

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar



Trina Wahjuni¹, Wiyatmi², Mita Saputri³

^{1,2,3} Yogyakarta State University & Yogyakarta

ABSTRACT: During the pandemic, women occupied a core position and role in maintaining the family in various dimensions. Women (mothers) perform roles in various fields at the family and community levels. This study aimed to describe the roles and strategies for women's resilience in dealing with problems during the pandemic, expressed in literary works. The research method used in this study was a descriptive qualitative approach, with the data source coming from the short story "*Perempuan dalam Kotak/Women in a Box*", which is included in the selected collection of short stories #ProsaDiRumahAja Pandemi. The collected data were in the form of a linguistic unit that described the focus of the research problem and analyzed using a feminist literary criticism approach. The results of the study reveal, first, the problems faced by women include economic, family, and cultural problems. Second, in dealing with these problems, women base themselves on several aspects, involving spirituality, self-efficacy, and self-assessment. The roles played, the problems faced, and the efforts made to survive during the pandemic in substance were real manifestations of women's resilience when dealing with the pandemic. In conclusion, women were the most severely affected during the pandemic as they are taking on broader roles and positions in efforts to prevent, overcome and maintain the continuity of family and community life during the pandemic. Women have resilience or resilience in dealing with the pandemic with all the problems that surround it.

KEYWORDS: Self-efficacy, self-assessment, the role of women, and resilience

I. INTRODUCTION

During the pandemic, women occupied a core position and role in maintaining the family in various dimensions. Women (mothers) perform roles in various fields at the family level. For example, in the health sector, women remind family members to comply with health protocols and educate them on applying 5M. In education, women or mothers are important figures in the online learning process. In the economic field, women actively provide healthier and more nutritious food intake. In the social field, facts show that women are more active in mobilizing food security solidarity activities (Werdiningsih & Senowarsito, 2021).

During the pandemic, various terms were often presented that substantively described the dynamics and changes experienced by society. Nursalam, Sulaeman, & Mustafa (2021) specifically examines the term discourse on the Covid-19 social restriction policy. The results of the study found several terms that appeared during the pandemic, namely lockdown, social distancing, physical distancing, regional quarantine, large-scale social restrictions, and civil emergency. Text or discourse is part of efforts to prevent Covid-19.

Data from the Indonesian National Commission of Women show that during the Covid-19 pandemic, women experienced a manifold increase in workload, especially in the domestic sphere or household chores. The increased burden was even greater for women who run a double border. Apart from being responsible in the domestic sphere as housewives, women also carry out roles in the public sphere as workers who are responsible for the economic stability of the family (Afrizal, Legiani, & Rahmawati, 2020). Women are not only required to adapt to new habits but also have to be responsible for carrying out multiple roles in the domestic sphere and the public sphere.

Many studies have shown that women are resilient when dealing with the pandemic and all the problems surrounding it. Resilience is overcoming and adapting to difficult events and returning to living a decent life. This ability can be seen in courage, tenacity, sensitivity, leadership, negotiation skills, initiation skills, and consistency of action in dealing with serious problems, such as the Covid-19 pandemic (The National Commission of Women, 2021).

Over time, the Covid-19 pandemic, with all its problems, will become a historical record and collective memory for humankind worldwide. The Covid-19 virus is not the first and likely not the last type of outbreak. In the history of human civilization, several plagues have hit the world, including the Antonine Plague (165-180 AD), the Japanese smallpox epidemic (735-

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

737 AD), the Justinian Plague (541-542), the Black Death epidemic (1347-1351), new world smallpox epidemic (1520), great London Plague (1665), Italian Plague (1629-1631), Cholera pandemic 1-6 (1817-1923), Third Plague (1885), Russian flu (1889 – 1890), Spain flu (1918-1919), Asian flu (1957-1958), Hong Kong flu (1968-1970), HIV/AIDS (1981-present), swine flu (2009-2010), SARS (2002-2003), Ebola (2014) -2016), MERS (2015-present) and Covid-19 (2019-present). In a broader context, historical records and collective memory of the epidemic can be realized in factual scientific documents and imaginative creative works. Both scientific and imaginative document forms can be used as learning materials for future generations (Kompas, 2020; Rosyid, 2021). The events of the Covid-19 pandemic can also be expressed through humorous discourse on various social media with various character values (Pangesti, Markhamah, & Rahmawati, 2022).

One of the forms of imaginative creative documentation that records and perpetuates pandemic events is in the form of literary works. Social reality, including outbreaks or pandemics, is a wealth that remains to be explored as material for inspiration for the creation of literary works (Firdaus, 2022). One of the literary works inspired by the Covid-19 outbreak is a short story entitled "Woman in a Box", which is included in the selected collection of short stories #ProsaDiRumahAja Pandemi.

The short story "*Perempuan dalam Kotak/Women in a Box*" tells about the character 'I', a woman who had to carry out her duties as a wife and, at the same time, a mother of a child. The little family lived in a small two-room apartment. The pandemic that hit caused everyone to work from home, including the character's husband. The husband was Japanese and was an "office person" who did not want to and had never done any housework, including taking care of the children. The husband was only busy with office work, unaware of the time, and even often felt disturbed when he heard his child's cry. Sometimes there were attempts to resist from 'I' to rebuke the husband so that he took part in taking care of the house and his child. However, what was received was a form of anger and physical violence from her husband.

When the character 'I' experienced violence from her husband, she remembered that when she was a child, she often heard about the fights and violence her father did to his mother. His father and mother's families experienced failures that led to separation. She decided to go with her mother while her younger sister followed her father. This condition made her reluctant to complain and tell her mother about her household problems. Another fact revealed in this short story was that her younger sister also had a similar problem. Her sister's husband was forced to be laid off and stayed at home as unemployed. This condition caused her sister's husband being unstable and often got angry and committed violence.

As described in the initial section, women were the most severely affected during the pandemic. On the other hand, women took on a wider role and position in efforts to prevent, overcome and maintain the continuity of family and community life during the pandemic. For this reason, it was interesting to study what roles women played during the pandemic, as described in the short story "*Perempuan dalam Kotak*." What problems did women face during the pandemic described in the short story "*Perempuan dalam Kotak*." What efforts were made by women to sustain life during the pandemic described in the short story "*Perempuan dalam Kotak*." The roles played, the problems faced, and the efforts made to survive during the pandemic substantially manifested women's resilience in dealing with a pandemic.

II. METHODOLOGY

This study applied a descriptive qualitative approach. The data in this study were linguistic units in the form of words, phrases, sentences, and paragraphs that contained ideas/messages that described women's resilience in dealing with the Covid-19 pandemic. The research data source is a short story entitled "*Perempuan dalam Kotak*" in the Collection of Selected Short Stories #ProsaDiRumahAja Pandemi. Based on the focus of the problem, the short story was chosen as a data source with the following considerations: (a) raising the theme of women dealing with a pandemic, (b) presenting the main female character, (c) presenting the problems, roles, and efforts made by women in dealing with pandemic.

The researchers collected the data using documentation study techniques or literature review with the consideration that the data sources were phenomenological and idiographic: exposure to verbal texts in literary works. Data collection activities were carried out by, first, the researcher reading carefully and thoroughly all data sources based on their knowledge and insights possessed. In reading data sources, researchers based on a critical attitude, accuracy, and thoroughness to live and understand the meaning in depth, adequate, and sufficient (verstehen and Erlebnis principles). Second, after completing the first activity, the researcher read the data source again to mark certain parts that would be raised into data by coding according to the focus of the problem. The second step was followed by recording the selected data to be analyzed.

Data analysis activities were carried out with the following steps. First, the researchers read the short story to appreciate and understand in depth all data sources, then selected and marked words, phrases, sentences, paragraphs, and discourses that contained information related to the roles, problems, and efforts made by women in dealing with the pandemic. Second, identified and classified all data as a whole and thoroughly based on the problem points that had been formulated, not looking at section

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

by section. Identification and classification of data related to the research focus that involved (a) the role of women, (b) the problems faced by women, and the efforts made by women in dealing with the Covid-19 pandemic. Third, made a semiotic reinterpretation of all identified and classified data to find coherence, unity, and relationships between data. In this way, a complete and comprehensive understanding of women's resilience in dealing with the pandemic was obtained.

The data analysis was carried out by applying the principles of feminist studies and was carried out together with data collection. The data collection and analysis related to the role of women from a gender perspective and the impact of the pandemic on the position and role of women in the domestic and public spheres. Using qualitative data analysis techniques from Miles, Huberman, & Saldana (2020), data analysis was also carried out through data condensation, data presentation, and making inferences in the form of meanings and conclusions.

The validity of the research data was checked in two ways. First, by reading and reviewing research data sources many times to obtain adequate appreciation and understanding of the meaning. Repeated reading and review were also carried out on various reference sources relevant to the research, focusing on obtaining a sufficient understanding. Second, by checking with colleagues who were considered to have competence related to the research focus and having discussions and exchanging ideas about the focus of research problems.

III. RESEARCH RESULTS AND DISCUSSION

In accordance with the focus of the problems studied, the research results were related to three aspects, namely the role of women, the problems faced by women, and strategies for women's resilience in dealing with problems. Complete research results are presented in Table 1 below.

Tabel 1. Wpmen's Roles, Problems, and Strategies of Resilience

| No. | Focuses | Aspects | Description |
|-----|--|--|---|
| 1 | Women's roles in family | 1. Household wives 2. Public workers | Manage and take care of the household Company workers who quit because their health was weak |
| 2 | Problems daced by women | 1. Economic issues 2. Family issues 3. Cultural issues | a. Forced to quit work due to pregnancy and childbirth b. The relationship between wife and husband in domestic life c. Duties and responsibilities to take care for children d. Victims of unharmonious and divorced parents e. Cultural and national differences between husband and wife |
| 3 | Women's Resilience Strategies in facing problems | 1. Spirituality attitude 2. Self Efficacy 3. Self Esteem | Attitude and awareness of spirituality in dealing with problems. Confidence in facing problems. Self-assessment as a capital to face problems. |

In line with the presentation of research results, the discussion of research results is also related to three aspects, namely the role of women, the problems faced by women, and strategies for women's resilience in facing problems. A complete discussion of research results is presented in the following sub-sections.

a) Women's Roles in Family

Gender as an analytical tool is generally used by adherents of the social sciences who focus on structural and systemic injustices caused by gender. Gender, as stated by Oakley (Fakih, 2000, p. 45), is a difference that is not biological and not God's nature. Biological differences are natural such as sex, which is God's nature because they are permanently different. Meanwhile, gender is the behavioural difference between men and women due to social construction. Gender is not a difference that is God's nature or creation, but is created by both men and women through a long social and cultural process. Therefore, gender changes from time to time, place to place, and even from class to class, while sex will remain unchanged (Fakih, 2000:46).

Gender differences will give birth to gender roles that do not cause problems, so there is no need to be sued. Biologically (natural) women with their reproductive organs can get pregnant, give birth and breastfeed, so they have gender roles as nurses, caregivers, and educators of children. However, what is a problem and needs to be sued by those who use 'gender analysis' is the structure of "injustice" caused by these "gender roles" and "gender differences."

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

Subordination to one sex generally occurs in women. Many policies are made without "considering" women important in the household, society, and the state. For example, the notion that eventually, women have to go to the kitchen so they do not need to go to high school. Another example is because of the notion that women are "emotional," it is not right to become party leaders or managers. For centuries, for religious reasons, women were not allowed to lead anything, including worldly matters, were not trusted to give testimony, and did not even receive an inheritance. It is the emergence of religious interpretations that result in the subordination and marginalization of women that needs to be questioned (Fakih, 2000:47).

Negative labelling (stereotype) of gender generally affects women (Fakih, 2000, p. 49). This labelling ultimately causes discrimination and various other injustices. In society, many stereotypes are labelled for women, limiting, complicating, impoverishing, and harming women. There is also a belief that men are the breadwinners of the family, so any work done by women is only considered 'additional' and can be paid less.

Because women's gender role is managing the household, many women bear more and longer domestic workloads (double burden) (Fakih, 2000, p. 49). The gender role of women who have to maintain tidiness results in the growth of traditions and the belief of the community that they must be responsible for the implementation of all domestic work. The workload has doubled, especially for women working outside the home. Apart from working outside the home, they still have to be responsible for all domestic work.

In the "Perempuan dalam Kotak" short story the character 'I' plays a role as befits a woman in a family. At first, she was managing the household. Considering maintaining her health due to pregnancy, she resigned from her office (Sari & Zufar, 2021). The decision received support from her husband with the consideration for temporarily preparing and caring for the child.

To be honest, I miss going to work. Going to the office, sitting in the cubicle, enjoying the gossip from colleagues. I resigned from the last office since my body weakened due to pregnancy. Tormented already, even companies do not want to be burdened by less productive employees. My husband said I am just a housewife. Meanwhile, he also said to reassure me. When Ryo is old enough, I can return to the world of work and continue my career, he continued. Then, he told me about career women in Japan. There, the company provides full salary while the women are on maternity leave, but their workload is reduced slowly when they return to work. A smooth way to cast out. Atarimae. For my husband, women should just stay at home (Azthar, 2020: 221).

b) Problems Faced by Women

One of the women's main roles in the family is as a wife in her relationship with her husband. In family life, husband and wife have equality and alignment about rights, obligations, and responsibilities (Nurfitriani, 2022). From a legal perspective, husband and wife have equal rights and positions in domestic life. Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, Article 30 emphasizes that husband and wife have a noble obligation to uphold the household, which is the basis of the structure of society. Furthermore, Article 31, Paragraph 1 emphasizes that the rights and position of the wife are in balance with the rights and position of the husband in domestic life and social life together in society.

The fact is that equality and equality are not always experienced, especially for women. This was the case with the character 'I' in the short story "Perempuan dalam Kotak" in her relationship with her husband in a family (Muyassaroh, 2021). The husband considered himself an office person without obligation to be involved in household affairs. The real problem arose when the husband, who usually spent his daily time at the office, now had to be at home all day when he had to work from home because of the pandemic.

Then the pandemic reached Jakarta. My husband had to work at home, and we laid off the maid. My husband was a born office man, so he was not good at doing any housework. I had to do everything alone. Even though being with him day and night just eats up my energy. While I finished all the housework, my husband just sat on the living room floor, near our son's bed. His eyes could not leave the laptop when Ryo was crying. He called my name many times until I held our baby, and there was no more crying. Whereas he always had important emails to reply to or Yamada-Sachou's calls to answer.

The character 'I' also experienced physical acts of violence committed by her husband. Even her husband's actions reached the form of a dangerous threat. In certain situations, due to fatigue and being burdened with various household matters, the character 'I' tried to take action to remind her husband to pay attention to his child. This action was taken not as a form of resistance but merely as an attempt to divert the husband's attention from work affairs, which never stopped, thus neglecting his child.

We argued. I brought up every mistake he made while working at home. Pointing at the papers scattered on the floor along with wires that looked like snake corpses. The carpet was stained with drops of the ice cream he had enjoyed this afternoon. Spill the water dispenser that he just let go of. I was so annoyed that I kicked the laptop screen until it toppled. My husband took my arm and twisted it. I groaned in pain, trying my best to release his grip. He forced me to apologize.

... I left the room while Ryo was asleep. I saw my husband sitting on the couch, watching television.

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

"Sit," he said, touching the couch beside him. I obediently approached and sat down. His hand motioned for me to come closer. He hugged me and stroked my hair. "Luckily my laptop is fine. Otherwise, you definitely won't survive." I winced in pain as he tightened his grip even more.

From a gender perspective, the relationship between husband and wife has equality, similarity, and equality. On the other hand, in a natural perspective associated with basic aspects based on gender, there are fundamental differences. For example, giving birth and breastfeeding are only naturally attached to women. However, caring for and caring for children in all its dimensions is a shared responsibility and obligation between husband and wife.

Events and life experiences experienced by the character 'I' in the short story "Perempuan dalam Kotak" correlate directly with her past events. Relationships and family ties between her father and mother experience disharmony. Her parents lived separately because of the divorce. The less harmonious relationship between her father and mother became part of her life journey. She often heard verbal and physical arguments between her father and mother as a child. The memory came back when she also received harsh and rough treatment from her husband.

Scenes from the past played in my memory. Papa ignored my screams. He was so focused on venting his anger on Mama. Raised hand. Reddening cheeks. Memories are like moss on a rock. I scrape it repeatedly, it pops up again and again.

As in Japanese culture, her husband's country of origin, women should stay at home. That is the husband's consideration for her to stop working and stay at home. This condition was long before the pandemic hit, so the husband was still busy all day and had not been home for a long time. When the pandemic hit, and her husband had to work from home, the cultural differences between her husband and herself often became the cause of fights. Her husband was a hard worker who placed obedience and obedience to his chief. Regarding work and office leadership, the husband thought that household affairs and caring for children were trivial matters that were the full responsibility of the woman (wife).

In Japanese, I replied, "Ryo has been crying for a long time, you were just in the room. Can't hear it?"

"I heard, but Yamada-Sacho called."

"More important boss than child!"

"Don't scream! I'm dizzy with office work, you better not need trivial things."

Overall, the problem faced by the character 'I' relates to her position and existence as a woman, wife and mother in the family. This position and existence must deal with and even conflict with domination and unequal relations with her husband.

c) Women's Resilience Strategies in Facing Problems

In principle, everyone has the resilience to face life's problems. With their respective capacities, everyone can bounce back from adversity due to serious problems. The individual's ability to rise in the face of and overcome risky and stressful situations is the general concept of resilience.

In line with this opinion, psychologists conclude that each individual has the seeds of resilience (Mashudi, 2016). Every individual can be resilient naturally (Dewi, Djoenaina, & Melisa, 2004). Individuals will be able to rise from the trauma they face if they can manage potential resilience well (Nasution, 2011).

Resilience is an individual's effort to adapt well to stressful situations so that they can recover and function optimally and try their best to overcome difficulties (Missasi & Izzati, 2019). Waxman, Gray, & Pardon (2003) further explain that resilience is related to efforts to limit negative behaviors due to pressure from problems or difficulties. Resilience is related to adaptive ability in the face of adversity. Resilience also relates to the ability to overcome and adapt to severe events or problems that cause pressure and stress.

Santelli & Crosby (in Missasi & Izzati, 2019) emphasize that resilience is related to stressful conditions (pressure) experienced by individuals. Resilience and stress are conditions of individual psychological construction that cannot be separated. The potential for resilience in a person can only be explained and described if conditions of pressure (difficulties) are encountered. In certain positions, it is the pressure conditions that lead to stress. Efforts to manage stressful conditions that lead to positive adaptation are a form or manifestation of one's potential for resilience in dealing with problems (Missasi & Izzati, 2019). Resilience describes how individuals recover from trauma or setbacks and can overcome life challenges (Eley et al., 2013). The main activity of resilience is a good adaptation process that is carried out by someone in dealing with trauma or events that cause pressure or stress (Mahmood & Ghaffar, 2014).

Resilience is also interpreted as a person's ability to get back up after experiencing difficulties to continue life with the hope that it will improve. In subsequent developments, resilience potential is influenced not only by genetic and individual factors but also by societal and environmental cultural factors surrounding each individual (Rutter, 2006). Genetic factors influence resilience as an individual behavior, but in its manifestation in concrete actions, it is also influenced by culture. In this case, the

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

influence of culture can be positive, which can increase resilience. On the other hand, it can also be negative, which reduces the level of resilience (Wong & Wong, 2006).

As previously described, basically every individual has a natural resilience ability. Factors that influence and condition the potential for resilience include spiritual attitudes, self-efficacy, and self-assessment. First, spirituality is a feeling of attachment or connection to something bigger than ourselves. This condition is accompanied by an effort to find universal meaning in life (Ardian, 2016). Spirituality is illustrated as an experience or feeling of serenity and peace in a holy place because of a transcendental relationship. Second, self-efficacy is an individual's belief in one's ability to carry out an activity. Self-efficacy appears in the ability to organize, carry out tasks, achieve a goal, produce something, and implement actions to display certain skills (Zagoto, 2019). Third, self-assessment is a condition of one's feelings about oneself about the importance of achievement, positive interpersonal relationships, and psychological well-being. Self-assessment is related to the belief that he can act and face life's challenges (Lawrence in Sufrimansyah, 2015).

The character 'I' in the short story "Perempuan dalam Kotak" can be identified as having resilience in dealing with life's problems. Toughness in facing life's problems as a form of potential resilience is related to the attitude of spirituality one has. Spirituality is an aspect of humanity that refers to how individuals seek and capture explicit meaning from a series of events experienced. The spiritual dimension tries to be in harmony with the universe and seeks answers when facing emotional stress, physical illness, or death (Krentzman, 2013). The choice of thought and understanding so that it reaches the spiritual expression that no matter how great it is, a pandemic event will definitely come to an end is a form of the resilience of the 'I' character in dealing with life's problems.

I realized I was like that little hamster. Even in a cage, the hamster still has choices. I still have a choice for myself and Ryo. In the meantime, I'll hang on in this box. I'm sure, even as bad as the pandemic, it will all end.

The attitude of spirituality is also seen in the closeness of the character 'I' with her child. She believes that Ryo, her son, can bring the strength of the soul to survive problems in the family. Children become reinforcing factors in themselves so they do not get stuck in negative behavior when facing difficulties.

Ryo stopped crying. His hands played with my hair. I put my finger closer and grabbed it. His mouth opened and closed like a person chewing and spit out foreign vocabulary. My baby is so adorable, his smile was the antidote to my heart. I hummed, responding to his babble.

The statement of the 'I' character above confirms the existence of a spiritual attitude within her as a potential booster for resilience so that she can survive facing life's problems. This aligns with what Delgado states (in Ardian, 2016) regarding the four important characteristics of spirituality. First, spirituality requires a belief system (willingness to believe) and what is believed to be the truth (belief in a higher power or religion based on core beliefs). Second, spirituality involves individual conditions in the search for meaning and purpose of transcendent attachment or mission of individuals who feel called by destiny and shift from material to idealistic values. Third, spirituality includes awareness of attachment to others, obtained through self-introspection. Fourth, spirituality is the belief that one can transcend oneself in a higher dimension, the desire for truth and purity, and that one can resolve difficulties, loss, and pain with that belief (Ardian, 2016).

The second factor that supports resilience in dealing with problems is self-efficacy. Self-efficacy refers to a person's belief that she/he can regulate and carry out the behavior or actions necessary to manage the situation. Self-efficacy is the most influential aspect of self-knowledge in human life. This influence can be seen in the fact that self-efficacy also influences individuals in acting. These actions include what someone will do to achieve goals, including the possibility of predicting what things will happen (Surfimanyah, 2015).

Substantially, self-efficacy is not related to the skills possessed but is an individual's belief about what can be done with the skills, regardless of the conditions. Self-efficacy is more about efforts to emphasize components related to one's self-confidence. This belief is an asset to face future situations that are unclear, unpredictable, and have the possibility of creating pressure (stress) (Novariandhini & Latifah, 2012).

Someone with high self-efficacy also believes that he can do something to change the events around him. Conversely, someone with low self-efficacy often thinks he cannot do things around him. Under certain conditions full of difficulties, people with low efficacy will easily give up. Meanwhile, people with high self-efficacy will try harder to overcome the challenges and difficulties they face (Schunk & Pajares, 2005).

In the short story "Perempuan dalam Kotak," the aspect of self-efficacy, which is the driving force for resilience, appears in the attitudes and actions taken by the character 'I' in dealing with the behavior of a husband who ignores their child. The character 'I' used her local language, Minang language, as a form of attitude towards her husband. By using that language, she felt

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

confident that she could take a form of resistance against her husband's domination. Minang language, which is her mother tongue and is very well mastered by her, is a means of expressing her choice of attitude towards her husband.

My husband came out of the room, looking down because his eyes were glued to the cell phone in his hand. I waited for him to realize that he had neglected the baby. My waiting was in vain. When Ryo calmed down, I put him into the swing again. "Labiah paralu maangkek telepon dari bos daripada manjawek tangih anak yo?" I am not facing my husband. I often speak Minang when I am angry. He definitely does not understand, he does not even understand Indonesian, let alone Minang language.

The aspect that marks the self-efficacy of the 'I' character is also seen in her belief in maintaining the integrity of her household. This belief is motivated by her baby, who has strengthened her, and her love for her husband that has existed so far. She still has faith that her husband still loves her, with proof of his willingness to leave his country, Japan, and moved to follow her to Jakarta.

I was silent, my mind wandering. My eyes watched Ryo playing on the carpet in the room. He was blabbing about whatever it meant. My tears flowed. I loved my husband, and I know he loved me too. The proof was that he was willing to move from Tokyo to Jakarta to marry me.

The strength of love for her children and the belief that her husband still loves them is a form of self-efficacy in character 'I' so that she can face life's problems, especially problems in the family. Self-efficacy drives the development of tough power or resilience in character 'I'. Even though she faced violence from her husband, she felt capable and confident to face the problem. She was able to think and act clearly so that she did not make decisions that were detrimental to herself and her family, especially to her children.

The third factor that drives resilience potential is self-assessment. Self-assessment is one's feelings related to the importance of achievement, positive interpersonal relationships, and psychological well-being (Refnadi, 2018). Self-assessment is a belief in one's ability to act and face life's challenges. Self-assessment is also related to the beliefs instilled in oneself to achieve happiness, feelings of worth, and decent conditions. More specifically, self-assessment is related to self-acceptance oneself. Does she/he have the appropriate, valuable, capable, or useful to face things that will, are, and have happened.

From the perspective of Maslow's theory, the need for self-esteem is categorized into two. First, respect or self-esteem includes the desire to gain competence, self-confidence, personal strength, and independence or freedom. Second, recognition from other people with achievements (Mendari, 2013). Self-assessment is formed through the interaction of individuals with their environment.

The self-assessment that strengthens resilience in character 'I' in the short story "Perempuan dalam Kotak" is also seen in her responses to the household problems experienced by her younger sister. Since her parents' divorce, she has been separated from her younger sister. Her younger sister preferred to live with her father, while she preferred to live with her mother. She decided not to tell her mother about domestic violence cases in her household and her sister's. She was reminded of the past of her mothers, who actually did not agree with the continuation of the marriage that has been carried out to date. She emphasized that she was able to overcome the problem without burdening her mother.

I wanted to mention my household fight last night to my mom, but I am embarrassed. In the past, my mother was not sure about my decision to marry that foreign man. Now I understand. Everyone has another hidden side. The other side of my husband emerged after my question about the "Karaoke Melawai" receipt, which apparently my husband often goes to with his office friends.

This quote is one of the proofs of the self-assessment ability of the character 'I' in dealing with family problems. This attitude can motivate her to take a positive attitude to uphold her household. These decisions and choices are a manifestation of the resilience of female characters (Chow, Abdulah, & Lee, 2022).

In general, self-assessment can also be used as a research variable. The level of self-assessment influences individual behavior in a certain way. Someone with a high self-assessment can make her/him feel valuable, respect, look at others as equals, and always want to progress and develop. On the other hand, someone with low self-assessment will face various social and psychological problems. Low self-assessment will affect low self-esteem, making it vulnerable to negative environmental influences. There is a tendency for people with low self-esteem to seek status and recognition for deviant behavior or actions (Owens, Stryker, & Goodman, 2006).

IV. CONCLUSION

Based on the research findings and discussion, it can be concluded as follows. First, women are the ones who have been most severely affected during the pandemic. On the other hand, women take on a wider role and position in efforts to prevent,

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

overcome and maintain the continuity of family and community life during the pandemic. Second, the problems faced by women during a pandemic cover various area of life, including economic, family, and cultural problems. Third, women are resilient in dealing with a pandemic with all the problems surrounding it. Resilience is the ability to overcome and adapt to difficult events and bounce back to live a decent life. Fourth, resilience is influenced by spiritual aspects, self-efficacy, and self-assessment.

RECOMMENDATIONS

The short story 'Perempuan dalam Kotak' by Aziz Azthar presents learning through the roles of women in caring for the family. Women (mothers) perform roles in various fields at the family and community levels. This study described the roles, problems faced, and strategies for women's resilience in dealing with problems during the pandemic, as expressed in literary works.

- a. The problems faced by women include economic, family, and cultural problems. In dealing with these problems, women base themselves on several aspects, namely spirituality, self-efficacy, and self-assessment.
- b. The roles played, the problems faced, and the efforts made to survive during the substance pandemic are concrete manifestations of women's resilience in dealing with a pandemic.
- c. Women are the ones who have been most severely affected during the pandemic. Women are also taking on broader roles and positions in efforts to prevent, overcome and maintain the continuity of family and community life during the pandemic. Women have resilience in dealing with a pandemic with all the problems that surround it.

REFERENCES

- 1) Afrizal, S., Legiani, WH., dan Rahmawati. (2020). Peran perempuan dalam upaya meningkatkan ketahanan ekonomi keluarga pada kondisi pandemi covid-19. *Untirta Civic Education Journal*, 5(2), 149-162.
- 2) Ardian, I. (2016). Konsep spiritualitas dan religiusitas dalam konteks keperawatan pasien diabetes melitus tipe 2. *Nurscope Jurnal Keperawatan dan Pemikiran Ilmiah*, 2(5), 1-9.
- 3) Chow, S. F., Abdulah, S. & Lee, Y.B. (2022). Art and real life: trauma and reconciliation in the garden of evening mits by Tan Twan Eng. *Pertanika Journal Social and Humaniora*. Volume 30, Nomor 3, halaman 1109-1124.
- 4) Dewi, F. I. R., Djoenaina, V., & Melisa. (2004). Hubungan antara resiliensi dengan depresi pada perempuan pasca pengangkatan payudara. *Jurnal Psikologi*, 2 (2), 101-120.
- 5) Dewi, UNM. (2021). "Dampak covid-19 terhadap peran perempuan di Asia Tenggara". Dalam Handayani, A., dkk. *Dinamika masyarakat di masa pandemi*. Semarang: Penerbit Universitas PGRI Semarang.
- 6) Eley, D. S., Cloninger, C. R., Walters, L., Laurence, C., Synnott, R., & Wilkinson, D. (2013). The relationship between resilience and personality traits in doctors: implications for enhancing well being. *PeerJ*, 1. *Doi: org/10.7717/peerj.216*.
- 7) Fakhri, M., dkk. (2000). *Membincang feminisme, diskursus gender perspektif Islam*. Surabaya: Risalah Gusti.
- 8) Firdaus, MY. & Meliasanti, F. 2022. Citra sosial perempuan pada masa pandemi covid-19 dalam kumpulan cerpen pilihan #ProsaDiRumahAja Pandemi. *Jurnal Bahasa Indonesia Prima*, 4(1), 76-84.
- 9) Handayani, A., dkk. (2021). *Dinamika masyarakat di masa pandemi*. Semarang: Penerbit Universitas PGRI Semarang.
- 10) Mahmood, K., & Ghaffar, A. (2014). The Relationship between resilience, psychological distress and subjective well-being among dengue fever survivors. *Global Journal of Human-Social Science: A Arts & Humanities-Psychology*, 14 (10).
- 11) Mashudi, E. A. (2016). Konseling rasional emotive behavior dengan teknik pencitraan untuk meningkatkan resiliensi mahasiswa berstatus sosial ekonomi lemah. *Psikopedagogia*, 5(1), 66-78.
- 12) Mendari, Sri A. (2013). Aplikasi teori hierarki kebutuhan Maslow dalam meningkatkan motivasi belajar mahasiswa. *Jurnal Widya Warta*, 34(1), 10-24.
- 13) Miles M.B., Huberman, A.M., & Saldana, J. (2020). *Qualitative data analysis a methods sourcebook*, (Fourth Edition), London, New Delhi, Singapura: SAGE Publications, Inc.
- 14) Missasi, V. dan Izzati, I. D. C. (2019). Faktor-faktor yang mempengaruhi resiliensi. *Prosiding Seminar Nasional Magister Psikologi Universitas Ahmad Dahlan*. Halaman 433-441.
- 15) Muyassaroh. (2021). Dimensi gender dalam novel-novel Indonesia Periode 1920-2000-an berdasarkan kritik sastra feminis. *Kembara: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 7(2), 366-387.
- 16) Nasution, S. M. (2011). *Resiliensi: daya pegas menghadapi trauma kehidupan*. Medan: USU Press.
- 17) Nurfitriani, A.I. dkk. 2022. Dokumentasi sosial dalam cerita pendek pilihan #ProsaDiRumahAja Pandemi. *Edukatif: Jurnal Ilmu Pendidikan*, 4(1), 1315-1322.
- 18) Nursalam, Sulaeman, & Mustafa, I. (2021). Analisis istilah wacana kebijakan pembatasan sosial covid-19 di Indonesia. *Kembara: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 7(2), 388-405.

Women's Resilience during the Pandemic Era in 'Perempuan Dalam Kotak' Short Story by Aziz Athar

- 19) Novariandhini, A D. & Latifah, M. (2012). Harga diri, efikasi diri, motivasi belajar, dan prestasi akademik siswa SMA pada berbagai model pembelajaran. *Jurnal Ilmu Keluarga dan Konsumen*, 5(2), 139 – 150.
- 20) Owens, T. J., Stryker, S., & Goodman, N. (2006). *Extending self-esteem theory and research: sociological and psychological currents*. Cambridge University Press.
- 21) Pangesti, CRN., Markhamah, & Rahmawati, LE. (2022). Muatan pendidikan karakter dalam wacana humor covid-19. *Kembara: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 97-110.
- 22) Refnadi. (2018). Konsep Self esteem serta implikasinya pada siswa. *Jurnal Pendidikan Indonesia*, 4(1), 16-22.
- 23) Rosyid, M. 2021. Pandemi dalam Cerpen-cerpen Indonesia: kajian sosiologi sastra. *Jurnal Suar Betang*, 16(2), 133-142.
- 24) Rutter, M. (2006). Implications of resilience concepts for scientific understanding. *Annals New York Academy of Science*, 1094, 1-12.
- 25) Sari, EK. & Zufar BNF. (2021). Perempuan pencari nafkah selama pandemi covid-19. *Almada: Jurnal Agama Sosial dan Budaya*, 4, Nomor 1, halaman 13-29.
- 26) Schunk, D & Pajares, F. (2005). *Development of academic self efficacy*. San Diago: Academic Press.
- 27) Sufirmansyah. (2015). Pengaruh efikasi diri terhadap prestasi belajar mahasiswa pascasarjana Prodi PAI STAIN Kediri dengan motivasi sebagai variabel intervening. *Jurnal Didaktika Religia*, 3(2), halaman 141-151.
- 28) Waxman, H. C., Jon, P. G., & Yolanda, N. P. (2003). *Review of research on educational resilience*. Washington DC: Institute of Education Science.
- 29) Werdiningsih, Y.K. dan Senowarsito. (2021). "Perempuan dalam pusaran pandemi". Dalam Handayani, A, dkk. 2022. *Dinamika Masyarakat di Masa Pandemi*. Bunga Rampai Esai. Semarang: Penerbit Universitas Semarang
- 30) Wong, P. T. P., Wong, L. C. J., & Scott, C. (2006). *Beyond stress and coping: the positive psychology of transformation*.
- 31) Zagoto, SFL. (2019). Efikasi diri dalam proses pembelajaran. *Jurnal Review Pendidikan dan Pengajaran*, Volume 2, Nomor 2, halaman 386-391.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.