

DISASTER MANAGEMENT:

AN ECONOMIC AND HEALTH APPROACH

**Ari Setiawan, Novita Rina Antarsih, Marni Br Karo,
Afita Nur Hayati, Fitriah Husnatarina, Ani Kusumastuti,
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Chapter 6

Women and Disaster

Afita Nur Hayati

Definition of Disaster

Disaster in Law Number 24 of 2007 is defined as an event or series of events that threaten and disrupt the lives and livelihoods of the community caused by both natural and/or non-natural factors as well as human factors, resulting in human casualties, environmental damage, property loss, and psychological impact.

Based on the definition of disaster, there are three types of disasters, namely:

1. Natural disasters. In this type, what is included is an event or series of events caused by nature, such as earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, and landslides.
2. Non-natural disasters. A series of non-natural events such as technological failures, failed modernization, epidemics, and disease outbreaks can cause disasters.
3. Social disaster. This disaster is caused by an event or series of events carried out by social conflicts between groups or between communities, and terror.

Therefore, as a country that has geological, biological, economic, and technological conditions or characteristics in an area for a certain period of time that reduces the ability to prevent, reduce, achieve readiness, and reduce the ability to respond to the impact of certain hazards from disasters, the Indonesian people are obliged to become a disaster literate citizen. Residents here, of

course, include male residents and female residents. Every citizen has the obligation to maintain a harmonious social life of the community, preserve environmental functions, and carry out disaster management activities. In conditions of coexistence with disasters, there are five elements that must synergize with each other. These elements can be seen in Figure 1, including:

- Government
- Public
- Academics
- Business actors, and
- Media



Figure 1. Pentahelix elements in disaster
(Source: <https://sinotika247.temanggungkab.go.id/>)

Society, as one of the elements in the pentahelix collaboration, in a disaster perspective consists of men and women. Both have the same role to be subjects in disaster management, and they can also become victims of disasters because disaster is a necessity whose timing cannot be predicted accurately and can happen to anyone.

In article 55 paragraph 22, it is explained that residents with the female gender are included in a vulnerable group, namely groups protected in disaster emergency response, in addition to members of other vulnerable groups, such as infants, toddlers, and children, people with disabilities, and the elderly.

Vulnerability in women here is limited to women who are pregnant and breastfeeding. So, women in addition to the two conditions mentioned in the Disaster Management Law can contribute to disaster management both pre disaster, during emergency response, and post-disaster.

In a study conducted by Hastuti (2016) concluded that the role of women in disaster mitigation needs to be increased in order to reduce the vulnerability caused by disasters such as hunger, limited access, loss of housing, declining health that can trigger prolonged post-disaster conflicts.

This chapter will discuss women as subjects who play an active role in disaster management, both natural disasters, non-natural disasters and social disasters.

A. 1. Women and Natural Disaster

In every natural disaster that occurs, women are in two positions, as helpers and as disaster victims. Women as victims of natural disasters besides having to save themselves are also constructed to be able to save their children.

So the post-disaster recovery process must be ensured to fully embrace the victims, especially women and children. Who made sure? As shown in Figure 2, one of the women's organizations in East Kalimantan Province has empathy by collecting funds for flood victims by providing assistance in the form of basic food packages.



Figure 2. Activities one of women’s organization in East Kalimantan during the flood disaster at Samarinda

(Source:

<https://gorestangan.wordpress.com/2019/06/13/lksa-aisyiyah-siti-khodijah-menyalurkan-bantuan-bencana-banjir-samarinda-di-tiga-titik-posko-yang-berdekatan-langsung-dengan-lokasi-banjir/>).

After the earthquake that occurred in West Sulawesi in 2021, as shown in Figure 3 above, women's concern for disasters was proven by volunteering for public kitchen services.

Disaster victims, one of whom is a woman, may lose family members or property in the form of houses, vehicles and need physical support with good nutrition. While in Figure 3 below, women make the decision to contribute to opening health service posts during the floods that occurred in South Kalimantan in 2021. Because flood disasters often leave health problems for the victims, both men and women, including children, the elderly, and people with disabilities. In addition to checking the health conditions of flood victims, volunteers also ensure that women who are pregnant or breastfeeding and menstruating get post-disaster treatment more quickly.



Figure 3. Activities one of women’s organization in East Kalimantan during earthquake at Sulbar (up) and the flood disaster at South Kalimantan (down)

(Source: <http://llhpb.aisyiyah.or.id/en/berita/llhpb-pwa-kaltim-tanggap-dan-gerak-cepat-bantu-korban-bencana.html>)

A. 2. Women and Non-Natural Disaster

Until this article was written (February of 2022), covid-19 with new varian calls omicron variant is still happening. The covid-19 pandemic categorized as nonnature disaster. At the beginning of the pandemic, one of women's organization in East Kalimantan gave donations in the form of basic food packages for online motorcycle taxis affected by the pandemic due to the concern of some users who use online motorcycle taxi services if there is no social distancing during the trip.



Figure 4. Activities one of women’s organization in East Kalimantan during covid-19 pandemic
(**Source:** PWA Kaltim privat documentation)

A. 3. Women and Social Disaster

The smallest social disaster can happen in a marriage, because the two people who make it up come from different cultures. Problems or conflicts can arise in the course of fostering it. Women as da'wah activists as shown in Figure 5 provide steps that might be taken if problems occur in marriage, so that a bigger disaster called divorce does not occur. Because women who are victims of divorce may experience instability and must be accompanied.



Figure 5. Activities one of young women’s organization in East Kalimantan during covid-19 pandemic
(**Source:** PWNA Kaltim privat documentation).

B. Women, Humanity, and Resilience

The 2030 Sustainable Development Goals (SDGs) agenda states that sustainable development must pay attention to universal, integration, and inclusive principles to ensure that nothing is left behind. This means that development must involve the participation of the community consisting of men and women in a balanced and equal manner as stated in the 17 SDGs goals, including:

1. No poverty
2. No hunger
3. Healthy and prosperous life
4. Quality education
5. Gender equality
6. Clean water and proper sanitation
7. Clean and affordable energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Less inequality
11. Sustainable cities and settlements
12. Responsible consumption and production
13. Handling climate change
14. Ocean ecosystem
15. Land ecosystem
16. Peace, strong institutional justice
17. Partnership to achieve goals

Wahyuningsih (2021) wrote detail that during the pandemic period, a study conducted by Megatsari, et al (2020) with 8,031 online respondents showed:

1. 56.53% of respondents experienced a high level of anxiety,
2. 41.96% experienced moderate anxiety, and
3. only 1.51% did not experience anxiety or low anxiety levels.

Abdullah (2020) based on a literature study from mass media coverage describes the psychological trauma

experienced by the Indonesian population due to a lack of preparedness, an inadequate health care system, and the lockdown policy in dealing with the spread of the corona virus. Abdullah further explained that there are four different types of psychological trauma based on digital communication with affected people and reports from news and social media, namely social withdrawal, hysteria, individual violence, and collective violence.

In general, it can be concluded that the covid-19 pandemic has reduced the emotional and psychological well-being of the community. Whereas indicators of people who have high emotional and psychological well-being according to Liddle and Carter (2015) are:

1. those who have cheerful feelings,
2. relax,
3. have an interest in new things,
4. belief in one's own abilities,
5. have faith in good things in the future or optimistic,
6. and have a positive relationship with the social environment.

So, if anxiety, depression, post-traumatic stress, psychological stress, hurting behavior are indicators of low emotional and psychological well-being.

Based on research results, the factors that contribute to the decline in people's emotional and psychological well-being during the pandemic are:

1. demographic factors. Based on the results of studies related to the psychological impact of the pandemic in various countries (China, Spain, Italy, Iran, the US, Turkey, Nepal, and Denmark) conducted by Xiong, et al (2020) revealed the fact that people who are at risk of experiencing psychological disorders are those with the same gender. female genital. While the literature study conducted by Brooks et al (2020) on the results of research on the impact of quarantine during an outbreak in addition to lower levels of formal

education qualifications, it also occurs mostly in women, and having one child compared to not having children will have a risk of developing greater psychological impact.

2. personality characteristics,
3. financial problems,
4. changes in social life and
5. exposure to information related to covid-19.



Figure 6. Activities one of women’s organization in East Kalimantan during covid-19 pandemic
(**Source:** PWA Kaltim privat documentation)

Figure 6 illustrates efforts to build food security in the family. Women are empowered by receiving bucket packages for fish farming in buckets and planting kangkung in plastic cups used for bottled drinking water. Used plastic cups do not become waste but are used for more useful things. Catfish can be used as a side dish for the family, and if there is too much it can be sold to neighbors or friends, while kangkung can be sauteed and used as vegetables.



Figure 7. Activities one of women’s organization in East Kalimantan during covid-19 pandemic
(**Source:** PDA Bontang privat documentation)

In Figure 7, women continue to synergize in their closest group by planting various types of trees, especially for family medicinal plants. The goal is to build herd immunity in the smallest and closest environment.



Figure 8. Activities one of women’s organization in East Kalimantan during covid-19 pandemic
(**Source:** PWA Kaltim privat documentation)

In figure 8, women are the subject of continuing to conduct studies by adapting according to pandemic conditions to digital media, the model in the network physical proximity may not be possible, but spiritual nutrition during a pandemic should not be interrupted because in pandemic conditions there are many unfavorable impacts that can occur.

Community recovery by the community, in this case women by women, can be done through resilience and coping strategies.

1. Resilience is the ability to support or restore psychological well-being during or after dealing with conditions that paralyze stress. Resilience has two qualities, namely:

- a. attached (functions well during non-crisis periods) and
- b. adaptive (flexibility in responding during a disaster).

Resilience consists of individuals, families and communities or groups. Community resilience is important as has been done by religious-based women's organizations in East Kalimantan so that they can strengthen women and children in disaster conditions.

2. Coping Strategy. One of the coping strategies that has been widely studied and has shown a negative correlation with emotional and psychological well-being during the covid-19 pandemic is the religious coping strategy (Bravo et al, 2016; Lucchetti et al, 2020; Thomas & Barbato, 2020). Furthermore, Koenig (2020) stated that now there have been many research results reporting a positive relationship between religious involvement and indicators of healthy immune function. This means that religious involvement is important in enhancing immune function needed to fight infection.

Last but not least, helping from women as volunteer for women as victim at all kinds of disaster is a must.

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Biography



Afita Nur Hayati, was born at Pacitan. Passed undergraduated program at FISIP UNSOED and postgraduated program at PPs UNS. Try to be a professional civil servant at UIN Sultan Aji Muhammad Idris, Samarinda. Written 21 anthology during pandemy at 2021 with Azkiya Publishing and also always keep spirit educating 3 children.

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Disasters that occur are part of human life and a phenomenon that is currently common. The readiness of various countries and also all parties needs to be considered. In this regard, this book is here to provide references related to disasters from health and economic perspectives.



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