made were convincing themselves and daring to open new businesses, always maintaining health protocols, praying diligently, limiting themselves from watching COVID-19 news to calm their heart and mind, and responding to their economic aspect by increasing productivity to recover the family economy.

1. INTRODUCTION

The COVID-19 pandemic, whose presence in Indonesia is starting to be felt in various ways, has significantly impacted health, social, and the economy. Over time, until July 2021, or before the government executed the PPKM level policy, it could be said that the COVID-19 cases continuously increased and had not found the right

solution except for vaccination movements in various regions involving or carried out by several institutions. Through the development, COVID-19 is the responsibility of all parties, the government, the private sector, and elements of the wider community. The COVID-19 problem, which has not been appropriately handled yet, has encouraged several groups of elements of society to participate in handling it according to their respective portions. One of the communities that carried out this self-help movement in reducing the impact of COVID-19 was the resident of Block D5 in Trimulyo Village. In this community, there were 27 Heads of Families who had been affected by the COVID-19 pandemic. Based on this total, about 15 women were directly affected by the economy. They are not the head of the family, but as an economic partner in meeting the needs of their family.

Many discourses on resilience have been put forward. However, when it is associated with women, it becomes something exciting. It requires socialization on how to deal with women's resilience in facing life's problems, even more so directly, either because of company policies that result in women being dismissed unilaterally because of COVID-19, or other conditions. One of the previous studies discussing women's resilience is the research by Naufaliasari & Andriani (2013), which was generally aimed to know the resilience of adult women, from the beginning of being a widow to stay up from all problems. The research results illustrated that the three subjects experienced difficulties, especially in the early days of the death of their husbands.

Recurrence and Resilience by Herring & Carraher (2010) informed that in June 2009, the World Health Organization declared an influenza pandemic after more than 74 countries reported confirmed cases. The genetic analysis indicated that this particular influenza was caused by the H1N1 strain unrelated to the human seasonal virus circulating worldwide since 1977 (WHO 2010b). The 2009 virus and its pattern of illness and death results were similar to that observed during the 1918-19 influenza pandemic. Research by Sominsky, Walker, and Spencer was about the history of the emergence of COVID-19, which explained that a new decade had begun with the emergence of the coronavirus, which is now called COVID-19, known as 2019-nCoV or acute respiratory syndrome coronavirus (SARS-CoV-2) (Zhu et al., 2020). Originating from Wuhan, Hubei Province, China, in December 2019 with a group of patients, COVID-19 has rapidly spread throughout China and worldwide. As of 11 March 2020, with nearly 125,000 cases and more than 4000 deaths in 118 countries and territories, COVID-19 has been declared a pandemic by the World Health Organization (WHO, 2020b, 11 March).

Furthermore, Paramitha & Susilawati (2016) showed that two factors supported the resilience of widowed women who were nyerod (different-caste marriage): the internal factors came from within, such as hopes and motivation; in contrast, the external factors were children, families, and environment. The theoretical framework built in this research was the theory of resilience. Resilience requires the individual's ability to change and recover quickly, heal the illness he suffers, and turn difficulties into ease (Pragholapati, 2020). In line with Wiwin

Hendriani (2018), there are three sources of individual resilience: I Have, I am, and I Can. I have is a source of resilience obtained from around, as perceived or interpreted by individuals. I am mean a source of resilience related to personal strength within the individual, including personal feelings, attitudes, and beliefs. While I can is a source of resilience related to the efforts made by individuals to solve problems towards success with their strength.

The Trimulyo Village is included in the Jetis District of Bantul Regency. The geographical location is in the east of the regency capital and south of the capital of the Special Region of Yogyakarta. The Trimulyo Village is directly adjacent to several districts, including Imogiri District, Pleret District, and Sewon District. The Trimulyo village, in this case, consists of 64 hamlets and 119 Neighborhood Associations. This is a village with a higher population level than other villages in the Jetis district government area. As with other housing complexes, the economic cycle in this area appears to be different from that of housing complexes in urban areas. It is not uncommon to find small businesses among the residents of the housing estates themselves.

The residents of Block D5, who are more familiarly called the Delima, seem different from other complexes in the Bumi Trimulyo housing area in terms of social life. This supports the resiliency or resiliency of women in delima, according to the story of a delima citizens, pak priyono "before there was tbm delima, women frequently complained implementing collective actions, when tbm delima was existed, it was a location for sharing, a food barn from religions and the activities of sharing the fortune will not be a loss or a link which can be accessed by residents of delima who need it." so this existence supports social and economic carrying capacity for citizens. This difference is of interest to be studied further. This block has a TBM (a community reading park), a park as a medium for learning and community activities, both children and the residents themselves. The educational facilities and infrastructure in the Block D5 complex are adequate, as seen from many educated citizens. The majority of residents work as teachers, lecturers, entrepreneurs, and workers. Nevertheless, some work as employees and are self-employed. Everything cooperates to overcome the impact of covid 19 by surviving through movements of movements for example. The meaning of work for them during this pandemic is to be able to activity together with the functioning of existing institutions.

Religiously, the majority of Delima residents are Muslims. A TPA (Koran Education Park) and a study of nderes al-Quran (Koran repetitive recitation) are held at the TBM Delima. Socially, the culture of gotong royong (mutual cooperation) is very regular and organized every week. The Delima residents have advanced in education, judging from their level of formal education. However, elementary school-age children's interest in learning has not yet been facilitated due to the lack of tutoring or study groups. This is due to the lack of teaching staff (tutors) who accompany and pay attention to the wishes of children. Therefore, it is necessary to have a learning tutorial on developing programs for children at TBM Delima.

The general standard of community groups is that it must have a management or some organizational structure no matter how small the community. As in the Block D5 complex, there is also a management with a certain period, namely once a year the management reorganizes. The Community Reading Park (TBM ~Ind.) in Block D5 was born as a forum for communication and creation from the Block D5 community to jointly develop and fill activities in Block D5 through the activities and skills of the mothers, biweekly routine studies, gymnastics healthy and gardening, garbage donation, children's study, monthly gathering for the fathers, community service every second week of the month, badminton, and some incidental activities.

This study wanted to see how these women rose together with the support of other mothers who were directly affected and worked for hand in hand to create joint activities aimed at easing the burden of other mothers to survive in the face of the COVID-19 pandemic. The explanation above supports the resilience of delima residents with collected activities and facilities very correlated with the real action of its citizens in facing covid. Decent work has been the main indicator of their involvement in ideas and also economic contribution during pandemi.

2. METHOD

This study used the qualitative method with the research results through a descriptive analysis model. This study was conducted in the Block D5 of Trimulyo Village of Jetis District of Bantul Regency of Yogyakarta. The data collection was done by interview and observation. According to DeVault, Denzin, & Lincoln (1995), the qualitative research method emphasizes the nature of socially constructed reality, the close relationship between the researcher and the subject to be studied, and the pressures of the situation that shape the investigation (2009:63). The researcher explained the study results through a descriptive analysis model to obtain a comprehensive and in-depth picture of the causes of women's resilience strategies in dealing with the COVID-19 pandemic towards the new-normal era in the Block D5 complex of Trimulyo Village of Jetis of Bantul.

This study was conducted in the Block D5 complex in Trimulyo Village of Jetis of Bantul. The reason for choosing this location was that the women of Block D5 were so strong in holding various social activities between mothers at the beginning of the pandemic, helping economic difficulties in dealing with the COVID-19 pandemic condition. Meanwhile, the data collection method was carried out in several ways, firstly by interviews conducted on the respondents who had been determined by purposive sampling technique and followed by snowball sampling technique. In this interview, the researcher used an interview guide for conducting interviews with the respondents, but the interviews conducted were not standardized based on the guide, yet were developed by researchers more deeply to make the data obtained more complete. Thus, the interview process was relaxed so that the respondents could freely present information. The interview guide was only a tool for the researcher regarding the field and theme being studied, so the

questions could still be developed to obtain comprehensive information yet remained within the research topic. In this study, the interviews were conducted with the mothers organizing social activities for COVID-19 resilience, and the mothers who were directly affected by the COVID-19 pandemic.

Secondly, the observation started by observing them in their respective homes and then observing their family members' condition, both husbands and children. In addition, observing the mothers while carrying out activities on Friday Morning and several other mothers' activities who were also directly affected by COVID-19. Generally in Mulyo (2019), there are three types of observations: (1) descriptive observation; (2) focus observation; (3) selective observation. Thus, the observation made was observing how the COVID-19 resilience social activities ran at the Blok D5 Complex of Trimulyo of Jetis of Bantul, starting from the background, activities, and impacts of these activities the mothers affected by the COVID-19 pandemic. The data analysis in this study was carried out using the theory of Cicchetti, Luthar, & Becker (2007), which illustrated that the mothers affected by COVID-19 could be understood as an atmosphere of depressed individual circumstances and had bitter and sour experiences. Also, through this theory, they were able to adapt to positive environments by staying together with other residents, doing the Friday Sharing activity, which they could bounce back.

3. RESULT AND DISCUSSION

Women's Resilience During the Pandemic Towards the New-Normal Era: Initial Response in Dealing with the COVID-19 Pandemic

The COVID-19 was first discovered at the end of 2019 in Wuhan, China, then spread throughout the world through transmission between residents. The rapid spread and increasing number of cases prompted WHO to declare a global public health emergency in January 2020. The first COVID-19 case was officially confirmed by the President of Indonesia on 2 March 2020, with a history of contact with foreign nationals. Since then, new cases have been found in Indonesia, and in March 2020, it was confirmed that a COVID-19 patient died. This condition has made the government implement several policies in various fields such as health, law, and economics to respond to the spread of the COVID-19. In April 2020, the government declared the COVID-19 outbreak a national disaster. The government issued various policy products to overcome it.

When covid 19 present in their lives, d5 residents have a different response according to their background of life. There are 2 group of citizens in response:

1. Very panic and becoming citizens who depend on the social movements in d5: for example, depend on the division of d5 food bans and "patches" which has the slogan "sharing fortune is not a loss"
2. Don't panic and become a source of strength or help for residents of d5 who are experienced difficulties during a pandemic, they are the one who are in the resilience category (having strong resilience power). They respect or respond to

it by sharing the property for d5 citizens and to search for the best program solutions during the pandemic together.

The existence of the Large-Scale Social Restriction (PSBB ~Ind.) policy certainly brings various responses to the community. This happened because many activities that were clustered in nature were abolished at the beginning of the COVID-19 pandemic, affecting social life in the community.

Various responses occurred in the community when the COVID-19 pandemic was first announced to enter Indonesia. This condition is also experienced by the women in Block D5 of Trimulyo of Jetis of Bantul. Based on the study results in the field, these women gave several different responses when the COVID-19 pandemic began to enter Indonesia. According to the results of an interview with Ms. Tanty, a D5 resident, she explained that: "The COVID-19 pandemic has made it increasingly difficult for her family's economy, but I can think of being able to master the internet, so I started selling online." This response is an indicator of a woman's resilience when in economic difficulties. Various responses occurred in the community when the COVID-19 pandemic was first announced to enter Indonesia. This condition is also experienced by the women in Block D5 of Trimulyo of Jetis of Bantul. Based on the study results in the field, these women gave several different responses when the COVID-19 pandemic began to enter Indonesia.

The informant from the informants that often occurred when they found out that COVID-19 had entered Indonesia was a state of shock. The informant in this study did not expect that the COVID-19 outbreak could enter Indonesia. They did not expect the COVID-19 virus to spread so fast that it could easily infect various areas, including Yogyakarta. Assumptions and concerns in the minds of some informants caused them to act together with a joint movement in the Community Reading Center (TBM). The real movement or action carried out is by "canthelan" and the D5 food barn. These two ideas were discussed and a core team was formed in the implementation and collection of food ingredients to be distributed to residents affected by the pandemic.

In addition, some respondents were in-between believing and disbelieving in the existence of COVID-19 when it was reported to have entered Indonesia. The trust condition was based on the widespread news about COVID-19 being reported in various media, both printed and electronic, and news through social media. However, on the one hand, the respondents admitted that they did not fully believe in the outbreak at the beginning of the pandemic because it was indeed a unique transmission since the source of the disease was invisible. In addition, there were no neighbors or close relatives of the respondents who had been infected with the COVID-19 in the early days of the pandemic, so they were still hard to believe their existence. This initial assumption was shared by 12 informants who were met by the researcher, they came from D5 representatives from the bottom, middle, top and who became figures in this location.

Another response by the respondents at the beginning of the COVID-19 pandemic was the fear of leaving the house. These respondents were those who believed in the existence of COVID-19 from the beginning. They were very alert to its development. Therefore, they urged their family members not to leave their homes and limit all activities to fear being infected with COVID-19. As a result, all previously planned activities were postponed, such as family vacations and celebrations.

Different responses were obtained from those who worked daily at the office. When COVID-19 first entered Indonesia and was declared a national disaster, several regional heads took policies to limit social activities. As a result, several offices and agencies had implemented a Work from Home (WFH) system for their employees. The respondents who worked at the office admitted that they were happy at the beginning of the pandemic because the office was on vacation and continued implementing WFH to spend more time at home with their husbands and children.

Meanwhile, some respondents responded to the COVID-19 outbreak by doing panic buying. In the early days of the COVID-19 outbreak, they admitted to participating in the flow of people who were busy buying various daily necessities excessively at markets. This attitude was due to a feeling of fear after seeing various reports in various media.

On the other hand, there were similarities in the responses of the respondents under study. The majority of the respondents in this study were mothers with school-age children. On the other side, they were also grateful for the existence of COVID-19 because, from the educational aspect, the National Exam for the final-grade students at various levels of education was canceled. National Exam is still a scourge for students and parents. With this COVID-19, since Monday, 23 March 2020, the Special Region of Yogyakarta government has established rules for studying from home for students. Thus, there has been a modification of the exam system that provides relief for students. Especially with the cancellation of the National Exam, the mothers are very grateful because it could reduce the burden on their minds. They think that in the absence of UN, it will be easy to manage daily expenses. then the existence of a pandemic makes them have a tough attitude to accept the school conditions of their children. when their children are at home, there is comfort even though the pandemic is around them.

Initial Impact from the COVID-19 Pandemic

Based on the study results, each respondent had several different times to feel the impact on their family with the COVID-19 pandemic. For those who worked, the impact of COVID-19 had been felt since the PSBB policy was implemented. This had an impact on the work cycle changed. The existence of PSBB made the work schedule uncertain, and it affected the income earned.

In addition, several informants stated that their families began to feel the impact of this pandemic a month later, which was in April 2020. This was caused by the income that started to feel less for households with a swift revenue system. COVID-19 has made the heads of the families unable to work optimally. The works usually done outside the city are now missed. These informants included Ms. Marlyn, Ms. Tanty, Ms. Atik, Ms. Asih, Ms. Endah, Ms. Ambar. Their work must leave the house and meet directly with the users of their work.

Most respondents stated that they began to feel the impact of COVID-19 when the children were on vacation and doing the School from Home (SFH) activities. Starting in March, these mothers began to feel the significant impact of the COVID-19 outbreak. The SFH activity was recognized to make them have to be smart in managing their money to spend. This is because SFH activities required reasonably large data of internet compared to previous days. In addition to money for the internet data, they also had to manage the money for their needs because the SFH and WFH activities made more family members stay at home, in which the food needs were also more significant than usual days.

In addition, SFH activities also create a new burden for mothers because they suddenly become teachers for their children. Recognition from Ms. Nurhayati, who has 4 children, feels an extra burden when she has to accompany all her children to study from home. Various tasks at school require parental assistance, so Ms. Nurhayati must be able to understand some of the subject matter for children at various school levels. As a result, many informants admitted to being stressed because of this. This condition was also experienced by other residents such as Ms. Asih, Ms. Fika, Ms. Sari, Ms. Titis, Ms. Tri Wahyuni, Ms. Indah, Ms. Anik and Mrs. Mulyono who accompanied her grandchildren.

In addition, children admit that they are bored just sitting at home playing gadgets. In the early days of the pandemic, the PSBB was still strictly enforced, so no one was allowed to visit tourist attractions or gather with their peers. There are 25 children in Block D5 and all of them feel the same way.

However, some informants did not feel the impact of this COVID-19. This happened because their income remained stable despite the PSBB. The PSBB was used to gather with families and pursue a new hobby, that is, planting. Some of these informants include Mr. Hery Priswanto, a Civil Servant (PNS), Mrs. Aminah, a PNS, Mr. Priyono, a retired man, Mr. Ridwan, a teacher, Mrs. Asih, a teacher, and residents who have online businesses.

Women's Resilience During the New-Normal Era

Resilience is a condition of a person to rise, survive, and adapt after having difficult conditions. In the context of COVID-19 pandemic, of course, the respondents have various ways to respond to the impact of this pandemic after experiencing complex events. This research focus on the responses of d5 citizens when the pandemic was on, exploring the obstacles and the behaviors taken to deal

with the sense of constraints. Then this sub will explain about the new normal era published by the Indonesian government. The adjustment of the citizens of D5 becomes a focus at this point.

After the beginning of the COVID-19 pandemic entering Indonesia, there was the new-normal era. This New Normal era was marked by reopening several workplaces and activities with restrictions and health protocols. This new normal also brought a different form of resilience for the women in Block D5 of Trimulyo of Jetis of Bantul.

The COVID-19 pandemic created some informants' patient and sincere resilience due to the reduced income and while facing this pandemic by strengthening their hearts and other family members.

The drastic decrease in family income due to the COVID-19 pandemic was responded to by being more frugal in spending money. The informants admitted that they were more careful in calculating the number of daily expenses and prioritized primary needs. This condition was also caused by other prioritized needs, such as internet data for SFH activities which absorbed many costs.

SFH activities that required parents to accompany their children to learn were handled wisely. One of them was by concentrating and devoting energy and thoughts during the children's SFH schedule. As a result, the housework was neglected, and they had to allocate extra time to do it at another time. However, the informants stated that it became more manageable when they did it with pleasure.

Some informants responded creatively to the family's economic decline during this pandemic and increased productivity even though they mostly at home. One of them was realized by selling online. This business model is a choice and is often done during the COVID-19 pandemic. Although initially, the respondents admitted they were not good at using social media, they learned how to do business online to help their family income in this pandemic.

The informants who worked at offices responded to this pandemic by working from home using webinars and online meeting platforms such as Zoom and Google Meet. In addition, some took lessons from the COVID-19 pandemic by spending much time with family. On the weekdays, the informants admitted that they went out a lot, and during this WFH, they could spend quality time with their families.

Acceptance of the Community of Block D5 at the Beginning of COVID-19 Pandemic

Back then, at the beginning of the pandemic, there were various kinds of public responses in accepting the sudden condition of the COVID-19 pandemic. When they first heard about the COVID-19 pandemic, the feelings that arose were generally fear, anxiety, worry, panic, confusion, and stress. The number of lockdowns in various places had limited space for movement. In addition, the initial conditions of the pandemic made many changes in all lives as a result of the

enactment of Large-Scale Social Restrictions (PSBB) such as school holidays, new rules at work, and restrictions on activities in public. These sudden and large-scale changes created stress and panic, which impacted many people who did panic buying at the beginning of the pandemic because they were confused about the COVID-19 pandemic. However, not all of them experienced adverse conditions when they first accepted the conditions of the COVID-19 pandemic. Some respondents acted normal in dealing with it. This attitude occurred for various reasons. Some acted normal at the beginning of the pandemic because they did not understand and know the dangers of COVID-19. This condition occurred because they still lacked literacy about this pandemic, so they tended to be more relaxed in dealing with it. However, some acted normal because they had an optimistic attitude and thought positively that this COVID-19 would soon be gone. In addition, some also acted normal at the beginning of the pandemic because they felt safe in their neighborhood; else, they were returning home. In addition, some also remained calm because they considered that some news circulating in various media was not necessarily the truth, so they could remain calm because they did not fully believe the information spread in the community.

Problems Faced During the COVID-19 Pandemic

The problem that many respondents felt as a result of the COVID-19 pandemic was the economic problem. The economic decline was felt by almost all respondents, both those who worked and those who were only housewives. This pandemic has resulted in a decrease in income in all households. Another problem was limited mobility. The straightforward spread of COVID-19 through interactions between individuals has resulted in restrictions on contact between individuals by closing several public places, social distancing, or not holding events that involve many people.

This pandemic has also led to the absence of social activities. The attitude of mutual cooperation and togetherness fostered by social activities such as social gatherings, PKK groups, community service, *rewangan* (lending hands for others' occasions) is also stopped to prevent the spread of COVID-19. The recommendation to keep a distance and not to touch each other makes interactions between people feel awkward because they are full of anxiety and worry about the transmission of the COVID-19. This condition certainly impacts psychology because those who are usually socially active outside suddenly have to stay at home for a long time, causing stress.

Another aspect affected by the COVID-19 pandemic is health. The respondents were concerned about their health. In addition, the other problem is the transition from parents to teachers for children at home. The pandemic has made the government decide to take the online school policy.

Source of Individual's Resilience: 'I Have'

The first is I have, a source of resilience obtained from around, as perceived or interpreted by individuals. During this pandemic, several sources of resilience are obtained from the environment, which individuals interpret. The sources of the resilience felt by the informants were obtained from the closest family.

In addition to the closest family, the source of women's resilience in Block D5 was obtained from the surrounding environment, namely by fellow communities in Block D5 of Trimulyo of Jetis of Bantul. The neighbors in the neighborhood had exceptionally social solid capital. They gave each other support so that the informants encouraged the women in Block D5 to be more positive and excited to live life amid difficult conditions due to the pandemic. The supports were not only in moral but also in material. The residents of Block D5 of Trimulyo of Bantul had become more united by sharing with their neighbors so that they did not feel alone going through this pandemic. They were reawakened to start a business that collapsed due to COVID-19. This concern in the environment was also manifested by helping each other with the availability of basic necessities; when some were having difficulties, the others would voluntarily help provide food needs.

In addition to their families and surroundings, their workmates were also a source of strength for the women workers in dealing with the COVID-19 pandemic. The stress caused by the pandemic could be a bit lost and diverted once they got to work and met colleagues. This is an alternative for social interactions that are drastically reduced during the pandemic, especially interactions with neighbors in the surrounding environment.

The informants also revealed that this pandemic made them realize their various potentials. Before the pandemic, they only focused on one activity, e.g., a housewife was only active in taking care of the household, and a woman worker was only engaged in one field of work. However, due to this pandemic, many changes have occurred in all aspects, encouraging them to adapt by developing other talents that can be used as sources of income.

Source of Individual's Resilience: 'I Am'

The second source of individual resilience is I Am. I Am is a source of resilience-related to personal strength, including personal feelings, attitudes, and beliefs. The women in Block D5 had several attitudes and feelings in dealing with the COVID-19 pandemic. The initially accepted attitudes were to be patient and trusting.

Another attitude was thinking positively. The women in Block D5 believed that this pandemic was a test from God, and that He would not test His creations beyond their capabilities. In addition, another attitude was dealing with the pandemic, which was to live it as best as possible by keeping occupied with the families and works. The pandemic caused them to be more focused on their families, children, and husbands. In addition, they also developed their careers, bringing out the interests and talents in themselves such as sewing, making masks,

and selling them. All that became additional income was also considered compelling entertainment.

Some informants responded this pandemic by strengthening themselves and believing that this would end soon. One of these self-reinforcing attitudes was realized by applying the concept of Observe – Imitate – Modify (ATM ~Ind.): observed the discipline of applying the recommended health protocols, imitated those that can be applied around us, and modified them in a way that was aligned with current dynamics.

Several informants also showed the attitude of not being afraid excessively. They argued that if people were too afraid, it would affect the body's immune system, and cause them to be susceptible to disease. Aside from maintaining their physical health, they also get closer to God. They kept praying and worshipping God because they believed that only His power could overcome this pandemic.

Source of Individual's Resilience: 'I Can'

The third source of resilience is I Can. I Can is a source of resilience related to the efforts made by individuals to solve problems towards success with self-strength alone. Several responses of the women of Block D5 were in this I Can category.

The first was that they were convinced and dared to open new businesses. The second was the health aspect, in which they continued to increase awareness by always maintaining health protocols using masks, washing hands, keeping distance, avoiding crowds; they also continued increasing family and environmental awareness about these importances. The third was the mental health aspect, responded to by diligently worshipping, getting closer to God, and limiting themselves to watching COVID-19 news to become calmer; in addition, they always tried to be positive. The fourth was the economic aspect, where they responded by increasing productivity so that their family economy recovered. Various forms of business were carried out, starting from selling online, either with their own capital or even trying to access various capital assistance from the government, for example, accessing assistance such as pre-employment and MSME funds. In addition, they also tried various new professions to increase family income, such as selling agricultural products, sewing, becoming online product resellers, becoming builders, etc.

3. CONCLUSION

During this pandemic towards the new-normal era, the women's resilience in Block D5 of Trimulyo of Bantul of Yogyakarta has been awakened by an activity called the Friday Sharingt. This activity provides an opportunity for all Delima residents to give whatever they have to be stored in their barn. There will be a fortune-sharing movement every Friday. The researcher initially responded to all women in Block D5 when the conflict came, then explored resilience information about the theory of the three main elements that describe the women's conditions

when facing difficulties during a pandemic. Then the final step is counseling: how these women of Block D5 can understand to be realized again in comfortable, accepting, and tolerant conditions, with the counseling interventions accommodated by the institution of Block D5, that is, through the literacy hangout. In this study, it was found that there was a connection between the existence of the TBM institution and real movements in the D5 community, various attitudes and violent behavior from this community. When covid 19 came into his life, resident d5 had a different response according to his life background. There were 2 groups of residents who responded: 1. Very panicked and become citizens who depend on social movements in d5: for example, depending on the distribution of d5 food bans and "patches" that have the slogan "sharing fortune not loss"; 2. Don't panic and become a source of strength or help for D5 residents who are experiencing difficulties during a pandemic, they fall into the resilience category (have strong resilience). They respect or react to it by sharing assets for d5 residents and looking for the best program solutions during a pandemic together.

This study results show that the women of Block D5 initially admitted that they did not believe in the outbreak because there were no neighbors or close relatives infected with COVID-19. They began to feel the impact of COVID-19 when the PSBB was implemented, which impacted their work cycle. The respondents believe that the virus is a creature of God, so there must be a way out. The efforts made by the women of Block D5 women are firstly by convincing and daring to open new businesses. Secondly, they always maintain health protocols. Thirdly, they pray more diligently and limit themselves to watching COVID-19 news to calm their feelings. Lastly, from the economic aspect, they respond by increasing productivity to recover their family economy. The efforts above are a form of finding from community resilience in this study. Knowledge, attitudes and behavior during this pandemic are indicators of resilience. so that it does not stand alone, when there is behavior to overcome pandemic problems with communities in the community and cooperation in the Block D5 community

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