

THE ROLE OF WOMEN GROUPS ON RECONSTRUCTION SOCIAL SYSTEM IN  
RELOCATION POST OF THE FLASH FLOOD DISASTER IN DESA KEMIRI,  
PANTI, JEMBER

By

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Relocation mostly one of government's policies posts to a natural disaster. Conceptually, relocation process means to migrate people from potentially hazard area to the safe area. In fact, government only facilitates basic people's need such as; temporary camps, bathing room and praying room. In further, this new social system means to be constructed by the society itself and consequently rise adaptation, interaction, and establishment of new social system. Regarding those cases, I studied on how people reconstruct their new social system within new social context. In addition, I will disseminate types of their social interaction practices referring to 'Constitution of society' by Anthony Giddens. In specific, I permeate how women groups collaboratively and cooperatively play a role to reconstruct their social system through various women activities such as; *Muslimatan*, *PKK*, *Arisan*, and *Dasa Wisma* to maintain social system sustainability. These religious social activities mean to be able to establish and rebuild an appropriate social system.

**Key word: Relocation, Women Groups, Reconstruction, Social System**

## I. Introduction

In early 2nd of January 2006, the flood went through Kecamatan Panti Sub District of East Jember. It was reported that mud, rocks were bought along the flood right from the peak of Argopuro mountain. Consequently the landslide destroyed settlements alongside Dinoyo and Putih river. In fact there were 5 villages were totally destroyed by rocks, mud and falling trees along with the flood. Those villages were; Desa Kemiri, Desa Suci, Desa Pakis, Desa Gelagahwero and Desa Panti.

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Desa Kemiri was the worst areal. Based on BPS statistical data<sup>2</sup>, the flood causes 76 death, 15 missing victims, and 1.900 were relocated, 36 destroyed houses, 2.400 destructed houses, 6 dstructed bridges as well as 140 ricefield drown under mud. Natural disaster often occurs and quickly destroys facilities and infrastructures there in. It ruins houses, hospitals, mosques, building, market as well as communication media. In naddition it also causes social trauma, depression and life loss. Natural disaster is not merely causes material and physical loss, it also causes death and lost of family members as well as children. The natural disaster also causes the destruction of a social construction that has been developed. Important documents, archives and other educational infrastructure are also destroyed along the flood and another fatal consequence was the loss social symbols and identity. Besides, disaster urges people to migrate leaving their homeland. Obviously, this would be an issue for the community itself. Their familiar homeland and environment would be meaningful home for them.

The disaster also impacts on the destruction of a community and social structures within the community. Besides, the religious structure which plays an important part was also destructed. It is obviously because of the destructions of religious activity centre and buildings.

Relocation is mostly taken to overcome the social issue post to a natural disaster. Conceptually, relocation means to reconstruct the settlement for community members in a more safe area. The appropriate location should have been mapped regarding the potential of disaster. The safer the area, the more possible it is determined as relocation place.

Relocation is a new place for the community. The community members have to adapt and survive within new social context and condition. In further every community members have to play their roles in reconstructing social system.

Flood in Desa Panti rises 3 main issues; the family issue, economic issue, and social issue. The former research showed that people adopted values, morals and norms as well as collaborative opinions in reconstructing their social system. They made an attempt to form forums such as; Religius forum, arisan, PKK and Dama (Dasa Wisma)<sup>3</sup>

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<sup>2</sup> Nurul Priyantari, dkk. 2009. Survei Profil Muka Bumi Dan Sebaran Pemukiman Di Kecamatan Panti Kabupaten Jember Pasca Bencana Longsor Dan Banjir . <http://askimjatim.wordpress.com/2009/02/02/18/>. Diakses terakhir 12 januari 2012

<sup>3</sup> Baiq Lily Handayani. 2012. Jaringan Kelompok Perempuan Sebagai Modal Sosial Yang Potensial Dalam Manajemen Resiko Bencana Berbasis Masyarakat Di Desa Kemiri Kecamatan Panti. Tesis Unair: tidak dipublikasikan.

The study focuses on observing and analyzing: how community members reconstruct their social structure during relocation and re establish integrated interrelation to maintain the sustainability of a social system.

## II. Research Question

The research question of this study is ‘how women and women groups play their role to reconstruct their social system during relocation?’

## III. Theoretical Framework

Giddens developed social structure theory as the best practice to accommodate structural domination with the action practitioners (Agent). Through his theory<sup>4</sup>, Giddens disseminated that social life is more than an individual interaction, the social life is not merely determined by the social power either. Giddens added human agency and social structure are interrelated one another. The repetitive actions produced those structures. The individual routines strengthen and reproduce set of expectation. This set of expectation is so sociologically called ‘social power’ or ‘social structure’. It implies there is a social structure such as tradition, intuition, moral rules and the précised guidance in practicing social actions. In addition, it also means those all social structures are dynamic and changeable by the time people modify, change and or reproduce it differently.

He viewed that there is a dualism within the structure; the structure as a medium and all at once becomes a result of agent actions that has been reorganized recursively. Then the properties of social structure system definitely exists out of an action, yet interrelates within the production and the reproduction of an actions. Structure and agency are inseparable. On the basic level, people form a society, but people also framed and constrained by the structure that they have formed, while the actions have been given a meaningful form through the frame

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<sup>4</sup> <http://satrioarismunandar6.blogspot.com/2008/11/Perubahan struktur menurut teori strukturasi anthony giddens>

of structure. These cause and affect happens the other way around. It affects the possibilities to determine changes. These types of structure are constraining and enabling agent to act.

#### **IV. Research Method**

This study uses qualitative approach by trying to construct meaning to the on going social process. Because the paradigm is align with the issues of social dynamic on facing social context, in specific to cope with disasterous victim within social environment. They have been making up an effort to develop their social structure post to a natural disaster for 7 years ago.

In further, this study uses phenomenological approach. It aims to unlock the awareness within social practitioners as well as constructing the meaning through their experience. Theoretically, phenomenon defines as an event that engages within social awareness. In further, individual awareness is also significant part of this study. It includes sosial feeling, emotion and factors to support people proactively to act as well as to stop an act. This phenomenological approach means to support reasercher to actively merge within the women's forum in Desa Kemiri to observe and study their understanding and how they implement their interpretation towards an understanding. This interpretations are not viewed through only an action, gesture, yet they way they disseminate their ideas will also be a point of view. In addition, this approach means to synthesize broader global concepts to frame its conceptual understanding towards related social context. This will generate researcher to act continuously through general or global theory and or local context.

Holistically, the researcher explores the role of women by specifically explore it through individual experience involve within. Hence, this study also explores other social forum to acquire more references on how to overcome disaster. The researcher tries to collect data and makes analysis there in. The researcher put upon a construction of a meaning related to the social context regarding advantages and functions of collaborating to achieve development.

#### **V. Analysis**

Flood detectively occured because of the topographical area of the land. A research conducted by Nurul Priyanti on *survei profil muka bumi dan sebaran pemukiman di kecamatan Panti*

*Kabupaten Jember pasca bencana longsor dan banjir* showed that topographical structure of Desa Panti varies based on the height and land vertical structure. Most of houses settled down on 50 m up to 140 m upon sea surface with extremely vertical slope structure. While the other least number settled on 140 m upon sea surface. Regarding those topographical structures, Desa Panti definitely a potential unsafe area. Besides, based on Satlak of hazard prevention in 2011, there were 73 area detected as landslide potential area. It was ranged from micro up to macro scale hazard potential. There were 25 located in afdeling Gentong, 17 in afdeling Kaliputih, 17 others in afdeling Kaliklepuh, and 14 locations in afdeling Gunung Pasang. All of those area were part of PDP (Perusahaan Daerah Perkebunan) Jember PTPN XII.

The settlement occupied along the slope and settled along the riverside. There were small river and two big river surrounded Desa Kemiri, Sungai Dinoyo and Kali Putih. In consequence, people had no spaces for better settlement. Along with the time, these settlement grew rapidly causes more tendency for disaster to happen then it mostly possible during rainy season.

A discussion conducted and rised a fact that river even got polluted during dry season. It because of the land structure in Argopuro. It was an important alert for the people around. They could be able to learn their surrounding and how to prevent the disaster.

Kali Manggis was the top area destroyed by the flood. There ware surrounded by coffee plantation. Desa Kemiri and Suci where were located down got the worst, houses, bridges, building and other infrastructure were badly destructed. Naturally, the destruction formed two waterways. The flood in Desa Kemiri causes social destruction as well. The disaster causes death, loss, and due to a social structure destruction. There were numbers of children become orphanage, and a family lose its members and extremely people lose their jobs. Consequently, pople are getting depressed and stressed.

The disaster in further affects the changes on family's structure (demography) within the society. Even more, it causes a generation loss. Regarding these, there should be a methodology to explore and reconstruct a social structure post to a natural disaster. Post to a disaster in Desa Kemiri, relocation has been devided into four areas and separated into 4 blocks; Block A, Block B, Block C and Block D. The two first group were houses settled in the village area and the other two were settled on an area of PTPN XII. Totally, there were 81 houses settled by 81 family and or 150 person. These 4 houses area were built in Desa Kemiri and tens of houses in Desa Pakis.

The settlement supported by government were settled in a row and opposed one another. The houses consisted of two rooms and were made of wooden plank. The houses were given through a lucky draw, yet they could make an agreement among refugees. The refugees mostly those who lost their family members and some of them got married with other refugees. They were totally lived with new family structure, new neighbourhood, new society and new social culture. Women were mostly created a women forum; *Arisan, muslimatan, tahlilan* and *dibaan*.

## **a. Division of labour and solidarity within women forum.**

The society was integrated in a social system. Gradually there was a construction of a social role. To the pre-industry society men played role as hunter, and women played the role within home industry activity. Men spent most time outdoor and women spent most time around the house to manage household, cooking, washing, maternity and child care. These cooperations were shared and maintained to support social sustainability. Within this society gender determines the stratification of roles.

Talcott Parsons and Bales in Zainuri (2007:48)<sup>5</sup> supported the theory of functional- structural. They examined that the roles sharing based on gender was a natural process within family. Husband-father plays instrumental role, maintains the social construction, and becomes a medium of family and social life. While wife-mother plays expressive role to support emotional and quality building and maintain the household stuff. Each of these roles play significant that each of them has to go along within its function to create balance. The role division among men and women in Desa Kemiri constructed a set of roles and solidarity within social structure. There were formed PKK functioned as a family establishment. There were held various life skill activities; cake making, sewing, knitting and many other skill development. The women's role within the social played significant role to enhance relationship. Women were noticed earlier when there was a social gathering, death, maternity as well as child care. Post to a natural disaster men or husband made an effort to establish its economic life. While women mostly spent their time to manage household stuff and environment. They developed *Arisan, muslimatan, tahlilan*, and *dibaan* as it was recorded below by Ibu Hosniah.

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<sup>5</sup> M. Zainuri. 2007. *eprints.undip.ac.id/18065/1/M.\_ZAINURI.pdf*. diakses terakhir 10 April 2012

*"Waktu kami baru-baru tinggal di perumahan ini, sebenarnya ndak banyak yang kami lakukan. Ya menata rumah, ya benahi rumah dan buat taman juga. Ibu-ibu sering saling membantu membuat taman. Kadang-kadang ya kumpul-kumpul untuk masak bersama-sama dan makan bareng. Kalo bapak-bapak ya cari kerja, cari uang"(Bu Hosniah).*

*"When we recently stayed at this relocation, no much as we did. Yes managing the home, so fix the house and for the garden as well. Mothers often help each other make the park. Sometimes yes gatherings to cook together and eat together. If fathers yes to find a job, find the money "(Bu Hosniah).*

The load sharing within men and women in Desa Kemiri construct the roles and solidarity within the structure of social life. The solidarity was a women forum PKK which played a role to develop family. There was also a forum which supports them to develop their economic management system. Besides, there was *posyandu* to maintain child health care. They mostly spent their time within housing environment, collaborating with others, work hand in hand with their neighbor and engage each other to establish social construction.

The former research showed the significance of women's role during relocation. They made such effort to rise donation of a free food, clothes and toys. Even though the percentage was still low, however it showed that the actions that they have done proved their existence.

The significance of those women's role within variety of women's forum in Desa Kemiri indicates the solidarity engagement utilized as resources to strengthen the social relationship either to establish their own forum or across horizontal forum within the community and government vertically.

Desa Kemiri has experienced the huge flood and was constructed as potentially hazardous environment. It has been indicated by the society itself. Based on a former research, the data showed that the role of society played significant part especially that of a women's forum. Through those women's forums attempted an effort preventing natural disaster as well as reconstructing social system, social and economic management post to a natural disaster.

Regarded through human capital aspect, woman has more power. They are capable enough of undergoing loads, they spent most time discussing within women's forum and plays advantageous role in communicating new information. Besides, within the family they are well-informed on the condition of the household management. Obviously, women are more proactive in saving precious stuff when the natural disaster happens. Other than those, women are more tangible to handle children physiological development post to a natural disaster. Overall,

women are capable of doing internal loads such as cooking, child care, and house keeping. While outdoor's job is a men structural area as it was confessed by Bu Halilah.

*“ yah kalo di sini, kalo mau ketemu bapak-bapaknya ya sore itu baru ada, pada kerja semua. Ya petani, bengkel, nyopir, dagang. Kalo ibu-ibunya jarang yang kerja, paling-paling ya jualan gorengan, jualan rujak, ya kayak-kayak gitu. Jarang ada yang kerja di luar” (bu Halilah).*

*"Well if here, if you want to see their fathers that afternoon so new there, working at all. Yes farmers, workshops, driver, trade. If the mothers are rarely the work, at most yes selling fried foods, selling salad, yes something like that. Rarely are working out "(bu Halilah).*

Those of social roles such as; rewang, jagong bayi, takziah as well as child care are activities that women majorly do. The activity that urges them to be much more exists around home leads into a context which they have much more time to interact with the neighbors. Besides, the gender barriers lead them be more proactive in involving into various women's forum. In further, their existence within the women's forum forms a strong reciprocal solidarity.

Those contexts above create an engagement in a group in which they are able to bring up their potential individually. Hence, they develop opinions, establish skills and build communication among the members. It has also been acknowledged by the secretary of Hazard Prevention Department of kabupaten Jember, Bapak Edy Budi Susilo.

*"Ibu-ibu sebenarnya lebih bagus kalau bergerak lewat kelompok pengajiannya, kalau sifatnya terlalu resmi, ya mengganggu aktivitas rumah tangganya, selain itu, lucu juga kalau pamit ke suami, "pak, saya mau rapat kebencanaan dulu" kan gak pas, kalo bahasa jawanya ndaki'. Tapi kalo bilang, "pak saya ke pengajian dulu, kan pantas". Bisa saja nanti para perempuan itu mendeklarasikan kelompok perempuan siaga bencana"(Edy Budi Susilo).*

*"Mothers actually better if it moves through the group sermons, if its too formal, so disrupting the activities of the household, besides, funny even when saying goodbye to her husband, "sir, I want a meeting on disaster first" do not fit right, if ndaki Javanese language '. But if I say, "Pak, i going to the pengajian, right pantas". Could there be women was declared a disaster alert women's groups "(Edy Budi Susilo).*

The mobility of women in Desa Kemiri tends to be static and comparing with men. It happens as the impact of culture, religion as well as ethnic. Because of these reasons the women tends



to have low *rational choice* by establishing women's forum. They are more active in attending religious activity, and or social forum as an impact of their limited access. They believe by involving in a women's forum they are able to prove their existence. As an entity of social resources, within Indonesian society being in a group is a common value occurs in every social structure, because they are able to achieve their goals collaboratively. They establish network through a rational social practices. Women tend to proactively visit a sick neighbor either individually and or with a group. They also proactively attend marriage (kemanten), khitanan, and maternal delivery (jagong bayi), death (kepaten) sepesaran, delapan 7 days after burial event and many other social events when during those events women play a significant roles.

In Kecamatan Panti, women play their own important role. Every area has their small women's forum. There are some women's forum that play important role; Dasa Wisma, (Dama), PKK, Arisan, Muslimat Tri Wulan and Kelompok Muslimat NU.

In Desa Kemiri there are more than 300 Dasa Wisma (PKK) as well as kelompok Muslimat which have been located in many areas. Those forum are more focusing on religious establishment. They meet once a week for yasinan, and tahlilan. The percentage of the attendees reaches 90%. It shows that the solidarity among members creates harmonious life. Within those women's forum they share knowledge and information. They keen to disseminate new information towards the members. Besides, they enthusiastically establish skills and values post to a natural disaster. They share a lot of advantageous information both about social and individual life.

It is concluded that the functions of those forum is not merely to establish harmonious life, it also enhance religious, as well as economic life through Arisan and cooperation, skill development, enhance awareness about natural disaster alert and safety drill during disaster. The women's forum has got a lot function such as enhance social relationship, social interaction, and functioned as control among social members. Then it leads into a creation of social identity within a community.

## **b. Women's role in reconstructing social system**

Local institution is a local department who responsible for the sustainability of social prosperity. RT, arisan and religious activity (pengajian), as well as security team (kelompok ronda)

contributes an advantage to a community. This local institution should have been taken as an interrelation. In addition, these local institution maintain social safety net during critical period. During relocation, the individual faces a temporary social system. Those of apart from their homeland assemble into a new community. Then they construct new group based on their experiences. The group repetitive actions create these structures to produce set of expectation. The individual who has been mixed along the group formerly set those contexts as a routine within their life. By the time they have to cope with new social context with a new condition they tend to create an attempt to establish similar group with the new members. These social practices happen to produce the structure and the sustainability of their social system.

The similar knowledge and culture encourage them act the similar practices. The destructive social system as a consequence of disaster is reorganized through various productive forum. They believe these actions are able to fasten the social reconstruction. Reconstruction basically aims to establish infrastructure and facilities social organization post to a disaster, either on the level government and or social towards the social economic and cultural development, the enhancement of social security and the empowerment of social participation. The women's forum uses religious instrument to strengthen the social relationship post to a disaster. This activity enhances to recover the victim. By conducting tahlilan and other religious activities, mean to be able to rise up confidence and sincerity upon the loss caused by the natural disaster. It is expected that those roles are able to fasten the development of mental and spiritual impact post to a disaster.

Their social bonding is eventually developed post to a disaster, especially when they are in a settlement. New context of environment, new neighbor and new settlement structure as well as new custom urge every member to survive and adapt.

A social structure needs a family member as well as social institution as a medium to organize the social members. Social structure needs a guidance to make life becomes more organized. As it has been stated above social forum such as; Arisan, PKK, religious forum and the lowest level of government system play an important roles.

They make an attempt to establish their social structure through the forum that they have been establish. Their most existence at home rises up an encouragement to re develop their social practices within new context. They gradually reconstruct new norms and values among members. These are the most difficult roles that men may do, because do their roles out of the

community environment. When the flood happens they have to live in a new relocation area, by then the first forum that they tend to create is a religious activity group (muslimatan). In a Mushalla located in a relocation are assemble them share about religious view. Even more, they have started from a small group. These gradually will enhance solidarity and heals psychological depression and trauma post to a disaster.

The existence of this women's forum is really significant in building the relation of their social communication. They have similar points and emotional feeling to hand in hand make an effort to prevent and solve social matters.

Some of the NU muslimatan forum acknowledged the positive advantages of engaging in this forum. They always have been together and collaboratively shared roles for the sake of social welfare.

Post to the disaster, the relocation place is a new place for them. One of them (Bu Hosniah) explained that she has been occupying temporary house. At the early 7 months, they mostly spent their time for reconstructing their house, develop their house, fulfilling the household appliances and gardening the yard and adapting with neighbor.

There have been also refugees from other villages, therefore random system has been conducted. Besides, the house construction urges them to be more adaptable. There were many activities that they have done to adapt. Bu Hosniah and Bu Yogi added it takes 7 months to establish the women's Muslimatan.

*“Kelompok Muslimat duluan mbak yang terbentuk. Ya gimana ya mbak, sudah terbiasa ada pengajian muslimat, terus gak ada itu rasanya gimana ya. Ya saya kumpulkan ibu-ibu, gimana kalo muslimatnya kita bentuk lagi. Dulu di Delima (dusun Delima, tempat tinggal bu Hosniah sebelum bencana) saya ketua muslimat. Makanya di sini kita hidupan lagi biar ibu-ibu itu gak termenung terus. Kalo ada muslimat kan bisa kumpul, gak terus ingat sama kejadian dulu”.* (Bu Hosniah)

Bu Yogi also clarified the formation of the Muslimatan forum;

*“muslimat mbak sama arisan, kalo bapak-bapak gak tau, gak tergerak mungkin hatinya, hehe. Ibu (bu Hosniah) itu yang dorong, baru bapak-bapak itu mau mbentuk. Ibu bilang, ya apa bapak-bapak ini kok ndak ada yang ngadakan tahlilan di sini. Terus itu mbak kan arisannya kita belikan piring, gelas, panci, wajan itu mbak. Na...bapak-bapaknya mungkin tersentuh hatinya, katanya uang arisan mereka mau dipake untuk beli keranda jenazah itu mbak. Ya baguslah...udah tergerak hatinya, hehehe”* (bu Yogi).

On the recovery process of the social condition, they were also reconstructed the social system by forming PKK, Dasa Wisma, Arisan and Muslimatan to establish economic, psychological and religious prosperity.

### **c. The role of women's network in reconstructing social system post to a natural disaster.**

The women's forum network has been established even prior to a natural disaster. The network was built through muslimatan such as Jaringan Muslimat and Fatayat NU, and PKK. Almost all of these forum build network among and across other villages.

The types of women's forum established nowadays is supported by external guidance. Those supports are as follows;

1. *A network with KAMMI and HTI to overcome traumatic healing, library establishment and stationary donation for TPA in Desa Kemiri.* Traumatic healing is not merely conducted around the relocation area, KAMMI members have been still conducting their support in Desa Kemiri. They mostly hold their support in a Mosque during religious events. KAMMI members held games and simulations for children during Ramadhan and Israa' Miraj celebration. Children were enthusiastically welcomed the involvement of KAMMI members. Besides, KAMMI team facilitated the children with books and library. Through those process KAMMI rose a donation from BI, YDSF, and along with HTI (Hizbut Tahrir Indonesia). Those collaborations establish to provide children with the books that has been organized by Bu Yogi and her family. The library aims to facilitates learning process by providing (al-Quran) and stationaries. The foundation for stationary has been conducted by Ibu Yogi distributed by Ibu Lusi (KAMMI member). The following are the collaboration scheme between bonding social capital with external parties for a community library.
2. *A network of Muslimat forum with Mutiara Bunda Muslimat (Salimah) and Muslimah HTI.*

The network shared through a religious discussion forum. The muslimatan members are also invited to attend the monthly open house programme of HTI. The open house was attended by HTI members and the invitees from other muslimatan forum. It also happened within Salimah (Mutiara Bunda) which is a muslimah solidarity organized by

both PKS and Mutiara Bunda. These muslimatan group also involved during various religious events.

3. *A network with PKK through skill development and environmental competition.*

Other than those skills development during relocation, there have been also in house skill development. These skills include knitting, and home industry development. The skill development process was established with PKK who coordinated housewives and posyandu through Dama program. Currently the housewives are able to creatively produce a knitting products and home made food as well as home environment setting.

## V. Conclusion

The women's forum plays an important role to reconstruct the social system during relocation by establishing religious activity group, arisan, Dama and PKK. Through these forums social reconstruction creates new society during relocation. The society has got a social organization, social structure and an integration of those social element holistically. The social solidarity is formed through religious activity, muslimatan, arisan PKK and other productive forum. In further they broaden their network with other women's forum to reconstruct social system.

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