

## Preservation Of Coping Strategies Of Women In The Merapi Disaster Area From Educational Perspectives On Covid-19 Pandemic

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### Abstrak

*The educational level that a person has is one of the means for that person to exist in society. The educational level affected the women to determine coping strategies after the Mount Merapi disaster. When the Covid-19 pandemic occurred, the women faced difficulties in earning living. This study aims to investigate how to preserve the coping strategies of women in the Mount Merapi disaster area from the perspective of education during the 2020 Covid-19 pandemic. The study was conducted in the surrounding area of Mount Merapi such as Boyolali, Klaten, Magelang, and Sleman in 2020-2021. A descriptive qualitative research method was employed in this study where the subjects involved were women affected by the Mount Merapi disaster. The research object was the preservation of coping strategies from an educational perspective on the Covid-19 pandemic. Data were collected using interviews, observations, Focus Group Discussions (FGD), and documentation. The validity of the data was obtained using extended observations, research persistence, triangulation, peer discussion, and negative case analysis. Data were analyzed using interactive analysis. The results of the study were as follows: women affected by the Mount Merapi disaster with low education tend to preserve coping strategies following family livelihoods and self-confidence; those with secondary education (junior high school, high school) preserve coping strategies based on increasing income but were less daring to try new things; meanwhile, highly educated people brave to take new steps to restore the economy and brave to urge the public not to preserve coping strategies that can have a negative impact in the future. In conclusion, the coping strategies employed by women affected by the Mount Merapi disaster from the perspective of education during the Covid-19 pandemic varied according to their level of education and beliefs as well as the legacy of their family habits.*

Keywords: Coping Strategies, Educational Level, Covid-19

### A. Introduction

Merapi is one of the active volcanoes in Indonesia. administratively, Mount Merapi is located in the Yogyakarta and Central Java Provinces. The south side is administered by Sleman Regency, Yogyakarta Special Region Province, while the rest is administered by Central Java Province, with Magelang Regency on the west, Boyolali Regency on the north and east, and Klaten Regency on the southeast. Thus, when Mount Merapi erupts, the impact will be felt by the people living in those areas. Mount Merapi is known as a very active volcano in Indonesia. Due to its high activity, the eruption period is short, between 2-7 years. Women as residents who are often affected by the Mount Merapi disaster have the right to preserve coping strategies in restoring the family economy.

Although the eruption of Mount Merapi in 2010 was not the largest compared to past eruptions, at that time the losses that must be borne by the population were quite large. The number of fatalities was 347 people (BNPB). The most victims were in Sleman Regency, with 246 people, followed by Magelang Regency with 52 people, Klaten with 29 people, and Boyolali with 10 people. Meanwhile, the refugees reached 410,388 people (BNPB). The eruption of Mount Merapi also caused a secondary disaster, namely a cold lava flood which consequently was more widespread and no less risky than the eruption of hot clouds due to the eruption. The cold lava

flood of Merapi caused casualties, damage 291 houses, economic losses, and damaged infrastructure in the Ngepos village. It is estimated that the rain lava produced by the Merapi eruption reached 150 million m<sup>3</sup>. Around 35% of the products from the eruption of Mount Merapi entered the Gendol River in the form of pyroclastic flows and the rest were scattered in other rivers that originate on the slopes of Mount Merapi, such as the Woro River, Kuning River, Boyong River, Bedog River, Krasak River, Bebeng River, Sat River, Lamat River, Senowo River, Trising River, and Apu River. After the first eruption on October 26 to 2014, if it rains at the top of Mount Merapi, there might be a flood of lava in the river that originates at Mount Merapi. <https://vsi.esdm.go.id/index.php/gunungapi/data-dasar-gunungapi/542-g-merapi?start=1>. The description elaborated above illustrates that residents living in the area around Mount Merapi experience vulnerability to livelihoods in the event of hot cloud eruptions or cold lava floods. This study focused on disasters caused by the hot cloud eruption that occurred in October 2010.

Coping strategy is a psychological condition that refers to knowledge, skills, and strategic behavior used to regulate emotions that occur in stressful situations (Jesús de la Fuente, 2020). Coping strategies are specific behavioral and psychological efforts to deal with or reduce stress and psychological efforts to deal with or reduce stress (Alexandre Magno Frota Monteiro, 2018). Coping methods are procedures that allow people to cope with stressful situations while also controlling their psychic strain (Fardaus Ara Begum, 2020). Coping methods are used by Finnish families on three levels: macro, relational, and individual contexts (Milla Salin, 2020).

Education in law No. 20 of 2003 concerning the National Education System Chapter I Article 1 is intended as a conscious and planned effort to create a learning atmosphere and learning process. Thus, students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, morals noble character, as well as the skills needed by themselves, society, nation, and state. Buddhism has accepted that women and men have equal opportunities. Both can follow the Four Noble Truths, and qualify for emancipation through meditation. The empowerment of women is one solution to the problem of injustice against women in society (Sitthiporn Khetjoi, 2021).

Women with varying educational statuses who have experienced being affected by the Mount Merapi disaster will preserve their coping strategies. The existence of this coping strategy supports the strong form of a husband and wife family looking for income (Alimatul Qibtiyah, 2012). Thus, an ideal family will be formed that meets the following requirements: 1) A family that guarantees a balanced relationship, 2) A family that guarantees love, and no physical and psychological violence, 3) A family that guarantees the growth and development of all family members, 4) A family that fulfills their basic needs, and 5) A family that respects each other (Alimatul Qibtiyah, 2012). The ideal family will guarantee the health of women in the impact of the Mount Merapi disaster. Women's health is important because the next generation lies on her. The responsibility of women to the world and its sustainability must be supported by the community (Sofi Kartika, 2002). Exploring local economic potential by activating women is something that must be done in post-disaster social and economic recovery (Prathiwi Widyatmi Putri, 2005).

The Mount Merapi disaster not only brought negative impacts such as damage to crops, houses, livestock, and health. It also had a positive impact, namely the presence of sand from the

eruption of Mount Merapi which gave new profitable jobs. Thus, some residents felt they could be lucky.

The 2019 coronavirus disease (COVID-19) pandemic has had a significant impact on health and well-being and the psychological condition of society (Grishina Anastasia Vasilievna, 2020). The COVID-19 pandemic requires higher education institutions such as universities, and academics all over the world to carry out distance and online learning (Mohammed Amin Almaiah1, 2020). The COVID-19 pandemic has exposed some of the faults and shortcomings of the socio-economic, health, and environmental-related sectors across the country (Samuel Asumadu Sarkodie1, 2020). Pandemic Covid-19 as one of disaster occurs suddenly, threaten human security. The women as trader faced difficulties in earning living. This study aims to investigate how to preserve the coping strategies of women in the Mount Merapi disaster area from the perspective of education during the Covid-19 pandemic.

## **B. Results and Discussion**

### **Preservation of Coping Strategies by Women Affected by the Mount Merapi Disaster Women in Tlogolele Village, Selo Subdistrict, Boyolali Regency**

Women in Tlogolele Village, Selo Subdistrict, Boyolali Regency, Balerante Village, Kemalang Subdistrict, Klaten Regency, Banyu Adem Village, Strumbung Subdistrict, Magelang Regency, Argomulyo Village, Cangkringan Subdistrict, Sleman Regency, and Kaliurang Village, Srumbung Subdistrict, Magelang Regency, generally have almost the same thoughts and attitudes towards the Covid-19 pandemic.

During the Covid-19 pandemic, women affected by the Merapi disaster who had high and medium education, the type of work/business food stalls, and grocery stalls, felt a change in economic conditions, namely declining income. Therefore, some of them turned to online businesses. They feel the negative impact of Covid-19 in their lives. Thus, they are more careful in living life. This is also because women affected by the Mount Merapi disaster who have high and middle education understand Covid-19 and its development. Meanwhile, women affected by the Merapi disaster who have no education and work in mining sand do not experience a decrease in income. Therefore, they tend to be calm in their daily activities. They have no significant change in income. Thus, they try to preserve coping strategies. Furthermore, it is because women affected by the Merapi disaster with low education do not understand Covid-10 and care less about its impact of Covid-19. Hence, they do not need to be careful and anxious. This is also affected by the family's conviction that death is merely God's power, as a result, there is no need to be concerned about Covid-19. To avoid the dangers of Covid-19, women with higher and secondary education tend to actively endeavor to change their pattern of economic and social life. Meanwhile, women with low education tend not to want to leave their comfort zone. Coping strategies preserved by women in Tlogolele village, Selo subdistrict, and Boyolali regency were as follows. Women who had low education only worked odd jobs. Many women worked looking for grass to feed their livestock and wood to cook at home. It is not surprising that in this village, there were women with secondary education who chose to work in their villages. Since this village is famous for its milk, they choose to raise cows and look for grass for their animal feed, as it is more cost-effective than having to pay people to find or buy grass. Thus, they can forage more than they

need. Not a few also those without education depended their lives on their husbands, and on their children (whose children have been working).

Merapi is currently still fairly active and is currently on standby. However, for those residents who have lived at the foot of this mountain for a long time. It is very relaxing to see this condition. Not even a few times then there had to be an evacuation of residents some time ago, they (women) did not want to follow directions from the village head for evacuation. They were busy looking for grass for their livestock instead. Many women carried their young children to join in the search for grass. Meanwhile, the children who were still in elementary and junior high school were enjoying playing with their friends.

Women who had higher education preferred to work outside the city and rarely went home, especially during the Covid-19 pandemic. Currently, it is more difficult for them to return home. However, some women from this village went out of town because they were with their husbands who lived outside the city. Women who did have moderate education, many of them junior high and senior high graduates, had been familiar with cell phones from ancient times to modern times. Many had learned to use cell phones and applications on cell phones. They chose to sell online and some of them opened food stalls and so on. Then, they promoted it in WA and sent it to groups. However, they also opened shanties in their homes. Some of them had stalls or kiosks. Some of these businesses preserved coping strategies during the Mount Merapi disaster and some were new businesses that develop coping strategies.

### **Women in Balerante Village, Kemalang Subdistrict, Klaten Regency**

Balerante Village is located in the southeast of Mount Merapi. It is higher than the 2 villages in Scrumbung Subdistrict, Magelang Regency. However, the distance from the peak of Merapi is about 15 kilometers. The total population is 2,029 inhabitants. The majority of educational levels are elementary and high school graduates. The population is mostly farmers/plantation (breeders) farm laborers and entrepreneurs. The land area is dominated by dry land. In other words, agriculture is plantation agriculture. This village is included in KRB III which is threatened and at risk of experiencing a disaster. 2 resource persons came from Balerante Village, namely Darsi, a 34-year-old female high school graduate, who is a housewife who worked as a dairy farmer and farmer. This woman was active in Family Welfare Activities. When the 2010 eruption occurred, her house was partially burned. During her life, she only experienced the 2010 Merapi eruption hot cloud disaster. When she was in the refugee barracks, she sold fried food and drinks to earn an income. After returning home, Ms. Darsi developed her coping strategy to become a dairy farmer and sell milk in the cooperative.

The resource person, Ms. Mento, did not graduate from elementary school. She was born and raised in Baleranti Village, working as a farmer, in her 70s. As a farmer, she has experienced several eruptions of Merapi, since the 50s, when she was young, until now. This resource person understood the eruption of Mount Merapi as God's will. Thus, she must accept what happened because she believed that God would provide better compensation. Ms. Mento said that it was safe for her to live in Baleranti village. The Merapi disaster is a natural thing, according to Ms. Mento. She said, "God, if you give danger, of course, it will also bring fortune to everyone. If Mount Merapi has made a thudding sound, my family and I are ready to evacuate. My daughter, Darsi, and my granddaughter will go first to the refugee barracks. Then, I will follow them. This

sort of thing happens all the time, as a result, there is no need to be concerned.” Ms. Minto said this with a happy grin and laughter, as though she is proud of not being terrified to live in Baleranti, which can produce lava unexpectedly. The preservation coping strategy Ms. Minto was a strong mental attitude, calm, not nervous, and ready to accept losses when facing the Mount Merapi disaster.

### **Women in Banyu Adem Village, Srumbung Subdistrict, Magelang Regency**

Mrs. Siti Mujazilah was 80 years old. After graduating from junior high school, she told about her life in Banyu Adem. She had 5 children. Her husband worked as a teacher and had a side job farming Salak. Merapi spewed out lava or erupted for almost a year, with signs of hot winds, glowing clouds, and roaring sounds. If that was the case, then she was ready to arrange clothes and valuables that might be taken to evacuate to a safe village that is not reached by the impact of Merapi. In 2010, Mount Merapi released its lava. Thus, the Salak plants, the mainstay of the economy collapsed due to thick ash. At that time, she took refuge in her son's house in Solo. Then, in 2018, Merapi was also active again but not as badly as in 2010.

Such conditions do not seem to make the residents of Banyu Adem worried or afraid. However, they still felt at home since they had the idea that an active Mount Merapi might bring more fortune. Mrs. Siti, her perception is a little more advanced because she had a preventive attitude towards the symptoms of the impending Mount Merapi movement and mental preparation to be able to accept the damage caused by the impact of the active Mount Merapi.

Mrs. Siti preserves coping strategies on preventive attitudes towards the symptoms of the upcoming Mount Merapi movement and mental preparation to be able to accept the damage caused by the impact of active Mount Merapi.

### **Women in Argomulyo Village, Cangkringan Subdistrict, Sleman Regency**

Mrs. Indah and her father are natives of Argomulto village. Mrs. Indah as an informant gave a lot of information, coherent and complete about the eruption of Mount Merapi. According to Mrs. Indah, the weakness in Argomulyo village was that there was no early notification that there would be a Merapi disaster erupting, whereas the community expected it. Many people in the community were not ready to evacuate which made the situation very chaotic. Mrs. Indah's house is close to the Gendol River which is a path for the lava flow from Mount Merapi. The river is currently in a shallow condition and is used by the community for farming. This is geographically very dangerous and might result in higher vulnerability if Mount Merapi spewed lava again and the river could not accommodate it. It is a coping strategy that is preserved by some women in Argomulyo village, Cangkringan Subdistrict, and Sleman Regency. She had given an appeal to residents not to use the Gendol River to plant rice because it is dangerous in the future if Mount Merapi erupts again. Yet, the residents, including women, still preserve this negative coping strategy.

### **Women in Kaliurang Village, Srumbung Subdistrict, Magelang Regency**

The resource person is a 55-year-old woman who graduated from junior high school and worked as a grocery trader, Mrs. Is. She has lived in the Kaliurang village since 1980. She experienced the eruption of Merapi which caused a disaster in 1984, 1994, and 2010.

The choice of resource person who is over 40 years old is based on the consideration that they had witnessed the eruption and experienced the Merapi disaster repeatedly. Therefore, they are deemed to be thoughtful to have local knowledge related to natural phenomena caused by Mount Merapi and socio-economic phenomena during disasters caused by the eruption of Mount Merapi. When the Mount Merapi disaster occurred, Mrs. Is was selling at the evacuation site. She sold goods in the form of toiletries, snacks, and drinks. This is a coping strategy that she did to earn a fortune.

### **The Effect of Educational Level on the Preservation of Coping Strategies for Women Affected by the Mount Merapi Disaster in the Covid-19 Pandemic**

Women with low education (not graduating from elementary school), have simple ways of preserving coping strategies, namely by continuing traditional jobs such as helping neighbors who need labor on cattle farms, in the fields, and in domestic work. They believe that homemade work is sufficient for economic sustainability and prosperous life. The pattern of thinking is very simple and lacks creativity, especially to improve the welfare of life. They have a philosophy of accepting what is obtained every day. Therefore, there is no innovation in preserving coping strategies.

Women with secondary education (Junior and High School graduates) have a little more advanced way to preserve coping strategies, by being brave in innovating their work as a result of the coping strategy, even if it is just a simple thing. The jobs they are engaged in are more advanced than women with low education, namely opening grocery stalls, food stalls, clothes shops, and cell phone kiosks/counters. They dare to innovate and have a wider network. they have a higher philosophy that humans should always try and never be satisfied with what they get.

Women with higher education (college and academics) have advanced ways to preserve coping strategies. Besides the work they previously had, they dared to provide input to the local government and urged residents not to preserve coping strategies that had negative impacts in the future. For example, using the Gendol River for agriculture (growing rice) when Mount Merapi spewed its lava, would be very dangerous for the local population. Moreover, highly educated women who were affected by the Mount Merapi disaster have higher innovations such as encouraging women who are housewives to have side jobs that can help the family economy. their philosophy is that humans must believe that God will always protect His people. However, related to the Mount Merapi disaster, humans must always be careful in anticipating/preventing and curative efforts. The above is in line with the results of Zela's study that the integration strategy of disaster education includes (1) disaster education by using newspapers as learning media, (2) disaster education with real object media, and (3) disaster education with media images of the eruption of Mount Merapi. the disaster education strategy that is applied can increase students' knowledge and skills in dealing with disasters to develop in the family, thereby maximizing community resilience in dealing with disasters (Zela Septikasari, 2018).

### **C. Conclusion**

Women affected by the Mount Merapi disaster with low education tend to preserve coping strategies through family livelihoods. Those with secondary education (junior high and senior high

schools) preserve coping strategies based on increasing income but are less daring to try new things. Meanwhile, those with higher education dare to take new steps to restore the economy and dare to urge the public not to preserve coping strategies that could have a negative impact in the future. In conclusion, the preservation of coping strategies for women affected by the Mount Merapi disaster varies according to their level of education and beliefs as well as their family's cultural heritage.

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