



Women's Community Resilience in Facing Disasters through Participatory

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ABSTRACT

The purpose of this study is to explore the strategic efforts made by Wire-G in improving the existence of the lives of Juriya village women and to find out post-mentoring changes through the Logwe analysis approach, encouraging women's independence and stimulating social change in the perspective of participatory empowerment. The type of research used is a type of qualitative descriptive research. This research uses an approach with a case study method. The result of this study is that the impact of floods and landslides has a major impact on women as a vulnerable community group, because they must lose gardens, houses, property. Strategic efforts made in empowering women are through gender mainstreaming programs in development through (1) strengthening local institutions in gender and environmental responsive planning and budgeting, (2) improving the quality of the environment and natural resources through sustainable agriculture, (3) empowering communities (especially women) based on local agricultural production.

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ABSTRAK

Tujuan penelitian ini adalah untuk menggali upaya-upaya strategis yang dilakukan oleh Wire-G dalam meningkatkan eksistensi kehidupan perempuan desa Juriya dan untuk mengetahui perubahan pasca pendampingan melalui pendekatan analisis Logwe, mendorong kemandirian perempuan dan enstimulasi perubahan sosial dalam perspektif pemberdayaan partisipatif. Jenis penelitian yang digunakan adalah jenis penelitian deskriptif Kualitatif. Penelitian ini menggunakan Pendekatan dengan metode studi kasus. Hasil dari penelitian ini adalah dampak bencana Banjir dan longsor membawa pengaruh besar pada kaum perempuan sebagai kelompok masyarakat yang rentan, karena harus kehilangan kebun, rumah, harta benda. Upaya-upaya strategis yang dilakukan dalam pemberdayaan perempuan adalah melalui program pengarusutamaan gender dalam pembangunan melalui (1) penguatan lembaga lokal dalam perencanaan dan Penganggaran yang responsif gender dan lingkungan, (2) Peningkatan kualitas lingkungan dan sumber daya alam melalui pertanian berkelanjutan, (3) Pemberdayaan masyarakat (khususnya perempuan) berbasis hasil produksi pertanian lokal.

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INTRODUCTION

Flooding is an event or condition where an area or land is submerged due to increased water volume (Hapsoro & Buchori, 2015), caused by climate change, increased frequency and intensity of high rainfall or due to flooding of shipments from other areas that are at higher altitudes (Novitasari et al., 2015). Therefore, flooding is one of the serious problems for the Indonesian state, floods are generally caused by high rainfall above normal, so that the water drainage system consisting of natural rivers and tributaries as well as drainage canal systems and artificial flood storage canals are unable to accommodate the accumulation of rainwater, so there is an overflow of water that covers the surrounding environment (Pattipeilohy et al., 2019). Such conditions cause the community to have the ability to deal with the danger of flooding.

According to (Ehrenreich & McQuaide, 2001), that disaster events result in psychological "trauma" on victims, especially women and children. The impact also varies depending on each person or group of people experiencing it. Furthermore (Ehrenreich & McQuaide, 2001) explained several factors that affect the vulnerability of a person or group so that the risk of disaster is the higher the severity of the disaster and the level of "horror" of the experience, the greater the psychological effects felt.

When disaster situations, women and children are very vulnerable groups (E. Enarson & Chakrabarti, 2009), it is necessary to understand disasters by women and children in disaster situations. This is because women tend to have less access to disaster preparedness, mitigation and rehabilitation (Aboobacker & Nakray, 2011), This is because access to information and mobility of women and children are more limited and make them more vulnerable in disaster situations. Vulnerability is a difficult concept to understand because it is related to various aspects of life (E. P. Enarson, 2012), therefore, disaster vulnerability must be addressed together by all levels of society without exception.

Given the magnitude of the impact caused by natural disasters, a comprehensive effort is needed as an effort to mitigate disasters, both currently occurring and post-disasters that are at risk of physical, psychological and social problems, therefore it is necessary for a community that has the ability to organize, learn to adapt in dealing with disasters, because the vulnerability of each person or community is different so that even though they face the same disaster but has a different impact between each individual or element of society.

Empirically, someone who has access, both knowledge and finance, will be easier to avoid disaster than someone who does not have any access. Some other factors that become the vulnerability of a person or community group include education level, access to information, economic level, environment, sex, gender, culture and so on. Marginalized groups such as the poor, women, children, and the elderly are the most vulnerable people when disasters occur (Desai & Potter, 2013).

Based on the results of observations and field data of Juriya Village during the flood disaster, the governments of both the Province, Regency and District as well as the community only focus on the evacuation, recovery, and rehabilitation processes. Meanwhile, how to increase resilience when disasters recur is "less" a concern, so the number of disaster victims tends to continue to increase.

In the context of empowerment, survivors who lose material as a result of disasters are not necessarily followed by empowerment programs that can divert the psychological

"trauma" of the community, especially the women's community, under the pretext that it has not been programmed or has a minimal budget/not allocated in the current year, resulting in survivors staying longer in evacuation, stranded, neglected and even "forgotten" due to post-disaster management programs not being disbursed, If the psychological and socio-economic impact of disasters hits women for a long time after the disaster occurs, it will be vulnerable to causing poverty in women.

As an effort to build community independence in reducing the impact of disasters socio-economically, a participatory empowerment model is needed that emphasizes active community involvement in every development process, starting from the planning process, village decision making, village fund management, to the implementation of activities and evaluation. Community participation in the implementation of a development program is necessary because it is the community who will ultimately implement the program. The existence of community involvement allows a sense of responsibility and a sense of belonging to the sustainability of development programs (Muslim, 2007).

In increasing the resilience of the women's community in Juriya Village through participatory empowerment with the Longwe analysis approach (Sara Hlupekile Longwe) or commonly referred to as the Women's Empowerment Criteria or Women's Development Criteria. Logwe analysis is an analytical approach developed as a method of empowering women with five analysis criteria which include: welfare, access, critical awareness, participation, and control. These five dimensions of empowerment are analytical categories that are dynamic, each other is synergistically related, mutually reinforcing and complementary, and has a hierarchical relationship (UNHCR, 2001).

In addition, the five dimensions are also levels that move around like a spiral, the higher the level of automatic equality the higher the level of empowerment (Handayani et al., 2008). Through this approach, it is hoped that it will be able to increase the resilience of the Juriya women's community.

Based on the formulation of the problem, the purpose of this study is to explore the strategic efforts made by Wire-G in improving the existence of the lives of Juriya village women and to find out post-mentoring changes through the Logwe analysis approach, encouraging women's independence and stimulating social change in the perspective of participatory empowerment.

METHODS

Types of research

The type of research used is a type of qualitative descriptive research. This qualitative research is research that is limited to trying to reveal a problem and situation as it is. This research is an application of various research and development results about women's participatory empowerment efforts adapted according to regional conditions and applied to women's groups in Juriya Village, Bilato District, Gorontalo Regency, Gorontalo Province. This study was conducted in Juriya village, which is an assisted village of Wire-G in the implementation of empowerment programs from December 2018 to 2020, before assistance was carried out on the condition of the Juriya Village area which is a hilly area that has experienced forest damage due to illegal logging and illegal mining activities, as a result of which Juriya village is often hit by floods and greatly disrupts the lives of

its people, While the condition of the community is relatively helpless due to limitations both in their level of education, economic conditions, health infrastructure, and infrastructure (roads & bridges).

Research Approach

This research uses an approach with a case study method and is an application of various research and development results about women's participatory empowerment efforts adapted according to regional conditions and applied to women's groups in Juriya Village.

Data Collection Techniques

Data collection techniques in this study are based on the problems discussed. Therefore, the Library Research (Literature research) and Field Research (field research) methods are used. For the purposes of literature research, researchers use several books with themes on disasters, resilience and women's empowerment. While for the purposes of field research using observation methods carried out by researchers is an effort to explore and track as adequately as possible the reality of the phenomenon being studied, this technique is used by researchers to observe the problem being studied and interviews are one form of data collection techniques and instruments commonly used in qualitative and quantitative descriptive research. Interviews as a form of vertical communication and the process of interaction between research and data sources function very effectively because interviews can also function as tools for observation techniques.

Data Analysis Techniques

To analyze the data that has been collected, researchers use qualitative descriptive analysis techniques. This analysis technique supplies an overview of the logical flow of data analysis, as well as supplying input to the qualitative data analysis techniques used. To analyze data, researchers use data display through three lines as said by Miles & Huberman (1984), namely: data collection, data reduction, data display, and conclusions: drawing / verifying, namely:

- a. Data reduction: In this case the researcher summarizes, selects, the essentials, and focuses on the important things from the written records obtained in the field.
- b. Presentation of data (data display), after the data is reduced, then the next step is to present the data, the presentation of data conducted by researchers is in the form of brief descriptions, tables and figures. In this case, what is most often used to present data in qualitative research is with narrative text (stories).
- c. Conclusion drawing/verification; At this stage, the first conclusions put forward are provisional and will change if no convincing evidence is found to support the next stage of data collection. However, if the conclusions drawn at the first stage are supported by valid and consistent evidence when researchers return to the field to conclude the data, then the conclusions put forward are credible conclusions.

Furthermore, in this study researchers will use data analysis techniques following an interactive model of analysis.

RESULTS AND DISCUSSION

Resilience of the Juriya Village Women's Community.

The resilience referred to in this study is focused on strategic efforts made by the Wire-G organization to restore the mental psychological impact, due to "trauma" experienced by communities affected by floods and landslides. This is as explained by (Mashudi, 2016) by interpreting the term resilience comes from the Latin word "*resilire*", which means to soar again. Called soaring again perhaps because previously plunged with reliable endurance in the face of suffering, the person concerned can then rise again.

While (Norman, 2000) explains the meaning of resilience by summarizing factors related to resilience into several areas of internal competence and related to *coping* abilities and life skills that can be measured and observed in individuals, because resilient individuals do not have to have all traits or factors. These factors include self-efficacy, realistic assessment of the environment, critical thinking skills, ability to plan and set goals, ability to empathize, ability to use humor effectively, adaptive distancing ability, androgynous sexual roles.

According to (Pan et al., 2008) the widely used notion of resilience is a characteristic of the nature or process of being fresh from something, over, surviving or adapting successfully to various variations of life's challenges. In the context of floods and landslides, resilience means the ability or ability to face or rise from disasters (Ghafur & Gazali, n.d.). Thus, resilience is the ability to adapt and rise from disasters, especially floods and landslides in 2016 in Juriya Village, Bilato District.

Based on the above definition, it can be understood that resilience is the ability or human capacity possessed by a person, group or society that allows it to face, prevent, minimize and even eliminate the adverse effects of unpleasant conditions or turn miserable living conditions into a natural thing to overcome.

In relation to the purpose of mentoring and empowerment, Wire-G hopes that the Juriya village women's community will have a kind of high adaptability and remain firm in difficult situations, have patience and fortitude in undergoing life's trials and difficulties, and believe that what has happened is an important lesson to face a better life.

In this study, resilience analysis is a synthesis of the results of earlier analysis and is intended to find forms of intervention that have the potential to be selected as strategic interventions in increasing community resilience. In an effort to increase and develop resilience in the women's community in Juriya village, mentoring efforts are focused on *the human strengths*, both personally and in groups, especially women and children, as entities that are vulnerable to disaster impacts, by focusing on the formation of positive characteristics in psychological makeup by focusing on seven individual abilities, as explained by (Detta & Abdullah, 2017) which states that resilience is formed by seven abilities that individuals must have, namely (1) emotional regulation, (2) impulse control, (3) analysis of the causes of problems, (4) self-efficacy, (5) realistic optimism, (6) empathy, and (7) reach. Furthermore, (Detta & Abdullah, 2017) explained that emotional regulation is to manage the 'inner world' so that we still are effective individuals even under pressure, two important things related to emotional regulation, namely calmness and focus.

These two things are interrelated, calmness in the face of tricky situations is extremely helpful to stay focused in finding

solutions. Meanwhile, impulse control is nothing but the ability to regulate the expression of thoughts and impulses of feelings, including the ability to postpone gratification for the greater benefit of the future. Impulse control is strongly related to emotion regulation. By him individuals with poor emotional regulation are generally also followed by poor impulse control. A person with low impulse control often experiences emotional changes with rapid *mood*.

Analysis of the cause of the problem is a person's ability to be able to honestly, objectively, analyze the cause of a problem at hand, without having to blame themselves or other parties too much. An individual's ability to find the true cause of the problem will greatly determine the speed at which he finds a solution. Resilient individuals have the flexibility of cognition and can find all the causes of the problem well, without getting caught up in prejudices or cultural dogmas, which sometimes obscure the real root of the problem.

On the one hand, self-efficacy is belief in one's own ability to face and solve problems effectively, while on the other hand, self-efficacy also means believing oneself can succeed and succeeding in performing certain tasks in life. Therefore, individuals with high self-efficacy have a commitment to try to solve the problems faced, do not give up easily, and continue to try to improve the situation when they realize that the strategy being used has not produced the desired results.

Realistic optimism is an important trait of resilient individuals, an ability to think positively about the future, even when the person is in an exceedingly tricky situation. It is said to be realistic optimism because individuals despite living hopefully but remain within realistic limits in planning. This is certainly different from utopia, which tends to be in the form of expectations that are too high.

Empathy is the ability of a person to read the behavioral signs of others to understand their psychological state and

feelings to build better relationships with others. In the language of emotional intelligence, empathy doesn't just stop at *understanding others*, but also *developing others*. After being able to understand others, individuals with adequate empathy will continue with an ardent desire to be able to help develop the potential of others. In a disaster situation, these two capacities will be seen more clearly.

Reaching out here is meant as the ability to always strive to improve the positive aspects of life, and the willingness to take on new challenges and opportunities. Resilient individuals therefore never stop trying to improve positive aspects in life, even though they are being hit by disasters that destroy the joints of life. Individuals who always improve their positive aspects will find it easier to overcome life problems. How to know the potential and experience of the community in anticipating and managing change, or there may even be mechanisms that have been built by the community to protect people's livelihoods, it is necessary to understand the community's understanding of vulnerability, because vulnerability can help understand priorities and efforts in responding to each change.

Empirically, society can change and be transformed by the natural environment through daily activities both individually, and in groups, with the help and support (intervention) of both the government and other communities who continuously and sustainably provide assistance, this is because there is a relationship between the community and its environment and is a form of reciprocal relationship. Changes that occur in the natural environment require a form of adaptation strategy so that humans can survive. Similarly, the development of the condition of Juriya village due to socio-ecological pressure will have implications for the adaptation made by the community in response to each incident.

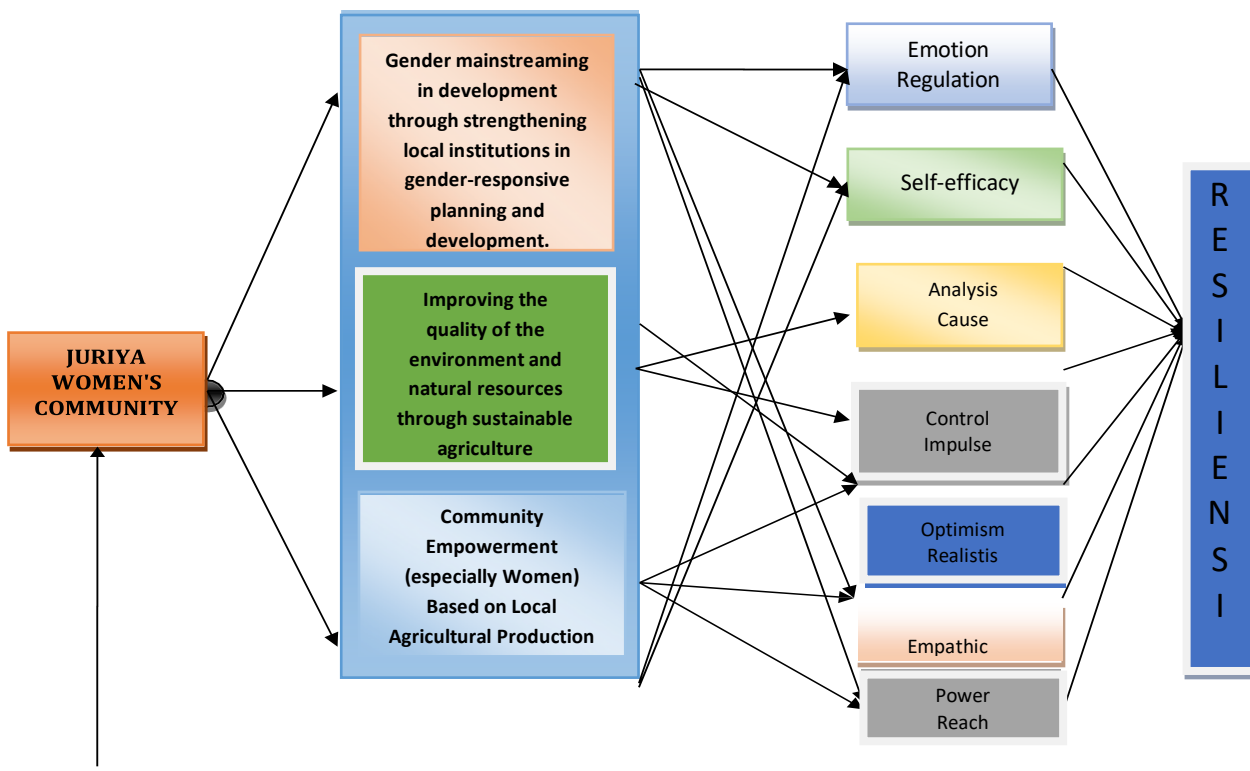


Figure I Model of Resilience of The Empaun Community to The Juriya Village Disaster
Source; Wire-G, Various Sources. process data. 2020.

Based on the identification of needs for floods and landslides in Juriyah village, the strategic efforts made by Wire-G, through participatory empowerment-based aid for women's groups as shown in figure 1. Based on the figure 1, the strategic efforts made by Wire-G to increase the resilience of the Juriyah village women's community, by focusing on three empowerment programs, namely (1) Gender Mainstreaming in development through strengthening local institutions in gender-responsive planning and budgeting. (2) Improving the quality of the environment and natural resources through sustainable agriculture. (3) Community empowerment (especially women) based on local agricultural production.

Participatory Empowerment of Women's Community

In relation to this study, Wire-G in developing participatory empowerment of the Juriyah Village women's community, conducted several Socialization, Training, FGD and *Achievement Motivation*. Wire-G aid is also focused on developing resilience through participatory empowerment efforts of women-based communities.

Community participation in the development process from the center to the village level is necessary and almost no one denies the importance of community participation in development because in the end it is the community who will enjoy the results of development. But along the way, participation that is considered absolute must exist in development is understood differently, some even interpret participation misguidedly.

The meaning of participation in this study, associated with community empowerment efforts in Juriyah village carried out by NGO Wire-G is a process of active involvement in joint decision making with the village government, this provides broad involvement in each development process, starting from: (1) Involvement in problem identification, where women's groups involved with planners or policy authorities identify problems, identify opportunities, potentials and obstacles. 2) The planning process, the group is actively

involved in the preparation of plans and strategies based on the results of earlier identification through the Village MUSRENBANG implemented in Juriyah village. 3) Implementation of development programs. 4) Evaluation and control, where the community is involved to assess the results of the development that has been carried out, whether the development provides benefits to the community, especially women and other vulnerable groups or on the contrary the community is disadvantaged by the process that has been carried out. 5) Joint monitoring of programs that have been implemented.

The above concept, in line with the explanation (Priyono & Pranaka, 1996), states that women's empowerment is one of the activities within the framework of participatory development. Participatory development is development that allows fostering community creativity in development in an environment together starting from aspects of planning to program evaluation.

In the operational setting in the field, the efforts of the Wire-G group in carrying out participatory based community empowerment of women's groups in Juriyah Village are carried out through three main programs, namely (1) Gender Mainstreaming in Development through Strengthening Local Institutions in Gender and Environmental Responsive Planning and Budgeting (2) Improving the Quality of Environment and Natural Resources through Sustainable Agriculture (3) Community Empowerment (Especially Women) Based on local agricultural production.

In relation to the three programs, there are several activities conducted as mentoring efforts aimed at improving the ability of local institutions in sustainable natural resource management and creating local food processing innovations in Juriyah Village. In addition, the program is expected to increase awareness and participation of women's groups in village development, including awareness of protecting and preserving the environment and being economically empowered by increasing income to meet family needs.

The programs and activities conducted can be described in the following table:

Table 1. Mentoring programs and activities managed by Wire-G

No	Program	Activities	Output
1	Gender mainstreaming in development through strengthening local institutions in gender and environmental responsive planning and budgeting.	Socialization about gender and sustainable environment for the community, especially farmers, PKK and women's groups	Increasing understanding of women's groups about the concept of gender and sustainable environment
		Basic Gender Training	Women's groups understand the basic concept of gender
		Participatory village planning training for Juriyah Village women's group	Building an understanding of the stages and flows of village planning and being able to actively take part in all planning activities in Juriyah Village
		PPRG document preparation training	Integration of gender issues in Juriyah Village planning and budgeting documents
		Aid with Village planning and budgeting documents	Gender and environmental issues are accommodated in the planning of Juriyah Village. The Head of Juriyah Village is committed to following up on this matter in the 2021 RKPDes to the 2021 APBDes
2.	Improve the quality of the environment and natural resources through sustainable agriculture	Socialization of sustainable agriculture	Increased knowledge related to sustainable environments.
		FGD sustainable agriculture	Found The potential of land and human resources as farmers in Juriyah Village illustrates that it is especially important that sustainable agricultural patterns are applied in Juriyah Village in relation to the impact of environmental pollution
		Agricultural extension Sustainable	Participants went deeper into agriculture Sustainable and some of the participants at once practiced

	Energy garden and living pharmacy for women's group Juriya Village	The location of the Demplot is Hamlet 3 of Juriya Village. The demplot area is 8 x 6 meters planted with plants in the form of ginger, ginger, turmeric, thick basil leaves, cayenne pepper, purple eggplant tomatoes, and local corn around the fence area. The demplot was used as a pilot to be replicated by every household in Juriya village
	Products are highlighted through event moments to increase sales and product information	Products are highlighted through events to increase sales and product information
	Manufacture of briquette fuel	Juriah women's group able to make briquette charcoal
	Annual tree planting	There are 1000 annual trees planted by Juriya village
3. Community empowerment (especially women) based on local agricultural production	Training on confectionery processing based on local agricultural products (corn sticks and banana chips, village coconut oil) in Juriya Village	Mastering how to process local food into corn sticks and banana chips, coconut oil typical of Juriya Village
	Business analysis and value chain training for the Juriya Village women's group	Participants can find the product business value chain
	Training on local product promotion strategies for women's groups in Juriya Village	Participants can Devise marketing strategies
	Aid in processing local food-based products in Juriya Village: Corn sticks, banana chips, village coconut oil	The implementation of community aid and processing of products made from local food in Juriya Village
	Revolving fund for Women's groups	The group has jointly managed capital for production

Source: Wire-G and Various sources. Data processed 2020.

In the program mentioned above, the output that has been felt by the Juriya village women's group, namely from the gender mainstreaming program in development through strengthening local institutions in gender and environmental responsive planning and budgeting, has been implemented by Wire-G through training activities on the preparation of PPRG documents, the impact received by the community, namely the integration of gender issues in the planning and budgeting documents of Juriya Village. Their aspirations and needs are heard by policymakers and gender-responsive budgeting is realized. Likewise, participatory village planning training for the Juriya Village women's group, the impact that has been felt is that the women's group understands the stages and flows of village planners and can actively take part in all planning activities in Juriya Village. Starting from inputs, processes and results that are conducted transparently, accountably, and sustainably. This is in line with the opinion (Magar, 2003), women's empowerment is the result of a process in which individual behavior and capacity are combined with action and supported by existing resources to achieve goals. Women's empowerment is the process by which women buy the ability to make strategic life choices in the form of three dimensions (sources, agents or processes, results or achievements).

Meanwhile, from the program to improve the quality of the environment and natural resources through sustainable agriculture, through sustainable agriculture FGD activities, the impact felt by the Juriya village women's group is that they have understood and identified the potential of farmers' land and human resources as sustainable agricultural land and its relation to the impact of environmental pollution, in addition to the results of identifying agricultural potential land through training on how to garden energy and living pharmacy for Juriya Village women's group, the impact is now that the Juriya village women's group has demplot locations in three Hamlets of Juriya Village, with the area of each demplot is 8 x

6 Meters planted with plants in the form of ginger, ginger, turmeric, thick leaves of basil, cayenne pepper, purple eggplant tomatoes, and local corn around the fence area. The demplot is used as a pilot to be replicated by every household in Juriya village, this program aims to make Juriya Village peasant women become directed and independent in the economy, this is in line with the opinion (Maryam & Indriani, 2016), one of the goals of women's empowerment is to make women independent in the economic, social, cultural, and psychological fields.

In addition to the programs mentioned above, other efforts made by Wire-G are empowering communities (especially women) based on local agricultural production, through training on confectionary processing based on local agricultural products (corn sticks and banana chips, village coconut oil) in Juriya Village, the impact generated by women's groups has understood about sustainable environmental management, in addition to the efforts made by Wire-G through analytical training business and *value chain* for the Juriya Village women's group, the impact is now that the Juriya village women's group can identify the supply chain and business value of corn stick products, marketing strategies.

The Juriya village women's group has been aided in the processing of local food-based products in Juriya Village in the form of how to make corn sticks, banana chips, village coconut oil, with aid from experts brought in by Wire-G from entrepreneurs who have been successful with the business. After they understand how to make the business, they are given revolving funds for women's groups, so that they have capital to start their businesses, and now their business has grown rapidly, even the village government has supported the MSME business of the Juriya village women's group by building them a building as a center for making and selling their business complete with the tools and materials needed for the manufacture of their business. The efforts made by Wire-G are in line with the concept of participatory empowerment described by (Riza & Roesmidi, 2006), by

explaining that community empowerment including women's empowerment must follow the following approach:

a. The effort must be purposeful.

This is popularly called partisanship. This effort is aimed directly at those in need, with programs designed to address the problem and according to their needs.

b. This program must directly involve or even be implemented by the targeted community.

Involving the community to be aided has several aims, namely that the aid is effective because it is by their wishes and recognizes their abilities and needs. In addition, at the same time improving the ability of the community with experience in designing, implementing, managing, and accountable for efforts to improve themselves and their economy.

c. Using a group approach.

If done individually, the community is difficult to be able to solve the problems it faces. In addition, the scope of aid becomes too broad if the handling is conducted individually. This group approach is most effective, and the use of resources is also more efficient.

In addition to the concepts mentioned above, other efforts made by Wire-G in terms of participatory empowerment through mentoring patterns are (1) Creating an atmosphere or climate that allows community potential to develop. Community empowerment of Juriya Village is conducted by supplying motivation, education and training, socialization and raising awareness of their potential to develop and contribute to village development so that it has an impact on their welfare. (2) Building women's critical awareness to take part in village budgeting planning (3) Increase the capacity of women's communities in planning small business management. (4) Increasing the internal ability of women's peasant groups.

Women's Community Resilience

In addition to strengthening participatory empowerment in relation to this study, Wire-G in strengthening the resilience of the Juriya Village women's community, through Training, Socialization, FGD and strengthening emotional intelligence through these activities at Wire-G companions, actively and continuously provides *achievement motivation* to the base women's group, with the hope that these activities can bury psychic "trauma" and turn into a new spirit to rise from all slump. According to Wolins in (Ekasari & Andriyani, 2013) states that resilience is the extraordinary ability that individuals have in facing difficulties, to rise from difficulties which is the foundation of all positive characters in building healthy emotional and psychological strength.

If quoting opinions (Detta & Abdullah, 2017), towards the development of resilience of the Juriya village women's community, it is necessary to pay attention to four pillars; First, *life change is possible*, which is a belief to reaffirm that humans can change their lives. According to this approach,

people should be positioned as subjects, perpetrators, and not fatality victims. Second, *thinking is the key to boosting resilience*. The success of cognitive therapy reinforces many people's earlier suspicions that thoughts and feelings are especially important. An individual's ability to sharpen cognition and emotional abilities will be the basic capital for strengthening resilience in the future.

Third, *correct thinking is the key*. Detta & Abdullah (2017) Convinced, many data show the dangers of illusive optimism and the benefits of *"realistic optimism"* Realistic optimism, in contrast to illusive ones, is the ability to maintain a positive outlook without denying reality, actively appreciating the positive aspects of a situation without ignoring its negative aspects. Realistic optimism does not assume that good things will happen automatically. This means that we can achieve good things if we really plan, work on it, and if on the way meet many problems, solve them happily.

Fourth, *refocus on human strengths*. Patience is the basic force that supports all positive characteristics of a person, lack of resilience being the cause of non-optimal functioning of humanity. Without patience, there is no courage, no rationality, no insight to remain focused on the natural strength of our humanity.

While in the Islamic view, resilience is termed by the word "patience" or steadfastness in facing all kinds of trials faced, according to (Cahyani, 2013) patience or steadfastness in facing trials which means one's ability to manage and restrain oneself in difficult, unpleasant or risky conditions. At the level of implementation resilience can be interpreted as refraining from bad speech, holding back emotions, and managing oneself to solve problems, as well as having confidence that all problems can be passed if they can be sincere to rise towards a better life.

Efforts to develop the resilience of women's groups in Juriya Village, by Wire-G, have a significant impact on vulnerable groups, this can be seen from the psychological changes of the community who are reviving, and are determined to change their lives, even after assistance by wire-G, this community group not only changes in the order of their life patterns, but among them there are those who are given the opportunity to share their experiences by being resource persons at events in the village neighbor.

This is in line with the explanation (Mahmud & Azizah, 2020) which suggests that the existence of women in responding to disasters has been seen at refugee points, where the energy of female traits formed from social, family and community construction, makes women's *images* more attached to their characters who care, protect, diligent, diligent, and help carry themselves and their families through times of crisis due to disaster. These qualities contribute to the process of transforming the struggle from just helping the family, to helping other communities. The efforts made by Wire-G towards developing the resilience of the Juriya village women's group can be seen in the table below:

Table 2. The resilience of the women's community in Juriya Village

Resilience	Category	Impact and Change	Output
Emotion Regulation	Skill, Knowledge, Attitude	Being an active and dynamic woman the tendency for women to discuss PUG issues <u>more in village budgeting planning.</u> Women are more adaptive in self-control and always actively looking for solutions in increasing family income.	30 people from 30 people (100%)
Self-efficacy	Knowledge, Skill, Attitude	Women have self-confidence independent women, by actively taking part in the village budgeting planning process.	Women can group and produce Become strong and of 30 people (100%)

Cause Analysis	Knowledge, Attitude, Skill	Floods and landslides have given women collective awareness in keeping environmental balance by: Do not plant again on fields with a slope of about 30 degrees. Adapting maize planting to <i>agroforestry systems</i> . Replacing plants on a 30-degree slope with fruitful perennial plants (pecans, cloves, etc.).	30 people out of 30 people (100%)
Impulse control	Knowledge, Attitude	Always be grateful for the blessings that have been given by True Source. Building women's collective awareness in protecting the surrounding environment	30 people out of 30 people (100%)
Realistic optimism	Skill, Knowledge, Attitude	Increase income/family income through household micro-enterprises; by making Corn Steak, Village Head oil, banana chips, Land use of yards with live types of <u>pharmacy plants: ginger, turmeric, lemongrass, tomatoes, chili, eggplant, pondang, onion, vegetable etc.</u>	28 people out of 30 people 98 (%)
Empathy	Skill, Attitude	Become wiser in guiding her children to learn <u>Women are also more productive in building food independence</u>	29 people out of 30 (99%)
Reachability	Skill, Knowledge, Attitude	The collective movement of Juriyah village women in improving the family economy through the initiative of forming a joint business group. Women's groups have jointly managed business capital. The commitment of women's groups to end access to intermediaries, through a crop-selling system (corn plants are harvested, processed into sticks, packed and then sold). Women's groups actively take part in integrating gender issues in planning and budgeting documents. Juriya village women were given the opportunity to be resource persons to share experiences and train village women's groups Juriya village women were given the opportunity to be resource persons to share experiences and train neighboring village women's groups in managing cottage industries.	29 people from 30 people (97%)

Source; Wire-G and Various sources. Data is processed. 2020.

Efforts to develop reciprocity carried out by Wire-G for the Juriya village women's group, have an impact on aspects of changes in women's psychology, from the aspect of emotional regulation, the women of Juriya village are more adaptive in self-control and are always actively looking for solutions to problems in increasing family income. This is in line with what is explained by (Cole et al., 2004). Emotion regulation emphasizes how and why emotions themselves regulate and ease psychological processes, such as focusing, problem solving, social support and why emotion regulation has detrimental effects, such as interfering with the process of concentration, interfering with the problem-solving process and disrupting social relationships between individuals.

Based on this, now the tendency of women's groups is to discuss more PUG issues in village budgeting planning. From the aspect of cause analysis, the Juriya village women's group has made floods and landslides as a lesson while supplying women's collective awareness in keeping environmental balance by: (a). Do not plant again on land with a slope of about 30 degrees. (b) Adapting maize planting to *agroforestry systems*. (c) Replacing plants on a 30-degree slope with fruitful perennial plants (pecans, cloves, etc.).

Based on the table above, the percentage of change in women's groups from the aspect of emotional regulation is 100%, this indicator can be seen from the changes shown by women's groups, by being more active in PUG discussions, village program planning, and always actively looking for solutions in increasing family income, and no longer dragging on in "trauma" and flood discussions. So what is expected by Wire-G as the impact of assistance related to the development of emotional regulation has implications for the ability of individuals and groups of Juriya village women to regulate and express these emotions and feelings in daily life with the achievement of emotional balance carried out to see economic empowerment based on sustainable environmental sustainability.

In the aspect of impulse control, the Juriya village women's group as much as 100% have a spiritual collective consciousness by always being grateful for the blessings that have been given by True Source, realizing that natural

disasters that occur are not only a test for believers, but become a "reinforcement" for groups who are not good at being grateful for the pleasures given by True Source, and not good at maintaining the balance of the surrounding environment. Based on the table above shows a rate of change of 100%, this can be seen in the base group that is not only active in their group, but the women's group actively socializes programs to the community in village social-community activities.

In the aspect of realistic optimism directed at the attitude of the Juriya village women's group by giving positive expectations so that it will increase motivation to work hard, and praying by building the optimism of the women's group so that they tend to believe that good things will happen rather than bad things in life, so that it will change the view of personality characteristics of everything in terms and conditions that are good and not vice versa. This is in line with what is explained by (Shapiro, 1997) Future optimism is the tendency to view everything in terms and conditions well and expect the most satisfactory results. Same with Shapiro. (Brisette et al., 2002) explains that optimistic individuals are individuals who expect good things to happen to them, while pessimistic individuals tend to expect sad things to happen to them.

The implications of a positive view of personality characteristics have impacted the base group as many as 98% of the base women's group actively participate in training and practicum in creative economy development, by building optimism through hard work, now they can Increase family income / income through household micro-enterprises; By making corn sticks, village coconut oil, banana chips, in addition, most groups of women who work as women farmers have succeeded in utilizing their yard land, by planting live pharmacy crops such as; ginger, turmeric, lemongrass, tomato, chili, eggplant, pondang, onion, vegetable etc. With this product, they can sell them in traditional markets both daily and weekly with income that can support their family's economy.

From the aspect of empathy, the base group is directed at efforts to establish social relationships with others and the

surrounding environment in order to create environmental balance, attitudes with the ability to understand the conditions and feelings of others are very important in the framework of building friendship, mutual help between others, and the culture of "huyula" = help, in addition to building relationships with the surrounding environment through nature conservation, protecting nature and creating mutually beneficial relationships. According to (Reivich & Shatté, 2002) Individuals who have empathy will be more skilled in interpreting nonverbal languages shown by others, such as facial expressions, voice intonation, body language and able to capture what others think and feel. In line with the above opinion, (Chow et al., 2013) affirms that the ability to share the feelings of others and put oneself in that person's perspective is essential for the emergence of good interpersonal competence, which in turn, promotes more positive psychological well-being.

As a result of this assistance, as many as 99% of the Juriyah Women's group is now more productive in building food independence together, even the cooperation has been built with other village groups, through farmer group forums, while during the Covid-19 pandemic, parents are wiser in guiding their children to learn from home, through virtual online media.

From the aspect of reaching out, it is directed that the Juriya women's community can always try to improve the positive aspects of life, and the willingness to transform aspects of challenges into new opportunities. Individuals and communities that always improve their positive aspects will find it easier to overcome life problems. Based on available data, as many as 97% of women's groups have implemented reaching out aspects in their lives, both personally and as a group, by the impact has been felt by the community with their active participation in integrating gender issues in planning and budgeting documents. At the same time building a collective movement of Juriyah village women in improving the family economy through the initiative of forming a business group with jointly managed business capital. In addition, women's groups are committed to ending access to intermediaries, through a crop-selling system (corn plants are harvested, processed into sticks, packed and then sold). Juriya village women were given the opportunity to be resource persons to share experiences and train village women's groups, Juriya village women were given the opportunity to be resource persons to share experiences and train neighboring village women's groups in managing cottage industries.

CONCLUSIONS AND SUGGESTIONS

The impact of floods and landslides has a major impact on women as a vulnerable community group, because they must lose their gardens, houses, property. An effort is needed to develop their ability to bounce back from conditions of resilience, namely through women's participatory empowerment activities that can increase women's potential or ability in facing post-disaster life. Strategic efforts made in empowering women are through gender mainstreaming programs in development through (1). strengthening local institutions in gender and environmentally responsive planning and budgeting, (2). Improving the quality of the environment and natural resources through sustainable agriculture, (3) Empowering communities (especially women) based on local agricultural production. The implication of participatory empowerment conducted by

Wire-G is that the Juriya village women's community can show their existence, in the aspects of food independence, survive in the economy, preserve the environment, and have resilience in facing life challenges.

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