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## **Women's Resilience in Preserving Family Life Following an Earthquake in North Lombok Regency, West Nusa Tenggara, Indonesia**

By Tuti Budirahayu<sup>1</sup>, Anis Farida<sup>2</sup>, Sughmita Maslacha Amala S.<sup>3</sup>

### **Abstract**

The earthquake in Lombok, West Nusa Tenggara, in August 2018 not only damaged the environment and the area around the epicenter but also shook public order. The shaking of economic and social infrastructure is being paid for by unpreparedness in facing disasters, and this is compounded by the mental deterioration of the community due to the loss of family members. This study aims to describe women's abilities during the aftermath of the disaster, and their efforts to overcome economic and social problems within their families. We also observed women's collective efforts as a way to eliminate trauma (trauma healing). This study employed a qualitative approach by interviewing eight housewives with direct experience in dealing with natural disasters. The study was conducted in four sub-districts: Gangga, Tanjung, Gondang, and Pemenang, North Lombok Regency. Data collected by observation and in-depth interviews. The theory used in this study is about the role of women who tend to be more caring and able to provide care to their environment, both in the family and community, and women's awareness to build collective action in overcoming shared problems. The results of this study showed that women's resilience in facing disasters has been tested, supported by their ability to help each other and care for their families and the environment. In addition, women's involvement in joint business activities before the earthquake helped to restore the social, economic and psychological conditions experienced by women and their families due to the earthquake. The study also found that the involvement of women in a joint business activity that took place before the earthquake was able to be a rescue valve to restore the social, economic and psychological conditions experienced by women and their families due to the earthquake. Activities undertaken by women in their collectivity can be a way of healing trauma, which is useful for women's resilience in the face of disasters, and also for families and society and for families and society as a whole because the rise of the joint business group will economically resonate with the environment, which is still in a collapsed and uncertain condition.

*Keywords:* Collective, Disasters, Trauma Healing, Women, Resilience, Indonesian women, disasters Indonesia

### **Introduction**

Indonesia's geographical position is located in the ring of fire that is vulnerable to various natural disasters, such as volcanic eruptions, earthquakes, landslides, tsunamis, and others. Such conditions should ideally be anticipated by community readiness in facing inevitable disasters. However, in reality mass panic and an unprepared community lead to various problems

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whenever a natural disaster strikes an area. Not only will they influence communities affected by disasters, but also the government and stakeholders will struggle to coordinate rescue plans for victims. The distribution of aid, the establishment of shelters, the placement of volunteers, looting, to intolerance or other intertwined issues add to the chaotic nature of handling natural disasters in Indonesia (Widayatun & Fatoni, 2013; Maarif et al., 2016; Martono et al., 2019). Likewise, disaster management in Lombok, West Nusa Tenggara, faced problems both horizontal and vertical. Conflicts between volunteer groups in setting up command posts, conflict based on SARA issues, conflict over the distribution of aid, and various other conflicts colored the disaster management efforts in Lombok. Among these various problems, earthquake victims must fight for their lives, and cannot fully depend on assistance from the government, private sector or other community groups involved in disaster management.

Damage to economic infrastructure, such as electricity, access to telecommunications, water, sanitation, and road damage, has paralyzed economic conditions, particularly the tourism sector which is the main sustaining income of the community and local government in North Lombok. The new lives of disaster victims in refugee camps with all limitations requires the ability to adapt and recover, both in economic, social and psychological terms. Women in such conditions support the existence of communities that seem to have resilience (Reyes & Lu, 2016; Fajarwati et al., 2016; Pongponrat & Ishii, 2018; Puspitasari et al., 2018; Hasan et al., 2019; Dube & Mhembwe, 2019). Organizing public kitchens, caring for families, saving items for survival, and even empowering family members to survive is the women's responsibility. Basen on socio-cultural norms, women are closely attached to domestic work where their roles as housewives are due to patriarchy (Yesyca, 2018). This study aimed to describe the women's efforts to survive while also supporting their families, both individually and collectively, in the midst of unstable post-disaster conditions. Women's participation has been identified as an effective way to motivate and mobilize communities to reduce the risk of earthquakes and increase resilience (Hemacandra et al., 2018; Moreno & Shaw, 2018). This study was conducted with the participation of several married women in North Lombok. The research locations were selected in the three districts that experienced the greatest earthquake impacts, namely: Pemenang, Gondang and Gangga.

Studies on disasters have been widely carried out, including Gokhale (2008), Felix et al., (2013), Ganapati (2012), Manyena (2014), Juth et al., (2015), Guarnacci (2016), Yumbul et al., (2018), and Story et al., (2018). These studies have explained that women and families have a significant role in reducing the occurrence of emotional disturbances and stress in children. In addition, women are considered quite capable of building good emotional relationships in the family. Based on these studies, it could be inferred that women have the ability to adapt more quickly than men, where women have a greater burden and strength that must be borne during a disaster. By maximizing social capital, women are able to protect themselves and their families.

Gender theories or perspectives that explain the power of women include the ability of women as carers and guardians of family survival, even without being paid. Ungerson (in Davis et al, 2006: 273) stated that women are often identified with the task of caring for the family and household, and it is considered as unpaid work in the informal sector, where women dominate such jobs. Socialist feminists see the role of women in the task of caring for and looking after the family as a series of activities in which women can organize themselves, even under a patriarchal structure, to provide resources used in caring for their husbands and children (Delphy & Leonad, 1992, in Davis et al., 2006: 274). Another theoretical perspective used in this study was Kaplan (1982) thinking about women's awareness and collective action. Kaplan argued that women's

awareness is centered on the rights to obtain gender equality in relation to women's social care actions in order to survive.

## **Research Methods**

This study employed a qualitative method with the aim of describing the ability of women victims of the earthquake to survive. The study subjects were eight women who had become mothers, aged 25 to 51 years old living in three districts, namely Pemenang, Gangga and Tanjung, North Lombok Regency, West Nusa Tenggara, Indonesia. Data was extracted by in-depth interviews based on the following research questions: how did women cope with disasters? What were the women's efforts to survive with their families after the disaster? Was there any women's collective efforts in dealing with the effects of disasters? This study was based on the assumption that women's resilience in facing disasters was far better than that of the men. This argument was in line with theories about gender relations theories (Connell, 2009) about the ability of women who tend to have a caring nature (Ungerson, in Davis et al., 2006) and theories about women's awareness and collective action (Kaplan, 1982), in which women can be considered tough and able to survive during various difficulties, even though they are in a marginalized situation. The data collection method was carried out by observation and in-depth interviews with research subjects. Furthermore, the primary data in the form of transcripts from the results of interviews were processed by categorizing data based on themes and research subjects for later analysis by comparing the results of previous studies and theoretical studies presented in this study.

## **Results and Discussion: Experience in Facing Earthquakes**

A series of earthquakes struck the island of Lombok, West Nusa Tenggara in 2018. The first earthquake hit in July 2018, followed by following earthquakes on August 5 and August 19, 2018. The disaster occurring on August 5, 2018, at 19:46 local time was the largest and the main shock in the series of earthquakes to have hit Lombok. The earthquake measuring  $M_w$  7 was located at a depth of 32 km. As reported by Tribun (2018), the epicentre of the earthquake was located at the northern slopes of Mount Rinjani. It was also caused by a shallow thrust fault on or near the Flores Back Arc Thrust.

The Indonesian National Board for Disaster Management reported that 259 people had been confirmed killed, 1,033 had been seriously wounded, and 270,168 people had been displaced by the earthquake. Most of the deaths occurred in North Lombok Regency (212 people), followed by West Lombok Regency (26 people), East Lombok Regency (11 people), Mataram City (6 people), and Central Lombok Regency (2 people) (Viva.co.id as cited by Hidayat, 2018). It was reported by Republika (Sadewo, 2018) that 22,721 houses had been damaged. A lack of technical knowledge about earthquake-resistant construction and building regulations, coupled with low economic ability, exacerbated the damage. As a result, the earthquake managed to inflict around 1 trillion rupiah in damage from five sectors, namely housing, infrastructure, productive economic, tourism, social culture, and cross-sectoral.

By observing the strength of the earthquake shocks in Lombok, it is understandable that it causes chaos of social, economic and psychological conditions experienced by the people in the North Lombok Regency who suffered the most damage. If all members of the community and government officials do not immediately and quickly work together to overcome the effects of

such disasters, the people in the earthquake-affected areas will likely experience prolonged trauma and lose their hope in facing their future lives. Community groups that appear to be most vulnerable due to the earthquake are the elderly, pregnant women and children. There were the elderly who could not walk, had limited vision and illness in the affected area. Pregnant women also had difficulties in saving themselves due to fairly heavy pregnancy conditions. When the earthquake shocks repeatedly struck, several pregnant women almost fell and some even gave birth in a chaotic situation. Many children were separated from their mothers or families, because their parents were still working in the fields or outside the home at the time of the earthquake. However, this fear is actually able to form cognition and motivates adaptive responses, so that fear and preparedness have interrelated relationships (Backer et al., 2017). This condition was experienced by Umu Hidayat who lived in Pemenang Subdistrict:

*"We were all vulnerable. But the most vulnerable ones were children, because the earthquake made our children could not get good services, especially in terms of health. They had to stay in the mountains, even staying for a few days without a roof." (Umu Hidayat, Pemenang Subdistrict)*

Besides destroyed houses and displaced families, the earthquake victims around the epicenter of the earthquake lost their jobs. Most residents in the North Lombok area living near to the coast lost their livelihoods, especially those working in the tourism sector. The following condition was stated by Umu Hidayat:

*"Most physical infrastructure were destroyed, offices were also destroyed, houses could be said to be 85 percent destroyed. The impact mostly affected people who did not have a place to live. Second, jobs were no longer available, especially us in Pemenang subdistrict which was almost 85 percent were dependent on tourism." (Umu Hidayat, Pemenang Subdistrict)*

The number of tourists in Lombok plummeted following the earthquake. Most of the foreign tourists returned to their respective countries, while the natives were still traumatized when approaching the beach. This condition severely hit the Lombok people who made income from the tourism sector, such as Tanjung Subdistrict residents who lived in the coastal areas which were very popular with foreign tourists. The most severe impact was felt in the first two months after the big earthquake and aftershocks struck the area. The impact of the earthquake was also felt psychologically by the community, such as deep trauma, especially when displaced families were apparent, and when they were afraid of not being able to gather again with all family members.

Aside from losing families, homes, jobs, other difficulties experienced by people affected by the earthquake was damage to supporting facilities, such as electricity, water, and difficulties in obtaining basic food ingredients. Most of the houses were destroyed because they were not too sturdy. There were some houses which were built on the bricks without strong supporting iron pillars. However, this problem was soon resolved because the local people had a kind of shelter called a *Beruga*, which was used as a place to rest and sleep that was made of bamboo and a tassel roof.

Even though the affected people faced difficult natural, social, and economic conditions, their ability to recover seemed to have been cultivated through mutual help. As a study

conducted by Welton-Mitchell et al., (2018) concluded, there was a joint effort with a group that made the community able to rise again after the disaster. These results point to the value of a brief, group-based, mental health integrated disaster preparedness intervention, administered a few months after an acute event such as the earthquake. Umu Hidayat shared a story when the community was able to share and help one another in resolving post-earthquake problems.

*"If we compare the life order before the earthquake, of course the community will be very bad. The first thing they thought of at that time was how they lived and survived with everything they had. Even though at that time they only survived with instant noodles, but if I recalled that time, the people seemed to be able to unite with what they experienced. Even without electricity and water, they could live together by helping each other for their daily needs even if only with noodles. Alhamdulillah, the shops in our area voluntarily provided basic food needs to cope with limited food sources. "(Umu Hidayat)*

During the post-earthquake recovery period, the community still lived in refugee camps for three to six months. However, they did not just stay silent in the camps. They slowly began to improve their own houses, so they would not continue to live in refugee areas. Along with the efforts of residents to repair houses, the government then also began to implement a policy of providing grants for the community to build their future. In practice, the policy was not realized quickly because of the many types of houses offered to residents. Sumarni shared her story when her family had to immediately repair the house and was given several offers of assistance from the government:

*"We lived in the refugee camp for around 3 months, while we slowly repaired the house. If we waited for government's assistance, we could not move out of the camp. Only after our house was finished, we were no longer living in the camp. It was important for us even though we only used a bed fence (bamboo) to sleep. We then got an offer to build a house from government funding assistance. "(Sumarni, 35 years old, Sigar Penjalin Village, Tanjung District)*

In October 2018, about three to four months after the earthquake, the central and regional governments coordinated to list residents who were displaced and offered various alternative houses for them. Residents then prepared a document as a requirement for receiving assistance which was assisted by facilitators from the local government. There were two types of assistance offered by the government. First, assistance coordinated by the Ministry of Public Works and Public Housing (PUPR) in the form of buildings with five types of housing choices, and assistance provided in the form of housing construction funds by mutual cooperation or which were referred to as the Joint Business Group activity. Second, assistance managed by the Ministry of Social Affairs. Even though the aid fund from the Ministry of Social Affairs was smaller, which was around 15 million, when compared to the 50 million fund provided by the Ministry of Public Works, the community preferred aid from the Ministry of Social Affairs because the funds were more quickly distributed and could be managed by the community themselves. On the other hand, the distribution of funding assistance from the Ministry of Public Works was quite long, and the funds were not received directly in the form of cash but in the form of materials or

building materials. Sumarni shared her experience about the choice of building a house with funds from the Ministry of Social Affairs:

*"We better took the 15 million rupiah assistance from the Ministry of Social Affairs than waiting for the 50 million rupiah house assistance program. We managed it ourselves to build a house to live, no longer waiting for the 50 million. I discussed it with my husband and then we decided to take 15 million, and then he had already built his house, Yes, if I was not mistaken, we occupied it by the end of January 2019. Even though we could not get the 50 million, but thank God, we could build a house. We continued to ask for the craftsmen to build the house with 15 million funds. "(Sumarni, 35 years old, Sigar Penjalin Village, Tanjung District)*

Behind the difficulties experienced by the community, the basic values of living together in the community—mutual cooperation and cooperation—turned out to have the power to unite them and greatly helped the community to quickly overcome the problems after the earthquake. A study conducted by Maarif et al., (2016) on social dimensions in handling earthquake disasters in the Pengalengan region, Bandung Regency, also found that earthquake disasters experienced by residents in the region also gave rise to a sense of togetherness, solidarity, mutual cooperation and assistance among the earthquake victims. However, the social solidarity built by the victims of the earthquake likely covered a small scope, which only developed in the area of group members who lived in refugee camps.

### **Post-Earthquake Women's Resilience**

Family life in the earthquake-affected area was ruined when the disaster struck residents in the island of Lombok. However women, particularly mothers, could act immediately and overcome their problems in the midst of this chaotic condition. Various attempts were made by mothers in the North Lombok Regency to strengthen their families and communities in dealing with uncertain situations after the earthquake. The following described the various efforts of women and their families to survive, including their efforts to share and work together.

#### *Mutual Help Among Nursing Mothers*

The affected people panicked when the earthquake struck, including mothers with babies. In a very limited situation, the mothers had difficulties in getting food and drink supplies. This fact is consistent with studies conducted by Yumarnia et al., (2014) in which post-disaster conditions create limited social protection for women, elderly and children in particular in to access food and health services increasing malnourishment incidences among them. However, some mothers took the initiative to mutually help each other in sharing breast milk for their children. The following was Umu Hidayat's experience when coordinating the mothers who could still breastfeed:

*"There were children who previously consumed canned milk. And when the earthquake hit and we had difficulty in getting canned milk, the babies continued to cry. Finally, we had the solution by giving the babies to suckle the milk of mothers whose age range was the same as the babies of the milk-mothers. It was*

*one of our solutions to help to give our children to breastfeed. However, we did it based on the sex of the suckling child with the biological child being breastfed. So when there was a mother with a baby girl, then the milk-mother also had a baby girl. "(Umu Hidayat)*

#### *Women Start Working Again to Help Families*

Besides helping and coordinating with each other, women in the earthquake area felt that they had to help their families. Asiah, a Gondang resident, shared her experience of encouraging mothers to immediately recover after the earthquake:

*"Women started thinking about how she and her family eat, child's education, education costs. Women were aware of these needs, as they finally made actions. They did everything to meet those various needs. For example, they participated in harvest of string beans and process of stripping groundnuts. They planted in the fields. Frankly, the role of women is fifty-fifty, not 30%, sometimes even women dominated." (Asiah, 50 years old, Gondang Village)*

Women in Lombok were likely accustomed to working. Therefore, they started working again, particularly residents who had farming jobs, following the earthquake. The following was statement made by Asiah, who happened to be the administrator of a women's farmer group in the Gondang area:

*"We were still afraid of going to the rice fields shortly after the shock. We as administrators must appear even more powerful, not only in Gondang, but also in the whole Northern Lombok." (Asiah, 50 years old, Gondang Village)*

Rina and Umu Hidayat experienced similar conditions. They acknowledged that many women in their villages were busy returning to work, going to the field, selling in markets, or other activities that could restore economic conditions after the earthquake. Indeed, they felt that the psychological trauma caused by the earthquake was difficult to forget immediately. But they did not remain silent contemplating their fate, so that within five months after the earthquake the community had returned to work in modest conditions to restore economic conditions. This situation does not only occur in Indonesia, as reported by the Guest Blogger for the Women and Foreign Policy Program (2017) with the title article "Women Rebuild Nepal Post-Earthquake", stating that women frequently assumed responsibility for rebuilding their homes and gathering food, shelter, clothing, and medicine for themselves and their families.

*"Just keeping busy. Mothers here were busy returning to work. Most of them worked in the fields and helping their husbands to work." (Rina, 25 years old, Gangga Subdistrict)*

It turned out that working could eliminate post-earthquake trauma. The women could work in the rice fields, fields or open areas. Asiah shared the women's activities after the earthquake:

*"The way we recovered from trauma was by planting corn, vegetables, beans. The women were involved when there was a work in the fields together. If there was a*



*work at home, they also came as long as they got paid. There were also those becoming sellers, such as selling around and selling while sitting. Farming activities as trauma healing. Yes, the best trauma healing. They were afraid of the earthquake when taken to the mall or noisy places. But if they went to the rice fields, they could be calm because they were one with nature. In the morning, the nature is open. While we look north, we see the beach. They called it protecting the earth, they were close to the earth. They also take care of the earth. "(Mrs. Asiah, 50, Gondang Village)*

The women's business after the earthquake was carried out, as was their custom before the shock, but with the makeshift conditions first. For women as cultivators or gardeners, when the harvest season arrived, they also went to the rice fields to harvest their crops such as vegetables. They brought the harvest directly to the market. Likewise, with mothers who used to sell fish satay or coconut oil, they also worked again with inadequate equipment and basic ingredients. As for mothers who did not work, as civil servants or those who had businesses in trading or gardening and farming, their post-earthquake activity helped the husband take care of their business, such as raising livestock. The following was a statement made by Sumarni who did not have a permanent job outside the home:

*"If I could not do business or anything, I'm just going to be a housewife, following my husband. I wanted to make a business. I also tried it but it failed, because maybe I made wrong decision, so I just helped my husband to become a farmer besides taking care of the household, children and husband as well. "(Ms. Sumarni, 35 years old, Sigar Penjalin Village, Tanjung District)*

Even in uncertain situations, women still tried to recover, mainly by continuing to care for and help families. Sumarni shared her story that she still worked in the domestic sector:

*"Working at home, taking care of the children, taking care of the household. Indeed there were those becoming sellers, civil servants. But most women here were unemployed. We're just working caring for the family and waiting for the results of the husband." (Sumarni, 35 years old, Sigar Penjalin Village, Tanjung District)*

Meanwhile, men worked together to build houses for residents after the earthquake. But in the aftermath of the earthquake, many men worked as construction and farm laborers even though they had no experience. They were willing to work as long as they got paid and had food to survive.

### *Reviving Women's Collective Business*

The rise of women victims in Lombok, apart from a high enthusiasm for life, was also caused by a fairly solid social capital where there were joint business activities in the field of saving-loan and agriculture. They called this joint business activity the Women Farmers Group, which was shaped like a cooperative, but legally was not in the form of a legal entity like a cooperative. Although the group did not have a legal entity, it had been well managed and received approval from the local government. The joint venture was actually organized in 2002

by the Women's Coalition, a Non-Governmental Organization with work areas throughout Indonesia. The women in the North Lombok actively began forming the Women Farmers Group, and organized it in 2015. The driving force of this joint business activity was Mrs. Asiah from Gondang Village, Gangga District. Asiah shared the background for establishing the joint venture:

*"At first I wanted to encourage women in this region to be economically independent, even though we have husbands who also work. However, because the family's economic conditions are uncertain, especially since we are not highly educated, we need to work together to realize women's conditions for the better. I think that if women are not economically independent and have low education level, then who will help their children, especially to get nutritious food. If children are left not getting good nutrition, then in the end the children are also difficult to achieve higher education. Then how can parents direct their children to be smarter if the economic conditions of the family cannot be met." (Asiah, 50 years old)*

Asiah's determination to form a joint business group was motivated by her awareness of moving women to become more independent as well as intense friendships and meetings with various organizations or women's movement groups, such as Women's Coalition, Institute for Women's Alternative Education (KAPAL Perempuan), Institute for Human Resources Improvement (LPSDM). In addition to her desire to invite women to be more empowered and independent, this joint business group founded by Asiah supports the government's program to prevent early marriage among the people of Lombok. Reviving women's collective business is in line with shared expectations throughout the world through Asia Pacific Economic Cooperation (APEC), which sees economic empowerment of women in post-disaster reconstruction as one of the common agenda. Organizing women to take entrepreneurial activity to address food and livelihood security and the market is one of the women-led cooperatives initiated before the disaster (Chair & Osaki, 2015).

This joint venture group then developed into a kind of savings and loan cooperative and agricultural management. Before the earthquake struck this area, the members always held meetings once a month and could even have three to four meetings in this time. Their activities initially had no costs and they borrowed from money lenders. However, due to difficulties in paying loan installments, the group members then took the initiative to collect funds independently through membership fees for Rp 2,000 per person per month. The number of members of this joint business group in this region has reached 25 people. Before the earthquake, this joint venture already gathered Rp 30,000,000 from contribution fees, so members could borrow funds for their productive needs, such as buying plant seeds or for business capital for mothers who wanted to start a business.

This joint venture group provided more contribution to the community in the aftermath of the earthquake because mothers who were still traumatized by the earthquake were invited to cheer on their families. Agricultural activities they carried out collectively before the earthquake became very meaningful when they had to get back from the downturn caused by the earthquake. The following was Asiah's explanation of the availability of plant seeds they still stored, so they could directly work in the fields planting the remaining seeds after the earthquake:

*"Like yesterday after the earthquake, while other farmers had already used up their plant seeds, we still had seedlings available. We also had funds to give to members as their consumption money. There were also assistance from volunteers. Because we could not be as independent as we used to after the earthquake. We must also think what we have to do in the future." (Asiah, 50 years old).*

Because the basis of joint venture carried out by women in the North Lombok region was agriculture, the business activities included planting various kinds of agricultural products. The new activity they did before the earthquake, besides planting paddy and beans, was to plant various kinds of vegetables whose crops were made in turn. The aim was that group members could enjoy the results together even if they took turns. As for the plant seeds, they prepared themselves from the contribution fees collected every month. Meanwhile, government only provided assistance in the form of cucumber seeds, fertilizer and pest treatment from diseases. One of the mainstay vegetable products produced by this joint venture group was the Japanese cucumber which was favored by foreign tourists travelling to Lombok. The development of the joint venture did not revolve around the agricultural sector, but also on trading activities for local specialties, such fish satay, or becoming a laborer in the market.

The membership of this joint business activity was voluntary and opened with a minimum age of participants of 18 years old, and there were some members with disabilities. Interestingly, this group also accepted women from various occupational backgrounds, both in agriculture, trading on a micro scale, and fishermen. This joint business group continued to grow, even two weeks before the earthquake struck Lombok, Asiah claimed that the group continued to receive as many as 40 new members. With the large number of members of the joint business group, it was not difficult for the post-earthquake management of the organization to revive the spirit of its members to start working again. Asiah shared her experience when she and the administrators began to excite members in facing life after the earthquake:

*"Two weeks before the earthquake, new members continued to grow. But after the earthquake, we were only able to invite 40 members to revive. Some people had started working in rice fields to harvest beans. But there were more who were still afraid of going to the fields. Finally, members who were still traumatized by the earthquake were transported by trucks to the rice fields because at that time it was harvesting the groundnuts. We asked them to peel the nuts. If they could produce one sack of peeled nuts, we would pay thirty thousand rupiahs. That's one of our ways to get rid of trauma after the earthquake. It's a kind of trauma healing for them." (Asiah, 50 years old)*

Based on the statements of mothers affected by the earthquake in North Lombok, it could be inferred that their strength to face disasters and their ability to survive post-earthquake was because they helped each other and maintained solidity among group members to jointly overcome various issues after the disaster.

## **Conclusion**

Theoretically, because of their socialization under patriarchy, women have greater ability to care for family and other members of the community. However, this is a problematic dilemma because their efforts are often not valued in the form of wages. But in the case of post-earthquake conditions, their ability to provide care and assistance, which provides services to families and communities, becomes valuable strengths for women in overcoming various post-disaster problems. Women's ability to care for their families may be solid because of the community's construction of women's roles in the domestic sector. However, this ability becomes something particularly critical and special, especially when faced with a big problem in society, such as natural disasters. Their ability to provide care is no longer limited to the domestic or private sector, such as family, but is expanding and spearheading post-disaster community recovery efforts.

The other areas of women's resilience and strengths in North Lombok are their ability to build collectivity or togetherness through joint efforts which are necessary under chaotic social conditions emerging out of natural disasters. The activities carried out by women in their collectivity seem to aid in their ability to heal from trauma. This is useful for women's resilience in facing disasters, and also for the family and society as a whole, because the rise of their joint business groups will resonate economically with the environment, which is still in a collapsed and uncertain condition.

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