

Social capital of working women "putting-out system" to rise from Covid-19 pandemic

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Abstract This article focuses on social capital, a means for women working in the putting-out system sector to rise from adversity during the Covid-19 pandemic. This study explains that the pandemic has had a significant impact on the socioeconomic activities of women workers in Kalirungkut, Surabaya. This study aims to analyse working women who experience social downturns to get back up with the social capital they have. This qualitative research uses a non-positivistic paradigm but an interpretive approach through observation and in-depth interviews involving informants exposed to COVID-19. This study found four categories: helping behaviour as an act of humanitarian solidarity; reforestation and vegetable planting movement; networks for physical and social health services; and strengthening the economy. The researchers concluded that the social capital possessed by women workers in the putting-out system increased women's enthusiasm to rise from adversity during the Covid-19 pandemic.

Keywords: COVID-19 pandemic; putting-out system; social capital; social communication

INTRODUCTION

The COVID-19 pandemic (coronavirus disease) has brought a series for the worker women putting-out system, the consequences of which have an impact on a series of new economic, social, cultural, politic (Brusselaers et al., 2022) and decision-making in governance (Christensen & Lægreid, 2022), public policy and innovation (Susilo, Hidayat, et al., 2021), social media and health (Agnihotri et al., 2022; Brusselaers et al., 2022; Muzykant, 2021; Susilo, Putranto, et al., 2021), Mass media and vaccine (Amira & Susilo, 2023), cultural problems that are applied in everyday life. In early 2020, Surabaya City experienced a high COVID-19 pandemic, one of which was in the worker women putting out system area that is located in Rungkut Lor, Kalirungkut, Rungkut District (Antara; Persada, 2020; JawaPos, 2020).

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The covid-19 pandemic is the main factor in the decline in health, resulting in the economic decrease of the worker women of the putting-out system in Surabaya. The putting-out system (POS) is part of the production process elements in the running system that is carried out outside the core production system. The putting-out system serves as an interconnection between large industrial factory systems and informal work arrangements (Susanti, 2010). In the specific context of Kalirungkut Village, Rungkut Sub-district, Surabaya, women engaged in the putting-out system faced a significant economic downturn in April 2020. This downturn coincided with President Joko Widodo's announcement of the Covid-19 pandemic in Indonesia, which affected various regions, including the Rungkut Sub-district and Kalirungkut. The latter experienced a notable increase in Covid-19 cases, initially triggered by a resident who had contracted the virus while travelling from abroad. Additionally, the presence of the Sampoerna cluster, where some residents were employed at a cigarette company, further compounded the situation.

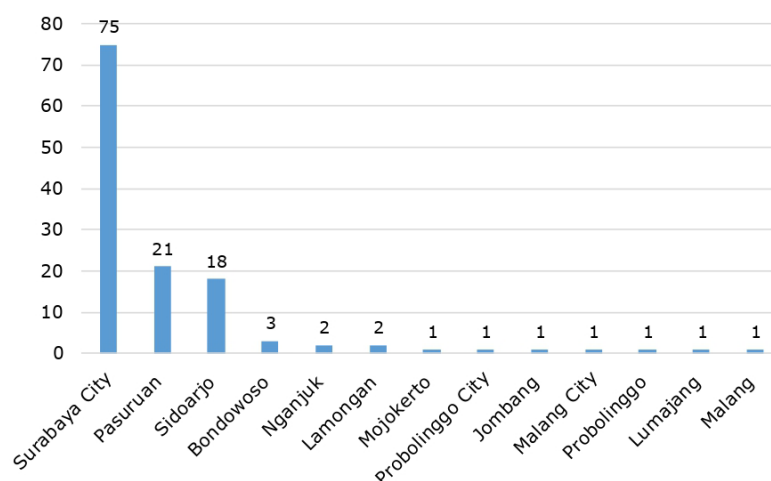


Figure 1. Coronavirus case in East Java on 10 May 2020
Source: Data processed from Surya.co.id (tribunnews.com), (2020)

East Java emerged as the province with the second-highest Covid-19 cases in Indonesia, following the Jakarta Metropolitan Area. The total number of cases in East Java (see Figure 1), including Surabaya, Pasuruan, Sidoarjo, Bondowoso, Nganjuk, Lamongan, Mojokerto, Probolinggo City, Jombang, Malang City, Probolinggo, Lumajang, and Malang, amounted to 1,409 cases, with 1,036 patients still receiving medical treatment (Sakti, Sofyan Arif Candra; Adhi, 2020).

Based on the data derived from tribunnews.com on 10 May 2020 (Figure 1), it was observed that the coronavirus had infiltrated a new cluster in the Rungkut area, particularly concentrated around the site of the putting-out system work in Kalirungkut. In response, the Surabaya City Government conducted mass rapid tests for the residents of Kalirungkut. Among the 49 residents who participated in the rapid test,

27 tested positive. They were subsequently evacuated by healthcare personnel to designated isolation facilities provided by the Surabaya government and the East Java provincial government, namely the Haji Sukolilo Dormitory and the Indrapura facility. Notably, out of the 27 who tested reactive, 17 were women employed in the putting-out system. The health challenges posed by the Covid-19 pandemic directly impacted the economic well-being of these women involved in the putting-out system in Kalirungkut, Rungkut, Surabaya (JawaPos, 2020). The escalation of Covid-19 cases in Indonesia, including Surabaya City, was observed to be rapidly increasing by 20 June 2020. The cumulative confirmation count reached 1,255 cases (7.4%), with 955 individuals (7.4%) still receiving treatment, 154 individuals (8.5%) having recovered, and 156 individuals (5.8%) unfortunately succumbing to the virus (Faqih & Adhi, 2020).

Based on the data presented in Figure 2, it is evident that the new cluster of Covid-19 in Kalirungkut, Surabaya, has notably impacted the worker women engaged in the putting-out system, specifically in Rungkut Lor VII. These women have been compelled to adapt to the challenges posed by the "new normal" era, especially as this group experienced a new cluster in early May 2020. The situation in Rungkut Sub-district, Surabaya, has been particularly concerning, with the highest number of Covid-19 cases amounting to 180, while at the District level, Kalirungkut ranks second after Kemayoyan ward, with a total of 75 cases (Ahmad, Zain; Nurhartanto, 2020; Antara, 2020; Apriliana et al., 2020; JawaPos, 2020). The worker women of the putting-out system have been deeply affected by the distribution of these cases, emphasising the significance of conducting research to enhance their productivity in Surabaya (Alie & Elanda, 2020; Antara, 2020).

In this context, the putting-out system work is characterised as an industrial mechanism that involves outsourcing specific tasks from the main production system, typically factories or companies, to external entities. The surrounding community or communities often undertake these tasks. This system is particularly prevalent in industries and factories located in close proximity to residential areas (Susanti, 2010).

Previous research in Indonesia has explored the putting-out system work in the context of transferring work from large industrial sectors to small industrial sectors with a putting-out system (Handayani et al., 2018a; Hunga, 2013; Susanti, 2010). This system has also been utilised for women's empowerment and economic independence (Habibi, 2019); (Iriani et al., 2016); (Susanti, 2010a). However, it is essential to note that women workers in the putting-out system lack legal protection and advocacy (Utami; Amrina, 2019); (Agusmidah et al., 2018); (Solechan, 2018); (Jannah, 2017) as well as occupational health and safety safeguards (Dewanti et al., 2018); (Handayani et al., 2018b). Many of these workers, hailing from various regions, seek employment within the factory or its surrounding vicinity. Job competition in

Surabaya is fierce, with factors like skills and education level significantly impacting employability. For many women, the putting-out system is a last resort to contribute to their family's well-being, as it often requires fewer formal requirements. The ongoing Covid-19 pandemic has further exacerbated the challenges faced by these women, significantly affecting all aspects of their lives.



Figure 2. Map of Kalirungkut, the new cluster point of Covid-19
Source: Research data (2021)

The putting-out system work has undergone changes in its development, transitioning from being predominantly carried out by large companies to being practised by small and micro companies. These businesses tend to employ women workers due to their lower wages than male workers. While this system proves to be cost-effective for companies, it does not yield the same benefits for the women workers involved, rendering them vulnerable in their pursuit of economic stability.

The worker women engaged in the putting-out system face multiple risks, leading to an economic vulnerability that subsequently impacts their social and health well-being (Amahazion, 2021; Corburn et al., 2020; Komin et al., 2020). These social vulnerabilities manifest as adversely affecting their relationships within families and the surrounding community. Simultaneously, health vulnerabilities also emerge, affecting the workers, women and their children. These vulnerabilities are exacerbated by the Covid-19 pandemic, which has far-reaching consequences on various aspects of life, including health, social interactions, economic stability, and political policies, not only in Indonesia but across the globe (Hellmann et al., 2021; Huang et al.,

2023; Omidiji et al., 2022; Sarfraz et al., 2022; Susilo, Putranto, et al., 2021).

The worker women's health vulnerabilities in their families are primarily attributed to the absence of standard working hours in the putting-out system. The Covid-19 pandemic has further exacerbated their health challenges, as some have contracted the virus, affecting their ability to work and leading to a period of health recovery. Consequently, the decline in their economic activities, particularly in handicrafts, has impacted their family income. The situation is particularly worrisome for those with reduced immunity, such as middle-aged women, while children and adolescents with stronger immunity remain uninfected. The worker women also face social stigma during this period, hindering their access to social interactions and adversely affecting their creative economic endeavours (Chakraborty, 2020; Taylor et al., 2020).

Furthermore, social vulnerability in society is defined as a lack of communication and socialisation with the surrounding community. Insufficient skills and knowledge in various aspects of life contribute to poverty and social vulnerability. The impact of social inequality further shapes vulnerability among different groups, affecting their ability to cope with societal challenges. Health and education levels also play a role in measuring social vulnerability. Low levels of public health and a lack of knowledge about risks, hazards, and disasters increase vulnerability in dealing with such events. For the worker women of putting out system, their limited interaction with the community leads to missed opportunities for socialisation and accessing vital information that could improve their standard of living. Moreover, when isolated and quarantined due to Covid-19 infection, the lack of proper assistance and support can worsen their situation, leading to negative stigmatisation from the community (Alamsyah, 2021; Trikusuma & Hendriani, 2021).

This study provides insight into the daily activities of the worker women engaged in the putting-out system. These women are involved in various tasks within the putting-out system sector, such as crafting souvenirs, paper glue, beaded crafts, and other gift items for weddings and proposals. They work both independently and as part of a team, with each team consisting of 3-4 members to facilitate production. The process encompasses everything from handling raw materials, packaging individual items, and creating finished goods, which are packaged in specific quantities, typically 50-100 units per item, depending on the item's size. Notably, delivery and wedding crafts applications are fulfilled upon customer orders, where customers often provide decorative items. This approach is driven by the customer's preferences and needs, which the worker women adeptly accommodate in their craft activities.

However, the Covid-19 pandemic has significantly impacted the economic resilience of the worker women in the Rungkut Lor neighbourhood. The pandemic resulted in a drastic economic decline,

leading to stigmatisation and fear among potential customers, with many hesitating to place orders for handicrafts from these women. As a consequence of the pandemic, gatherings and events that would typically require souvenir crafts, deliveries, and wedding decorations were prohibited by the government to curb the virus transmission (Faiq & Parmin, 2020; Hutahaean et al., 2021). Consequently, craft orders significantly decreased during the pandemic, with a considerable decline experienced throughout 2020 and early 2021. Celebratory events, which would have been a prime source of demand for the worker women's handicrafts, were scarce during this time, leading to a profound shift in their socioeconomic activities (Agusmidah et al., 2018; Chan et al., 2020).

During this time of the covid-19 pandemic, orders are not as many as in the period before the covid-19 pandemic, and the decline is quite drastic. Even in 2020 and the beginning of the semester in 2021, there are no craft orders because there are no celebrations for parties that use souvenirs made by the worker women of putting out system. However, this socioeconomic activity turned drastically after the presence of covid-19 that hit Indonesia (Matsenjwa & Musiiwa, 2016). Surabaya is one of the cities in East Java with the highest Covid-19 spread on 21 May 2020 (See Figure 3). In Surabaya, 10 sub-districts first had the highest potential for the spread of Covid-19, including Rungkut (180), Krembangan (172), Tambaksari (101), Sawahan (87), Wonokromo (85), Gubeng (76), Bubutan (73), Mulyorejo (58), Tegalsari (55), and Sukolilo (54) with a total of 941 cases (Ahmad, Zain; Nurhartanto, 2020; Antara; Persada, 2020; Yulika, 2020).

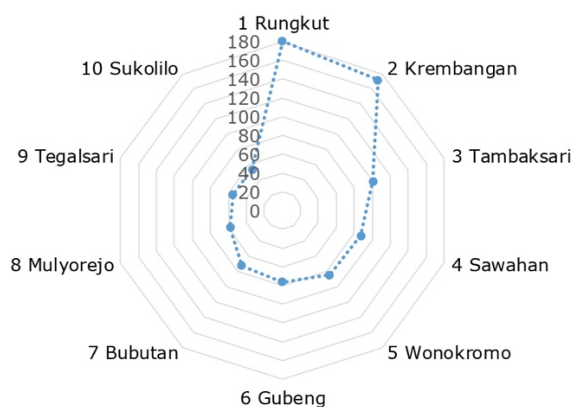


Figure 3. The 10 highest sub-districts in Surabaya per 21 May 2020
Source: Data processed from liputan6.com and national.tempo.co. (2020)

As of 21 May 2020, Rungkut Sub-District in Surabaya registered the highest number of Covid-19 cases, reaching 180, with Kalirungkut Sub-District contributing the highest among all other sub-districts in the region. Consequently, supporting and strengthening the worker women engaged in the putting-out system is imperative to facilitate their social and health recovery. These women, involved in crafting various products

such as souvenirs, parcel decorations for applications and weddings, ribbons, and other handicrafts, find themselves compelled to adapt and rise above the challenges posed by the Covid-19 pandemic and the ongoing digitalisation trends, which present future challenges (Karnaji et al., 2021; Prasetyo et al., 2020; Susanti & Mas'udah, 2017).

Notably, this research offers a novel perspective. It explores how women in the putting-out system cope with social shocks caused by the Covid-19 pandemic and utilise their social capital to overcome adversity during this global non-natural human disaster. This distinctive approach sets it apart from previous studies, delving into the impact of the putting-out system work on women workers at the epicentre of the Covid-19 spread in Surabaya and even in East Java as a whole.

METHODOLOGY

This qualitative research adopts a non-positivistic paradigm, employing an interpretive approach to understand social interactions comprehensively. Qualitative research focuses on interpretation, aiming to grasp the meaning behind events, actions, and expressions rather than merely presenting evidence, necessitating contextual understanding. Notably, this research is conducted in an area with the highest Covid-19 spread in Surabaya, particularly among women craft workers, from May 2020 until the following year (2021). In Surabaya, there are ten districts with the highest spread of COVID-19, including Kemayoran 113, Kalirungkut 75, Kedung Baruk 61, Jepara 40, Ngagel Rejo 39, Banyu Urip 37, Mojo 31, Morokrembangan 27, Mulyorejo 26, and Ketintang 24 (Mirsan & Ragam, 2020).

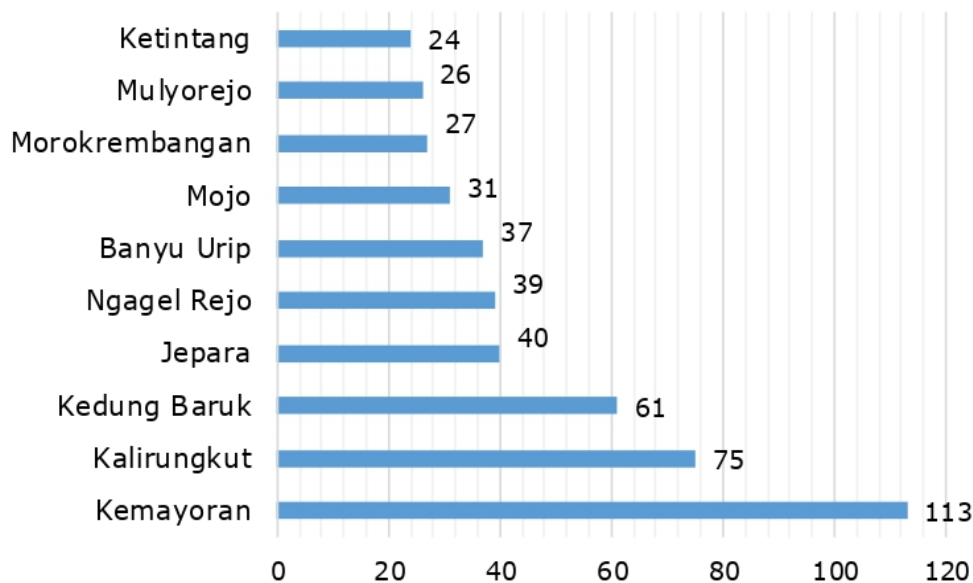


Figure 4. The 10 highest Covid-19 villages in Surabaya per May 25, 2020
Source: Data processed from Fajar.co.id (2020)

The figure 4 shows that Kalirungkut Village ranks second after Krembangan but has the most significant impact on socioeconomic aspects because it is located in Surabaya's most significant industrial area.

The research targets women working in the putting-out system within the vicinity of the SIER (Surabaya Industrial Estate Rungkut) company or other large industries. The study includes worker women of the putting-out system, both those who are part of women's craft groups and those who are not. The researchers employ informants with relevant experiences and knowledge vital to the research to gather information. The determination of informants uses the snowball technique (See Table 1). Three types of informants are identified: first, those with direct experience related to the activities of the worker women of the putting-out system, whether they are part of women's craft groups or not. Second, individuals with indirect experience but substantial knowledge about women's crafts and the related environment, such as community leaders, RT (neighbourhood association), RW (citizen association), and local officials. Third, key informants who are highly competent in this field are deeply concerned with the craft issues involving women (Moloeng, 1988).

Table 1. Research informants putting-out system during the Covid-19 pandemic

Informant	Sex	Age	Covid-19 Status	Education
Mrs. Par	F	52	Recovered patient	Primary school
Mrs. Lalak	F	49	Volunteer, leader of women worker putting-out system	College degree
Mrs. Nur	F	47	Recovered patient	Secondary school
Mrs. Siti	F	40	Recovered patient	Secondary school
Miss. Dwi	F	20	Patient's daughter	Student
Mrs. Aan	F	37	Recovered patient	Secondary school
Mr. Wan	M	52	Recovered patient, head of citizen association who make policy for fundraising, Volunteers	College degree

Source: Research data (2021)

RESULTS AND DISCUSSION

This research employs a systematic approach, utilising observation with multiple stages, including transcription, analysis of transcripts, and induction logic to analyse the field findings. The study explores the role of social capital as a means for women engaged in the putting-out system to overcome adversity during the Covid-19 pandemic. The analysis identified four significant categories. Firstly, the act of solidarity among women workers in the putting-out system was observed, representing a form of helping behaviour towards fellow workers in times

of need. Secondly, within the putting-out system work environment, a notable movement focused on greening and vegetable planting emerged, aiming to enhance women's food security for their families. Thirdly, physical and social health services were identified as crucial tools for building networks among women workers in the putting-out system. Lastly, economic strengthening measures were observed, including the implementation of a savings movement as a survival mechanism during the pandemic and revolving loans to initiate businesses for women in the putting-out system.

These four categories hold significant value as social capital resources, encompassing bonding social capital, bridging social capital, and linking social capital, all of which play a crucial role in supporting women workers during the Covid-19 pandemic (Susanti, 2021; Susanti & Mas'udah, 2017).

Helping behaviour as an act of solidarity for women workers putting-out system for charity

The practice of helping behaviour among women workers in the putting-out system during the Covid-19 pandemic serves as a significant display of mutual support between these workers and their families. Various forms of support from the community, fellow survivors, volunteers, and different societal elements, including government and private sectors, exemplify a profound sense of human solidarity. The communities affected by the pandemic require considerable time and support to recover from the crisis and rebuild the economy for women and their families. Sustained and tailored assistance, aligned with their specific needs, is paramount during this challenging period. The intrinsic enthusiasm of the workers themselves plays a crucial role, while support from diverse parties helps to reignite their resilience and determination (Muzykant, 2021; Santoso, 2022).

Similar movements of mutual support were observed among the worker women of the putting-out system and their families during the Covid-19 pandemic. The solidarity among peers, volunteers, and various entities, including governmental and private bodies, was a vital humanitarian response. This social and humanitarian solidarity pattern was evident among the putting-out system workers and resonated throughout Indonesia and worldwide, where people extended support to one another during challenging times (Hanafi et al., 2020; Nicolin et al., 2021). Social solidarity movements are also carried out by people throughout Indonesia and worldwide to support one another as an act of humanitarian solidarity. In this context, Mrs. Lalak conveyed that the practice of helping behaviour can be seen from the actions of the putting-out system workers as follows:

"When the rapid test finished, the atmosphere was tense. Many children were left by their parents in quarantine. Almost all of them are quarantined, the worker women of putting out system with their husbands, many husband and wife. In fact, there are only teenagers around Bu Su, and some of them are even toddlers. Finally, to comfort children whose parents have left them during quarantine, I took the initiative to take action in solidarity with people who are able (rich) to facilitate if they want to help families affected by COVID-19, especially children whose parents have left during quarantine. They entrusted the money to me, then I bought toys to entertain the children and reading books, and the necessities that were needed at that time" (Mrs. Lalak, 49 years old, 29/06/2021).

One individual, Mrs. Lalak, exemplified the practice of helping behaviour during the pandemic. As a community volunteer, she proactively addressed social issues within her environment. Amid numerous individuals being quarantined, Mrs. Lalak took it upon herself to mediate with relevant authorities, including health officials and social service officers of Surabaya City. She went the extra mile to provide moral support and assistance to families whose parents were quarantined, even going as far as purchasing toys, reading materials, and essential items to comfort the affected children. This spirit of solidarity was particularly evident during the fasting month of Ramadan, just before Eid Fitri 1442 H.

"Yes, all of them (the worker women of putting out system and their families) have been collected here, mothers and fathers, Mrs. Nur and husband, Mrs. Aini, Mrs. Siti and husband, Mrs. Aan, quarantine everything. All are reactive, ma'am...Thank God I am healthy, ma'am. I am not reactive. In my small alley now live toddlers. Many people aged 28 years and over are reactive, and most of those who are reactive are usually the congregation in the mosque who were previously sick. The two people who died were also regular worshipers in the prayer room. Yes, I hope the swab results are all negative. Let us all go home; it is a shame that the children who are still toddlers are left behind. There is an older sister, ma'am, but she is still small. She is also assisted by neighbours, helping each other, especially those around the neighbourhood, including Mrs. Lalak, who are also here to check on the condition of the children whom their parents' quarantine has left behind" (Miss Dwi, 20 years old, 05/15/2020).

According to an informant named Miss Dwi, the situation in her neighbourhood and the nearby alley where she lives is concerning. Many neighbours, including their parents, were quarantined after testing positive in the rapid test conducted by the Surabaya City government at

the Tholabuddin Mosque in Kalirungkut, Surabaya. Miss Dwi expressed particular worry for the children in her neighbourhood, most of whom are toddlers and kindergarten, as they were left behind by their parents who had to undergo mass quarantine. The community and volunteers rallied to support and assist these children. They ensured that the children received daily necessities such as food, groceries, books, and toys, providing them with the necessary support and entertainment during this challenging time.

Another informant, Mr. Wan, heads RW 14 in Kalirungkut. While not a putting-out system worker, he is vital in facilitating and assisting residents heavily affected by Covid-19. Mr. Wan mobilised the Karang Taruna youth to raise funds amounting to more than 14 million in just five days from the local community. In addition to funds, they collected essential goods and distributed them to families and children whose parents were in mass quarantine. His presence as the head of the RW proved crucial for women workers in the putting-out system who tested positive for Covid-19.

Mr. Wan emphasised that the Covid-19 pandemic prompted the people of Kalirungkut to demonstrate voluntary acts of humanitarian solidarity, particularly towards those with confirmed Covid-19 cases. During the initial phase, 100 individuals underwent rapid tests, with 49 testing positive and subsequently evacuated to the Pop and Haris Hotels for quarantine and isolation. This evacuation, which occurred during the fasting month of Ramadan and continued after Eid Fitri in 2020, profoundly impacted families, leaving many children temporarily separated from their parents during the quarantine period. Mr. Wan stated that the local community felt compelled to support and help one another when their close neighbours faced the first wave of the Covid-19 disaster in Kalirungkut. The practice of helping behaviour, characterised by acts of support and assistance, became evident during this challenging period.

"The first time I was elected as an RW 14 was immediately greeted by Covid-19 in my village. We divided the tasks of residents of RT.01 who toured the mass quarantine at POP and Haris hotels—handling at the Hajj Dormitory. There was an incident where the father and mother were subject to mass quarantine. The children left behind were still in kindergarten, early childhood education, and elementary school. So we divide the tasks, the RT divides the task of taking turns eating, and the children are given toys because of the psychological impact. It is not that the municipal government does not pay attention. It is not optimal. Mr. RW visited the POP Hotel, and finally, it was needed (supply). I confirmed to the sub-district head, Mr. YN. The hotel still has not found a place, and the sub-district head also said it should be handled immediately. Finally, it is resolved" (Mr. Wan, 52, 24/12/2022).

When Mr. Wan was elected as the head of RW for the first time, he was immediately confronted with the Covid-19 issue in his village. It presented a complex challenge that required coordinated efforts with the local RW-RT officials to address the problems affecting the residents, particularly those in RT.01, which became the initial epicentre of the Covid-19 outbreak. Identifying the residents who had to undergo mass quarantine at the Pop and Haris Hotels and later at the Hajj Dormitory was a priority task. This situation created tension in the village as 49 individuals, including 29 putting-out system workers and their families, had to leave their young children, who were attending preschool, kindergarten, and elementary school, behind during the quarantine period.

Through the Covid-19 task force, the city government intervened directly to manage the situation. However, due to the overwhelming nature of the situation, Mr. Wan recognised that more support was needed from the local community to effectively address the challenges posed by the Covid-19 pandemic. The pandemic had its first significant impact in Kalirungkut, Surabaya, and consequently, the humanitarian assistance extended beyond the village's residents to encompass various groups from different segments of society outside Kalirungkut.

Throughout the research, the researchers observed that the Covid-19 pandemic instigated social transformation through helping behaviour among fellow citizens. This practice of humanitarian solidarity emerged as a collective response when the local community experienced the challenges posed by the coronavirus. The pandemic gave rise to a new social order, fostering a shared awareness that prompted individuals to join hands in raising funds and donating essential items such as groceries, medicines, vitamins, food, medical devices, and toys for the children whose parents were quarantined and isolated under the government's arrangements. As a result, the Covid-19 pandemic brought about social changes, leading to a new sense of social care and compassion, expressing concern for humanity.

The greening and vegetable planting movement in the putting-out system work environment as women's food security for the family

Before the Covid-19 pandemic, the residents of Rungkut Lor had already been actively involved in the greening movement and vegetable planting, utilising the limited space in their homes and surrounding areas. However, the outbreak of the pandemic acted as a catalyst, sparking even greater enthusiasm, particularly among the residents living near women who work in the putting-out system. The connection between the greening movement and vegetable planting lies in the fact that these practices are embraced by activists engaged in the putting-out system work. They view these activities as essential in fortifying and enhancing the resilience of the families associated with the putting-out system.

During the pandemic, job opportunities in this sector stopped for approximately a year, leading the workers to adopt self-help measures, such as growing vegetables, to ensure their family's food security. The initiative for this practice emerged from the women workers of the putting-out system in the Kalirungkut neighbourhood, who were undergoing mass quarantine. Over time, this endeavour evolved into a widespread greening movement, encompassing numerous households.

The women activists involved in the putting-out system further encouraged the cultivation of vegetables, medicinal plants, spices, and flowers to enhance family and community food security in areas impacted by Covid-19. They engaged in seed exchanges to diversify the plants grown in their yards, utilising pots or polybags for planting. After their morning exercises, they gathered to share and exchange various plant seeds for their gardening efforts. Mrs. Par conveyed her experience as follows:

"There are many kinds, there are tomatoes, chilli, pandanus, when will there be kale, lots of tomatoes... some of the seeds are bought, some of them are making their seedlings from the rest of the rotten or dry chillies, rotten tomatoes, and then planting them later. In these polybags..." (Mrs. Par, 48 years old, 24/06/2021).

Amidst the COVID-19 pandemic, women crafters initiated a movement to cultivate vegetables in various spaces, such as their yards, terraces, and other narrow urban areas surrounding their homes and roadsides. This greening movement received positive responses from the local community and the RT (neighbourhood association) and RW (citizen association) officials. Moreover, this reforestation effort garnered participation from the neighbouring community members, demonstrating a collective commitment to environmental conservation. Mrs. Nur shared her experience, mentioning that she had previously engaged in similar greening initiatives in her surroundings. Many seeds were generously donated by external parties who supported the reforestation and cultivation of beneficial plants.

"In the past, there was once greenery, by planting toga, vegetables, any useful plants, here there is a bell (Red; the type of pumpkin plant that propagates has big fruit, can be used for vegetables, can be used for sweets, generally for sweets... this is already pretty good. It is big when it has been pivoted. Mrs. X asked for the event, used sweets, hehehe... what kind of trees are you planting" (Mrs. Nur, 47 years old, 25/06/2021).

Mrs. Lalak, who works in the putting-out system and experienced quarantine during the Covid-19 pandemic in May 2020, similarly embraced the greening movement. Despite having limited space on the roadside next to her house, she enthusiastically planted plants such as

pandanus, red betel, and flowers, transforming the area into a green oasis. Mrs. Lalak actively serves as a greening advocate and sets a positive example for her community, encouraging others to partake in similar greening efforts. Her dedication to the cause is evident in the following statement:

"Here is pandanus, betel, whatever is planted, this (plant) is alive from Ms. Su, the water left over from washing hands is sent all over, it is lush green, this (plant) grows alive. Flowers are also plants are their benefits" (Mrs. Lalak, 49 years old, 29/6/2021).

The COVID-19 pandemic has prompted a heightened sense of survival awareness among female workers in the putting-out system. To ensure food and economic security, they have embraced the reforestation movement and taken up vegetable cultivation on their land (Furoidah, 2020). This movement serves as a means of environmental preservation and promotes environmental health. Additionally, gardening in limited spaces allows them to find solace and indulge their farming hobbies. This endeavour serves as a form of recovery for Covid-19 survivors and enhances their immunity (Hapsah et al., 2018).

The researchers observed that the greening movement and vegetable planting had become essential practices for achieving family food security. These practices gained widespread adoption, especially when female workers in the putting-out system had to halt their regular work activities due to the complete shutdown caused by the Covid-19 pandemic in their locality in Surabaya. The informants emphasised that engaging in the greening movement and planting vegetables has helped them sustain themselves and minimise daily expenses during the income loss from the cessation of putting-out system work. Furthermore, this green initiative has positive implications for public health, as the vegetables and medicinal plants they cultivate offer various health benefits, thereby boosting immunity levels.

Physical and social health services as a tool to build a network for women workers in the putting-out system

The Covid-19 pandemic has brought about a unique moment, urging society to adapt and coexist with the reality of Covid-19. Despite varying feelings and preparedness levels, accepting this new social reality is necessary. The connection between establishing a health and social service network and the putting-out system work lies in the proactive approach to mitigate the impact of potential future Covid-19 waves on the workforce while adhering to social health protocols. To address this, the community has taken the initiative to provide physical health services, such as morning exercises and social health services, which the putting-out system workers initiated during their health recovery from the Covid-19 pandemic (Isnaini et al., 2022).

Since the onset of the Covid-19 pandemic in 2020, gymnastics has become a popular physical activity among the community, particularly among female workers in the putting-out system who have survived Covid-19. Gymnastics, whether practised individually or collectively, is crucial in promoting a clean and healthy lifestyle (PHBS), essential for curbing and breaking the chain of various diseases, including communicable and non-communicable ones. Moreover, PHBS plays a significant role in controlling the spread of the Covid-19 pandemic (Batam, 2021; Sukartini, 2017).

The worker women in the putting-out system engage in morning exercises daily, typically from 7:00 AM to 8:00 AM. Initially, this activity was started by the women who had recovered from Covid-19 in May 2020. However, the neighbouring community also joined in these morning exercises over time. The participation in morning exercises ranges from 20 to 40 people, including 20 female workers from the putting-out system. Covid-19 survivors initially adopted the practice of morning exercises, and Mrs. Par, a female worker in the putting-out system, pioneered these exercises in her village. She shared her experience, stating:

"Morning gymnastics is held here every day, in the early (pandemic) corona, every 06.00 hours. We started gathering here (while indicating the direction of the location of the gymnastics and places along the road around residents' houses) in front of the house here... from the prayer room to the west Mrs. Nur's house. Now starting at 07.00 taking care of school children first" (Mrs. Par, 48 years old, 24/06/2021).

Mrs. Par emphasised that the regular morning exercise activities served as a form of treatment and follow-up to the 14-day or more extended quarantine period, considering the condition of Covid-19 survivors. These exercise sessions were conducted every morning, accompanied by sunbathing, at the quarantine facility, where most residents were women workers in the putting-out system in Kalirungkut. The East Java provincial and Surabaya city governments facilitated the quarantine facility. Even now, the morning exercise activities continue to be carried out by the female workers of the putting-out system, along with the participation of the surrounding community. These sports activities have gained full support from the local government, including RT and RW authorities, health workers in the Rungkut District, and the Kalirungkut Health Center.

Morning exercises enhance immunity, making them vital during the ongoing Covid-19 pandemic, further complicated by new variants. Regular and moderate-intensity physical activity can boost the body's resistance to various diseases. However, avoiding excessive and prolonged exercise with high intensity is crucial, as it may negatively impact the body's immune system (Colombo, 2021; Puga et al., 2021).

Maintaining discipline and adhering to health protocols in daily activities, such as wearing masks, practising hand hygiene, maintaining social distancing, avoiding crowds, and limiting unnecessary movements, can effectively prevent the occurrence of a potential third wave of Covid-19. Par highlighted that while the Covid-19 pandemic has undoubtedly brought negative consequences, it has also spurred positive changes within the local community. Policymakers have become more proactive in monitoring the health developments of the community, as expressed by Mrs. Par:

"After quarantine, the Covid-19 task force, Kalirungkut Health Center, often visited the people affected by COVID-19 for assistance. Besides that, it is also supplied continuously, Mrs. vitamins, boiled eggs for immunity, also during the morning gymnastics from the Health Center coming here, including health cadres" (Mrs. Par, 48 years old, 06/20/2021).

Furthermore, the women workers of the putting-out system, Covid-19 survivors, have found opportunities to benefit from associations formed by the Surabaya City government and the East Java Provincial government. The Surabaya City government organised a morning gymnastics competition for Covid-19 survivors, while the East Java Governor, Khofifah Indar Parawansa, initiated the "GOWES" program, which promotes cycling for health. Additionally, the Kalirungkut health centre has played a role in supporting the health sector by providing free masks and hand sanitisers and even commissioning the production of masks from the worker women of the putting-out system.

Establishing and nurturing connections with stakeholders is essential to create a network connecting the putting-out system's women workers with external parties. Collaborative efforts and interconnections between agencies, institutions, and community members are crucial in strengthening collective health resilience during the Covid-19 pandemic. By collaborating and supporting one another, they can find solutions to various challenges, encompassing social, health, and economic aspects. These efforts serve as a means of resilience to collectively confront the ongoing Covid-19 pandemic (Pasaribu, 2021).

The research findings highlight the significance of building a network of physical and social health services to cater to the needs of women workers who are Covid-19 survivors. Public awareness about the importance of forming such networks is essential to demonstrate the existence of putting-out system worker activists directly affected by the pandemic. These workers require health and social support from various stakeholders, especially when engaging in sports activities like group morning exercises, vegetable planting, and humanitarian solidarity actions. Building collaborative networks with other parties becomes a viable solution to restore women workers' social, economic, and health

well-being in the putting-out system who have survived Covid-19. This spirit of awareness and the revival of networks become shared priorities to endure and rise together in the face of the ongoing Covid-19 pandemic.

Economic strengthening for women workers putting-out system

One essential endeavour undertaken by putting out system workers to overcome the adverse effects of the Covid-19 pandemic is bolstering their economic and social standing within their sector. The pandemic severely affected economic activities, particularly impacting the putting-out system workers in Kalirungkut. In response, they recognised the need to strengthen themselves internally and through external support. A significant effort they initiated during the Covid-19 pandemic was self-reliance, driven by the determination to break free from the challenges posed by the pandemic. They embraced a revolving savings and loan movement to establish or expand businesses, seeking alternative income sources beyond their work as putting-out system labourers. Depending on individual preferences, such additional income could be saved manually or deposited in conventional banks.

The saving movement

The saving movement constitutes one of the primary strategies women workers employ in the putting-out system to navigate the conditions imposed by the Covid-19 pandemic. The connection between putting-out system work and the practice of saving lies in strengthening the family's economic resilience even in the face of adversity. As the wages earned by female workers in this sector are relatively modest compared to formal sector workers, it becomes vital for them to allocate a portion of their earnings to daily savings. The amount saved varies based on individual capacity and financial circumstances. This saving initiative was initiated by the women workers in the putting-out system even before the Covid-19 pandemic emerged. Initially, the practice of saving was communicated among putting-out system workers with a suggested amount of 5,000 rupiahs. However, the actual savings could vary according to each individual's capacity, ranging from 1,000 rupiahs, 2,000 rupiahs, and so on. This practice is an individual endeavour, not a collective one. The aim is to encourage daily saving from the wages they earn. The capacity to save daily depends on the individual putting-out system workers. The amount saved is determined by their ability, with the primary focus being consistency, perseverance, and sustainability in saving. The income of each putting-out system worker varies. Some may engage in side jobs, such as selling pre-made cakes at local grocery stores, vending sugarcane and sugarcane ice, and babysitting other people's children, among other activities. The funds generated from these additional endeavours can be used to set aside a small portion for savings.

The fundamental concept behind the saving movement rests on the principle of prioritising savings over-relying on credit when acquiring necessities. In other words, if putting-out system workers wish to purchase a needed item, they are encouraged to plan and save in advance rather than resorting to credit. Although credit might appear convenient at first glance, the cumulative effects of credit instalments can lead to high costs, amounting to two or even three times the actual price of goods. The saving movement is considered indispensable and highly valuable for implementation by putting-out system workers, especially during the Covid-19 pandemic. Even amidst the pandemic, some putting-out system workers persistently continued the saving movement in line with their respective capacities, regardless of whether they could save 2,000, 3,000, or even 10,000 rupiahs daily. The results of their savings have proven instrumental in stabilising their families' financial conditions during the Covid-19 pandemic. Indeed, some workers in the putting-out system were able to weather the storm of the Covid-19 pandemic, despite facing financial challenges due to declining work activities and service production.

As the head of women workers in the putting-out system in Surabaya, Mrs. Lalak affirms the paramount significance of the saving movement, particularly for women and especially those employed in the putting-out system. Saving serves as a crucial means to fortify the economic well-being of women and their families. In this community, saving holds immense importance as it facilitates family financial planning, fosters economic independence for women, and acts as a reliable medium for achieving greater financial security. Additionally, saving proves highly beneficial in times of specific needs, overcoming household financial crises and ensuring that resources are readily available to meet urgent family necessities.

"The saving movement inspired me to set aside money when I get money or good luck. Even though I do not set aside money daily, I still prioritise saving for big needs. My biggest need right now is for education to improve the quality of human resources for my children, who are still in college, and me. So, suppose our quality and abilities are getting better. In that case, it can be our bargaining point to get job opportunities, leading to increased income and a better economy" (Mrs. Lalak, 49 old, 29/06/2021).

Mrs. Lalak shares her personal experience, illustrating the benefits of saving in supporting both human and economic resources for herself and her family. When she aspired to pursue higher education and simultaneously support her son's education, she adopted a gradual saving approach to cover the educational expenses. By saving little by little, she managed to allocate funds for her son's schooling without excessively burdening the family's finances. Mrs. Lalak emphasises that saving is inherently flexible, not burdensome, and requires a resolute

intention to set aside a portion of one's finances for future needs. Regardless of the amount saved, the practice remains adaptable, catering to individual abilities and circumstances. The amount to save should be based on one's income capacity, considering the estimated monthly earnings.

Furthermore, Mrs. Lalak cites the example of one of her diligent members, who consistently set aside a portion of their earnings from the putting-out system sector for saving. This dedication to saving illustrates this financial discipline's value and potential impact. As an advocate for the importance of saving, Mrs. Lalak actively promotes this practice among her professional peers, the women workers in the putting-out system in her environment, highlighting the lasting benefits it offers for personal and family financial stability.

For Mrs. Par, encouraging her colleagues to save 5,000 rupiah daily is integral to their pursuit of financial independence and resilience. Such savings act as a safety net, readily available to meet urgent financial needs, particularly for workers in the putting-out system. Each individual's perception and commitment to saving may vary. Mrs. Par is an exemplary model for her professional peers by demonstrating the benefits of consistent daily saving, which gradually accumulates significantly over time. This practice has increased her savings from 5,000 to hundreds of thousands of rupiah.

Moreover, according to Mrs. Par, these accumulated savings are also instrumental during challenging circumstances, such as the Covid-19 pandemic, when the financial well-being of putting-out system workers may be strained. She maintains the discipline to preserve these savings until the appropriate time to utilise them for pressing needs, as she conveys in the following quote:

"Every day, I put my savings in a bottle, save 5000 until I get four full bottles. Ladies and gentlemen, I have invited and given this example. I have saved up a lot. You can save according to your ability, get 2000, 3000, or if you have good luck, you can get up to 10,000 rupiahs (SGD 1). The important thing is to save every day. Later, if you need it, you can open it, but I do not open my savings because of my hard work saving, so there will be more" (Mrs. Par, 48 years old, 06/20/2021).

Mrs. Par diligently tries to save as much as possible each day, with a minimum of 5,000 rupiahs. As a putting-out system worker, she took the initiative to encourage her colleagues within the group to adopt the practice of saving 5,000 rupiahs daily. Mrs. Par believes this amount is affordable and can be readily set aside from the daily wages earned in the putting-out system work sector. She emphasises that the flexibility of saving enables individuals to determine the amount they can comfortably save, and she continues to motivate her friends to persist in this habit.

To facilitate this savings practice, Mrs. Par uses a simple container, a primarily used mineral water bottle, to deposit the daily savings of 5,000 rupiahs. The significance of this practice lies in its role as a means to attain family financial security during challenging times. The money saved becomes a resource that can be utilised to stabilise family finances when facing critical situations. Additionally, the informants believed in the value of saving rather than relying on debt or credit when acquiring necessary items. The act of saving allows individuals to avoid accumulating higher costs associated with credit purchases, which could amount to two or three times the original price of the goods. Thus, this savings movement holds great importance for women workers, serving as a pathway to fortify family finances and meet essential family needs during economic strain.

Revolving loan to open a business

The community of women engaged in the putting-out system work has established a cash pool to foster economic growth among its members. This cash pool operates through a revolving loan system, collecting contributions ranging from tens of thousands to millions of rupiahs. These funds are then utilised to support each other in initiating small businesses, thereby bolstering the economic well-being of the women involved in the putting-out system work.

"Alhamdulillah (Praise to the Lord), the cash is now rolling and growing quite a lot, loaned to group members to start a side business. I offered mothers to open a side business. I once borrowed 500 thousand to pay for my merchandise. Later, it would be profit sharing, and cash would be included to be loaned again to other members." (Mrs. Par, 48 years old, 20/06/2021)

The cash resources owned by the putting-out system worker community are effectively managed through a revolving loan model that benefits its members. This revolving loan system assists putting-out system workers in establishing supplementary businesses, complementing their primary putting-out system work. Mrs. Par recounted her experience of borrowing a maximum of 500 thousand rupiahs from this revolving loan to develop her business capital. As part of this arrangement, borrowers dedicate a small portion of their business profits to maintaining and circulating the cash pool. This practice is not deemed burdensome and is mutually agreed upon by the putting-out system workers.

When the funds in the revolving cash pool are insufficient, the community members collaborate to facilitate each other's access to KUR (People's Business Credit - a Small Loan for MSME) provided by the BRI (Indonesian People's Bank, an Indonesian Government owned bank) bank as additional financial support. Through this cooperative and supportive approach, the women engaged in the putting-out system

work empower each other in pursuing entrepreneurial ventures, fostering economic resilience within their families and communities.

"Thank God, my KUR at BRI disbursed 15 million, it can also be used to increase my business capital, and for other needs, it can also be used to pay for school and pay for Islamic boarding schools (Mrs. Aan, 37 years old, 02/12/2022)

Mrs. Aan, recognising the potential for growth in her business of selling "pentol cilok" with sugarcane ice, decided to apply for a KUR loan from a state-owned bank to bolster her business capital. The increased capital will enable her to expand her "*pentol cilok*" (tapioca ball snack meat alike) stock to meet the growing demands of her customers, including those from the SIER industrial area. Mrs. Aan's decision to venture into the side business of selling "*cilok pentol*" and sugarcane ice serves as a contingency plan to mitigate any potential decline or lull in the putting-out system work, which cannot solely sustain her livelihood.

Similarly, another informant, Mrs. Siti, opted to pursue a KUR loan and successfully secured a 10-million-rupiah loan from Bank BRI. This loan aims to augment the capital for her packaged snack business, producing thousands of packaged snacks. These packaged snacks are then distributed to various small coffee shops (*warkop*) to support her family's economic needs. Mrs. Siti spoke of the progress of her side business in the following manner:

"My side business is selling packaged snack nuts, strings to be deposited at grocery stores and warkop. Yesterday I got KUR loan assistance to get 10 million bucks. There are two children in the boarding school, even though the husband is a civil servant with a small group. However, it still requires other costs, requiring additional income for the family economy" (Mrs. Siti, 41 years old, 02/12/2022).

The utilisation of revolving loans from the cash owned by workers in the putting-out system is insufficient to accommodate all members who aspire to establish independent businesses. Consequently, some female workers who already run businesses opt to apply for KUR loans from Bank BRI, a state-owned bank. Mrs. Siti exemplifies one of these putting-out system workers who ventured into a side business when the activities/orders in the putting-out system work were limited due to the adverse effects of the Covid-19 pandemic.

The impact of the Covid-19 pandemic has left the family's economy in a precarious state, prompting putting-out system workers to seek solutions for economic recovery. One such effort is the pursuit of independent businesses, leveraging their entrepreneurial potential to combat the challenges posed by the pandemic. These workers actively support one another in launching businesses, assisting through internal group loans, and availing themselves of people's business loans provided by the government. This shared opportunity empowers these working

women to establish independent businesses, fostering economic independence for themselves and their families. The Covid-19 pandemic has served as a catalyst for women's empowerment, inspiring them to embrace positive practices as social capital, banding together to confront the challenges they face, and bolstering their economic resilience through initiatives such as the savings movement and fostering an entrepreneurial spirit. This spirit of financial independence is pivotal for women as they navigate the process of pandemic recovery.

CONCLUSION

This research establishes a significant correlation between the social capital possessed by women working in the putting-out system and their fervour to overcome adversity during the Covid-19 pandemic. This social capital is an external influence, boosting women's self-confidence and fostering heightened social awareness in the face of non-natural social disasters. Social capital encompasses various aspects, such as nurturing a culture of mutual assistance, promoting family food security, establishing networks among women, and facilitating women-led businesses to attain family economic independence. These findings hold practical implications for governmental bodies, particularly those within the purview of the Manpower Office, to recognise and acknowledge informal sector jobs, including the putting-out system work, which has hitherto been overlooked and underestimated. Moreover, active involvement and support from the private sector are essential in facilitating women workers in the putting-out system to venture into independent businesses to improve their family's economic stability. Furthermore, this research holds promise as a foundational reference for future studies in the broader domain of social science development. Subsequent research endeavours can build upon these insights, expanding our understanding of women's intricate dynamics and resilience in challenging circumstances.

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