



## THE ROLE OF INDONESIAN WOMEN IN DEFENDING THE COUNTRY EFFORTS IN FACING THE COVID-19 PANDEMIC

**Beny Abukhaer Tatara\*<sup>1</sup>, Wahyu Sekti Retnaningsih<sup>2</sup>**

<sup>1</sup>Asymmetric Warfare Study Program, The Republic of Indonesia Defense University, Indonesia

<sup>2</sup>Faculty of Teacher Training and Education, Tridharma Balikpapan University, Indonesia

DOI: 10.58330/prevenire.v2i1.105

Accepted: 21 December 2022. Approved: 27 December 2022. Published: 16 January 2023.

### ABSTRACT

The Covid-19 pandemic is one of the threats to defending the life of the Indonesian nation and state. In facing all forms of disturbing threats, the Indonesian nation adheres to a universal people's defense and security system, so efforts to defend the nation to defend the nation from various existing threats are the obligation and responsibility of the entire Indonesian nation including women. This study aims to analyze the role of women in efforts to defend the country against the Covid-19 pandemic. This research uses qualitative methods with a literature study approach. The results of the study show that women's involvement in efforts to defend the state in Indonesia has existed since colonialism and the war against colonialism. The role of women in efforts to defend the country against the Covid-19 pandemic is realized through the basic values of defending the country, namely: love for the motherland, awareness of nation and state, willingness to sacrifice for the nation and state, and possessing the initial ability to defend the country.

Research Paper

**PREVENIRE: Journal of Multidisciplinary Science**

**Keywords:** Role, Woman, Defend the Country, the Covid-19 pandemic.

### INTRODUCTION

In 2019 the world was shocked by news regarding the emergence of a series of viruses that mysteriously attack the respiratory system. This information began to appear on 31 December 2019, when the health authorities in the city of Wuhan in China issued a warning about the incident ([BBC News Indonesia, 2020](#)). Furthermore, on January 8 2020, in Thailand there was someone who was treated with the same characteristics as what happened in Wuhan, and that person was traced to have a history of traveling from Wuhan, China. The incident was confirmed by the United Nations (UN) through WHO that

this incident was the first outside of China ([CNN Indonesia, 2020](#)). The test results of the isolate sample from the patient were studied and the results showed a coronavirus infection, a new type of betacoronavirus, and was named 2019 Novel Coronavirus (2019-nCoV).

Then on February 11, 2020, the World Health Organization named the new virus Severe acute respiratory syndrome coronavirus-2 (SARS-CoV-2) and the name of the disease as Coronavirus disease 2019 (COVID-19) ([Yuliana, 2020](#)). Until now, as of 24 November 2022, according to government data quoted from the website [covid.19.go.id](https://covid19.go.id),

\* Correspondence Address

E-mail: [benyabukhaertatara@gmail.com](mailto:benyabukhaertatara@gmail.com)



there were 233 countries in the world that were infected with the Covid-19 virus with a total number of those affected reaching 635,709,158 people with victims dying from the virus. reached 6,603,803 people (Satgas Penanganan Covid-19, 2022).

In Indonesia, Covid-19 was detected in March 2020, when two Indonesian citizens (WNI) domiciled in Depok were found to be positive for the SARS Cov-2 virus. The two people with Covid-19 have a history of interacting with Japanese citizens who are known to have suffered from the disease first (Nuraini, 2020). Until now, based on government data, it is stated that the number of positive confirmed cases of Covid-19 in Indonesia has reached 6,627,538 people with the number of deaths reaching 159,524 people (Satgas Penanganan Covid-19, 2022).

The government officially declared Covid-19 a national disaster, this was conveyed directly by President Joko Widodo and this determination was stated in the Presidential Decree (Keppres) of the Republic of Indonesia Number 12 of 2020 concerning Determination of Non-Natural Disasters for the Spread of CORONA VIRUS DISEASE 2019 (COVID-19) ) As a National Disaster (Wibowo, 2020) after previously the government in March 2020 through the Minister of Health determined that Covid-19 was an extraordinary event (KLB) in Indonesia (Sari, 2020).

The government then declared Covid-19 a pandemic through Presidential Decree Number 24 of 2021 which has an impact on various aspects including broad health, economic and social aspects in Indonesia (Kementerian PAN-RB, 2022). The Covid-19 pandemic has created several security risks, including health security due to the inability to develop a safe vaccine immediately to combat the spread of the virus, which automatically causes the death toll from the virus to continue to increase and has implications for the threat of population decline and the quality of Indonesian public health.

Another impact is the economic impact, due to market lockdowns in developing countries, one of which is Indonesia, which is vulnerable to the economic crisis that occurred

as a result of a pandemic, such as a drastic decline in asset prices, so that these two factors indirectly threaten the sustainability of a country (Sabriana and Indrawan, 2020). Social activities are prohibited and suspended temporarily, the economy is weakening, transportation services are reduced and strictly regulated, tourism is closed, shopping centers are empty of visitors and the informal sector is closed such as; Online motorcycle taxis, public transportation drivers, street vendors, traveling traders, MSMEs and rough porters decreased income. Trade centers, such as malls, Tanah Abang markets which are usually crowded with people's visits suddenly deserted and are currently temporarily closed.

The tourism sector has decreased, the government has closed tourist attractions and entertainment venues, work and study are also being carried out at home online (Budi and Anwar, 2020). Learning that is carried out online also has an impact where parents have difficulty in motivating their children so that they can carry out learning well in order to achieve learning goals (Prisuna, 2021). Family resilience in undergoing and overcoming social, economic and psychological problems during the Covid-19 outbreak is also a very important issue to pay attention to, because the family which is the main pillar of children's education has a high vulnerability to various cases of domestic violence (Sholehudin and Sakti, 2022). The extent of the impact caused by the Covid-19 pandemic has created a threat to national resilience (Krisnawati et al., 2020).

The Indonesian Defense White Paper Kementerian Pertahanan RI, (2015) states that there are 3 (three) forms of threats in national defense, namely: military threats, non-military threats and hybrid threats. Furthermore, in the Presidential Regulation of the Republic of Indonesia Number 8 of 2021 concerning the General Policy of National Defense for 2020-2024 it states that military threats, non-military threats and hybrid threats can be actual or potential. The Covid-19 pandemic is included in the category of actual threats, namely military threats, non-military threats, and hybrid threats as currently developing, and tends to continue in the next few years, both originating from within the country and

abroad, with implications for state sovereignty, territorial integrity, and the safety of all nations. In dealing with all forms of threats that occur in Indonesia, it is the shared responsibility of the entire nation (Muliansyah, 2021).

This is stated in the 1945 Constitution article 30 paragraph 1 which states that every citizen has the right and obligation to participate in the defense and security of the state. The involvement of every citizen in national defense according to the mandate of the 1945 Constitution of the Republic of Indonesia, is implemented in the form of a state defense program based on love for the Motherland (Kementerian Pertahanan RI, 2015). Defending the country by citizens is a right and obligation to defend and defend the independence and welfare of the country, territorial integrity and safety of the nation from all threats (Indrawan and Efriza, 2018).

However, among the people themselves there are still misunderstandings regarding the concept of defending the country. In general, there are two major problems regarding the misunderstanding of the concept of state defense. Defending the country so far has only been understood as an effort to defend the state through the military sector by the TNI or through the security sector by the National Police. This kind of understanding naturally occurs among the general public, considering that the Government established National Defense Day on December 19, based on the events of December 19, 1948. In fact, December 19, 1948 was the day when the Dutch launched their second military aggression and succeeded in occupying Yogyakarta, which was then the capital Republic of Indonesia (Wulandari, 2020).

The determination of December 19 as National Defense Day certainly encourages people to think that defending the country is always related to defense and security forces. Besides that, there is also a stereotype that defending the country is only appropriate and must be done by men. In fact, basically defending the country is an effort to defend and save the nation and state from various threats, both military and non-military. Of course, these efforts can be made by all

groups, including women. Article 27 paragraph 3 of the 1945 Constitution also states that every citizen has the right and obligation to participate in efforts to defend the country.

This means that all citizens, both men and women, must participate in efforts to defend the country, one of which is in facing the actual threat of disease outbreaks through the Covid-19 pandemic. On this basis, this study aims to analyze the role of women in efforts to defend the country against the COVID-19 pandemic.

## LITERATURE REVIEW

Defend the country is a concept that shows the determination, attitude, and behavior of citizens imbued with love for the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution that based on the passion of citizens' love for the Unitary State of the Republic of Indonesia, based on Pancasila and the 1945 Constitution (Pratminingsih et al., 2021). According to Yanti et al., (2022) defend the country is the attitude and action of citizens based on love for the homeland and awareness of the nation and state, which is the willingness to serve the country and sacrifice to defend the country.

Conceptually, protecting the country is the attitude, determination, and behavior of citizens that is carried out in a comprehensive, regular, and integrated manner based on the love for the Republic of Indonesia, Pancasila, and the 1945 Constitution, and is willing to sacrifice to guarantee the survival of the country. Every citizen must defend the country according to their respective professions. Zamroni in the *Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia*, (2018) defines defending the country as an effort made by all elements of the nation in order to guard, protect and defend the country from various threats and disturbances, attacks and other dangers both coming from domestically and from abroad, including the threat of disease outbreaks in this case the Covid-19 pandemic.

The participation of citizens in efforts to defend the country According to Law Number 3 of 2002 concerning National Defense is organized through: citizenship education,

mandatory basic military training, voluntary or compulsory service as a soldier of the Indonesian National Armed Forces, and service in accordance with the profession. The quality of citizens, including women, who have values of defending the country will strengthen the national defense system in order to maintain state sovereignty, territorial integrity and national safety.

State defense is divided into two, namely non-physical and physical. Defending the country non-physically is more focused on growing awareness. To ward off threats both coming from within and from outside. It can be done in various forms, at all times and in all situations. Defending the state physically is defined as the involvement of civilians in efforts to defend the country by being directly involved, which is commonly known as mobilization (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, 2018).

State defense is carried out continuously through education and training (Diklat) as well as outreach so that it can become a solid foundation for the availability of defense resources (Islamy et al., 2019). According to the ministry of defense of the republic of Indonesia Kementerian Pertahanan RI, (2015) that steering awareness of defending the country is carried out through an educational environment, residential environment, and work environment, which can be described as follows:

1. The educational environment is an environment where citizens attend formal education starting from early childhood education, elementary school to tertiary institutions through curricular and extra-curricular and non-formal education.

2. The residential environment is the environment where citizens live, and are members of community organizations, non-governmental organizations, youth organizations, political parties, community leaders, religious leaders and other social organizations in accordance with laws and regulations. Activities carried out include: community education and training activities, activities that support community integration, social solidarity activities, and activities to create conditions for a conducive residential environment.

3. The work environment is an environment where citizens work, both as civil servants and private employees in accordance with statutory regulations. Activities carried out include: leadership debriefing, organization formation, activities to support morale, activities related to social responsibility, and activities to create conditions for a conducive work environment.

Defending the country is the attitude and actions and actions of citizens who are based on love for the motherland, awareness of nation and state, have the belief that Pancasila is the ideology of the nation and state, have the will and sincerity to sacrifice in order to face every form of threats, challenges, disturbances and good obstacles that may arise. come from within or from outside which can endanger the survival of the nation and state, territorial integrity, national jurisdiction and the noble values contained in Pancasila and the 1945 Constitution (Murti et al., 2020). The five basic values in defending the country and their indicators are explained in the **Table 1**.

**Table 1. The Basic Value of State Defense and Its Indicators**

Nu	Basic Values of State Defense	Indicators
1	Love for the Motherland	<ol style="list-style-type: none"> <li>a. Love, protect and preserve the Environment</li> <li>b. Appreciate and use the work of the nation's children</li> <li>c. Using domestic products</li> <li>d. Maintain and understand the entire territory of the Republic of Indonesia</li> <li>e. Maintain the good name of the nation and state</li> <li>f. Getting to know the territory of the homeland without a sense of regional fanaticism.</li> </ol>

- |   |  |  |
|---|--|--|
| 2 | Awareness of Nation and State                        | <ul style="list-style-type: none"> <li>a. Discipline and be responsible for assigned tasks</li> <li>b. Appreciate and respect the diversity of ethnicity, religion, race and between groups</li> <li>c. Prioritizing the public interest over personal and group interests</li> <li>d. Proud of the nation and its own country</li> <li>e. Harmony and spirit of mutual cooperation in society</li> <li>f. Carry out rights and obligations in accordance with applicable laws and regulations</li> </ul>  |
| 3 | Belief in Pancasila as the state ideology            | <ul style="list-style-type: none"> <li>a. Carry out religious and belief obligations properly and correctly</li> <li>b. Understand and practice the values of Pancasila in everyday life.</li> <li>c. Believing in Pancasila as the basis of the state and making Pancasila the unifying nation and state</li> <li>d. Applying the principles and values of consensus deliberation</li> <li>e. Respect and uphold Human Rights</li> <li>f. Help each other and help each other according to the noble values of Pancasila to achieve prosperity</li> </ul>   |
| 4 | Willingness to sacrifice for the nation and state    | <ul style="list-style-type: none"> <li>a. Willing to help fellow citizens who are experiencing difficulties regardless of their socio-cultural background.</li> <li>b. Prioritizing the interests of the nation and state over personal and group interests</li> <li>c. Contributing energy, mind and ability for the benefit of society, the progress of the nation and state</li> <li>d. Defending the nation and state according to their respective professions and abilities</li> <li>e. Participate actively and care in the development of society, nation and state</li> <li>f. Willing to sacrifice for the benefit of the nation and state selflessly</li> </ul>   |
| 5 | Possessing the initial ability to defend the country | <ul style="list-style-type: none"> <li>a. Have the ability, integrity and high self-confidence in defending the nation and state</li> <li>b. Have the ability to understand and identify forms of threats in their respective environments so that they are always ready to respond and report early whenever there are activities that are detrimental and disrupt security and public order in their respective environments.</li> <li>c. Always take care of his health so that he has good physical and mental health.</li> <li>d. Have emotional and spiritual intelligence and high intelligence.</li> <li>e. Have knowledge of local wisdom in responding to every threat.</li> <li>f. Have the ability to empower the wealth of natural resources and biodiversity.</li> </ul> |

---

Source : (Murti et al., 2020; Badan Kesatuan Bangsa dan Politik Provinsi Banten, 2021)

## METHODS

This study uses a qualitative method with a descriptive approach. In qualitative research methods, researchers ask research questions that are answered through understanding, not with hypotheses, because the essence of qualitative research is understanding a phenomenon, not proving a phenomenon (Herdiansyah, 2011). Regarding the approach used in this study, Kenneth D. Bailey (2007) defines descriptive research as research that aims to provide a detailed description of a phenomenon (to describe what happened). The data collection technique used is from literature study. In the literature study, there are at least four main characteristics that the writer needs to pay attention to, including: First, that the writer or researcher deals directly with text or numerical data, not with direct knowledge from the field. Second, library data is "ready to use" meaning that researchers do not go directly to the field because researchers deal directly with data sources in the library.

Third, that library data is generally a secondary source, in the sense that researchers obtain materials or data from second hand and not original data from first data in the field. Fourth, that the condition of library data is not limited by space and time (Zed, 2014). According to Creswell and Poth, (2018) literature study is research conducted by examining qualitative documents such as books, journals, newspapers, magazines, reports, and other documents relevant to research. Based on the above, data collection in this study. This is done by reviewing and/or tracing several journals, books and documents (both in print and electronic form) as well as other sources of data and/or information deemed relevant to research or research. The data analysis technique used in this study consisted of three steps, namely data collection, data presentation, and inference/verification (Miles, Huberman and Saldana, 2014).

## RESULTS AND DISCUSSION

### History of Women's Involvement in State Defense Efforts in Indonesia

The involvement of women in efforts to defend the country has existed since the

colonial era and the war for independence. Frederick & Soeroto in Rahayu, (2014) conveyed the struggle of Indonesian women in the effort to defend the country during the independence period, which were classified into two categories of roles. The role of the first group of women is women who act as commanders or military soldiers who fight and oppose Dutch colonialism.

These women include Tjut Nya' Dien, Tjut Meutia, Nyi Ageng Serang, Christina Martha Tiahahu, Admiral Keumalahayati and her Inong Balee. Although these female military commanders were eventually arrested, exiled, imprisoned for life and seen as rebels. The role of the second group of women is women who struggle in the non-combat path and tend to the realm of Education. They have ideas and activities that are in line with the ethical politics of the Netherlands in the late 20th and early 21st centuries to provide opportunities for indigenous women to obtain 'modern' education. The pioneering women and organizers of this education were Kartini, Dewi Sartika, Maria Walandau Maramis, Nyi Hadjar Dewantoro, Rahmah El Yunusiyah, and others.

The Indonesian women's movement against colonialism did not only come from among the nobility and also warlords, but also women from ordinary people like in Biak who had a kind of messianic movement for village women during the Japanese occupation, the women's movement in Tondano (Minahasa) adopted weapons against Dutch colonialism, the women's labor movement during the pre-Japanese occupation in Central and East Java. In addition, the story of Admiral Keumalahayati who is the world's first female admiral. Starting from sadness and annoyance when her husband died by the Portuguese navy in the Haru Bay war, Malahayati asked the sultan of Aceh at that time, Sultan Saidil Mukammil Alaudi Riayat Syah, to make a special navy troop whose soldiers consisted of war widows (*inong balee*).

Malahayati led 2,000 troops of war widows at the forefront of the battle. In 1599, Malahayati and her troops succeeded in fighting Dutch ship soldiers without any doubt or fear. They stepped up and attacked

the Dutch ship, Malahayati managed to stab Cornelis de Houtman, the Dutch leader, on the ship with the rencong he was carrying. Not only in war, Malahayati was also an expert in the diplomatic field, she was trusted by the sultan of Aceh at that time to represent Aceh in various international negotiations and managed to return with good news for the Sultanate of Aceh (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, 2018).

### **The Concept of Basic Values of Defending the Country for Women**

The Ministry of Women's Empowerment and Child Protection (Kementerian PPA) in the Module for Strengthening Women's Participation in Defending the State (2018) states that the concept of basic state defense values for women includes:

#### **1. The concept of love for the motherland for women**

Love for the motherland is a sense of pride, respect, belonging, respect and loyalty to the country where one lives, this is reflected in his behavior in protecting and protecting his country, being willing to sacrifice for the sake of the nation, and helping to preserve the cultures that exist in that country (Yuliatin in the Marlina, 2016). According to Fatmawati et al., (2018) love for the motherland is not only a feeling of pride but can also be reflected in the behavior of loving the motherland by being willing to sacrifice for the interests of the nation and state.

Love for the motherland includes realizing the Unitary State of the Republic of Indonesia as the largest archipelagic country in the world; know the process of forming the Unitary State of the Republic of Indonesia so that we can protect it with all our heart and soul, using domestic products; protect natural resources and the environment where they live; know the boundaries of the area (especially for women who live in border areas); preserving art, culture and customs; monitor developments and be selective about information through gadgets and technology; sensitive to the surrounding environment such as: the threat of terrorism, the threat of

disease outbreaks, drugs, environmental damage, etc.

Women in building national values related to the development of citizenship education in the family environment are very important. Civic education is widely seen as an integral part of the goals of public schools and universities. Women as mothers besides having formidable strength are also symbols of love. Women are required to be intellectually, spiritually, emotionally and able to overcome problems including gender stereotypes.

#### **2. National & State Awareness for Women**

National and state awareness in western literature is called nationalism. According to KBBI (Big Indonesian Dictionary), nationalism is an understanding/teaching to love one's own nation and country. Nationalism goes hand in hand with patriotism. Patriotism is the attitude of someone who is willing to sacrifice everything for the glory and prosperity of his people. The important role of women in the awareness of the nation and state is to teach the struggles of the family in the nation, especially to their children. One country to another seen first is a symbol.

For this reason, a symbol is something that represents something else, namely togetherness. All nations have special symbols for their people. Children are taught about the national symbols of Indonesia. The Garuda bird stands above Bhinneka Tunggal Ika, even though they are different, they are still one. On the chest of the Garuda bird is Pancasila with its symbols. Women are the spearhead for informing and communicating this to children in the family and environment where they live. Children should know the history and significance of these symbols. They will be able to state the reasons why symbols are important for a country and the events behind them so that they can answer why certain symbols are attached to the Indonesian nation.

Women in residential areas in their capacity as citizens who live permanently in a place are the hosts for that environment. Legal rights and obligations attached to women. Women have the right to feel comfortable in their environment. If a woman can understand suspicious activity, she can report it to her

husband if she is at home, or the head of the adat and the head of Neighbourhood (RT). In the education environment, the role of women in raising awareness of the nation and state, in principle, in school, all children have the same rights. The UN Conventions apply to all children, regardless of their ethnic origin, religion, language, culture or gender.

It doesn't matter where they come from or where they live, whether they are parents, whether they have a disability, or whether they are rich or poor. All children have equal opportunities to reach their full potential. They must be protected by the state, but the state will not do anything if the citizens and the government do not act. For this reason, the role of women is directly involved in growing awareness of the nation and state in the educational environment. For women who work in large corporate environments, they usually have a Corporate Social Responsibility (CSR) program.

The social responsibility possessed by the mood can be encouraged to increase the value of defending the country in various ways, including involving local security forces and carrying it out in the context of national holidays. For example environmental cleanliness, free medicine, mass circumcision and so on in commemoration of RI's independence day. So it can be concluded that awareness of the nation & state includes: fostering a spirit of patriotism and strengthening national identity or nationalism; foster a sense of unity and national unity; have awareness of responsibility as a citizen; activate the PKK as a Motivator, Facilitator, and Coaching (Education and Training); Recalling the importance of mutual cooperation.

### 3. Believing in Pancasila as the State Ideology for Women

Pancasila is not only a state ideology for Indonesia but has become the World of Life (*Lebenswelt*). Ideology cannot be equated with religion. Pancasila as *Lebenswelt* shows the space of awareness in space and time that belongs to the Indonesian nation, meaning that Pancasila cannot be separated from the Indonesian nation. State ideology does not only build identity, but becomes a moral force in the administration of the state. Women as

part of the community participate in developing and building national character. National character is defined as the condition of a community that has sensibilities, values, enthusiasm and work ethic.

The national character that must be owned is to value quality, have the patience to start a business from scratch, have self-confidence, value discipline in time and work and be responsible. Respect for the values of goodness, honesty, courage, perseverance, self-discipline, compassion, generosity, are universal. Everyone, including women, realizes that what is good is good and bad is bad. Most women want to instill these values in their children.

They will protect their children from the negative influences of society and lay the foundations for being good citizens. Pancasila as the basis of the state in the world of women's work plays a role in understanding values. Pancasila as the basis for acting for himself, and passed on to their children. By understanding the process and features of Pancasila so that it becomes the ideology of the Indonesian state, so that it is not influenced by ideas that seek to undermine the sovereignty of the Unitary State of the Republic of Indonesia; instill moral values, togetherness, tolerance; teaches Indonesian values, introduces the diversity of Indonesian culture, these things become a form of belief in Pancasila as the state ideology.

### 4. Willing to Sacrifice for the Nation & Country for Women

The sacrifices of women during the colonial and war eras were different from the current safe conditions. During the colonial era, women became National Heroes and participated in expelling the Dutch colonialists. Currently, women besides carrying out their duties in managing the household, also accompany their husbands. As parents, all women want their children to grow up to be responsible citizens and good people, to develop strong character, to be willing to sacrifice time and even wealth to learn, train and fight for goodness. The role of women in the educational environment in realizing the values of self-sacrifice can be realized through various activities.

Active participation in school management has great potential to dispel suspicion and distance between people and schools by maintaining information transparency and a culture of mutual respect and by jointly pursuing school improvement by sharing visions, processes and results. In the work environment, women have experienced changes in the last few decades so that women have started to change a lot by working in professional fields. However, women must also respect and support their husbands. Thus, the form of being willing to sacrifice for the Nation and State for women includes being willing to carry out their duties and responsibilities wholeheartedly, selflessly, for the betterment of the nation.

#### 5. Have Initial State Defending Capabilities for Women

In principle, every citizen, including women, has the right and obligation to participate in defending the country. This is in accordance with Law Number 3 of 2002 concerning National Defense, in Article 9 it is stated that every citizen has the right and obligation to participate in efforts to defend the country which is manifested in the implementation of national defense. The participation of citizens in efforts to defend the country is carried out through civic education, mandatory basic military training, service in accordance with the profession.

The initial abilities of defending the country for women include: In the family environment, women's initial ability to defend the country lies in their concern for children and their primary duties as husband's companion. If the services for children are good, then women have realized the values of defending the country. In the neighborhood, women in the neighborhood are required to be responsive in facing all possibilities, including natural disasters and social unrest. Responding to natural disasters has traditionally been seen as a compassionate response to people in need. In the scope of education, the involvement of women in education has historically been related to social and economic factors (industrialization, declining fertility rates, and formal education), where women are needed in areas other than the home (as teachers and workers).

Since the Dutch Colonial era, the role of women evolved to include nurturing the intellectual development of their children, so that women themselves needed education to become enlightened. Significantly, after the war of independence by promoting independence the need for women to work outside the home increased, with increased support and demand for public education, women were required to work one of them as teachers.

#### The Role of Indonesian Women in Defending the Country in Facing the Covid-19 Pandemic

In an effort to defend the country against the Covid-19 pandemic, the role of Indonesian women can be explained through the concept of the basic values of defending the country, namely:

##### 1. Love the Motherland

In dealing with the Covid-19 pandemic, the roles that women can play in efforts to defend the country include protecting their families, in this case husbands and children, from the threat of Covid-19 by constantly reminding them to implement health protocols such as using masks every time they leave the house, social distancing outside the home, and washing hands with running water every time you return home. Apart from that, women can also teach their children the importance of filtering any information that comes in through gadgets, considering that there is so much hoax information related to Covid-19 on the internet that is cornering the government.

During the pandemic, there was a lot of news about Covid-19 and vaccines that was not true. This needs to be avoided because it can damage the situation and cause people to be negligent and distrustful of the government and Covid-19 (Fatihah, 2022). This can disrupt the process of handling the Covid-19 pandemic. so, by not participating in spreading hoax news, Indonesian women who are mothers and wives have manifested love for the motherland.

##### 2. Awareness of Nation and State

In dealing with the Covid-19 pandemic, the roles that women can play in efforts to defend the country include being disciplined

in implementing health protocols, obeying rules issued by the government to stop the spread of Covid-19 such as implementing PSBB, participating in protecting the environment from the spread of Covid-19. 19 by reporting to the RT head if there are relatives or neighbors who are indicated to be infected with Covid-19, working together to help neighbors affected by Covid-19 by providing support regardless of differences in ethnicity and race.

Showing pride in the nation and state by always supporting every program implemented by the government in tackling Covid-19. For women who work in the health sector, participate as volunteers handling Covid-19. The Covid-19 pandemic has certainly had its own impact on all Indonesian people, where we remember very well when this epidemic began to infect Indonesia in almost all provinces, there were many fatalities which also led to death. That's when we can see and meet many volunteers from the Covid-19 task force who are participating in helping medical staff as the frontline, to help patients who are exposed to the Covid-19 virus. They are the ones who devote themselves as volunteers, which is a form of implementation of the values of defending the country (Wiroderekno and Supriyadi, 2021). Willing to Sacrifice for the Nation and Country

In dealing with the Covid-19 pandemic, the roles that women can play in efforts to defend the country include being willing to help fellow citizens who are experiencing difficulties due to the Covid-19 disaster regardless of their socio-cultural background, prioritizing the interests of the nation and state over the interests of individuals and groups in efforts to deal with Covid-19, participate in donating energy, mind the ability to cope with Covid-19, participate actively and care in the development of the nation and state community after the Covid-19 pandemic, and are willing to sacrifice for the benefit of the nation and state without strings attached as participate in the implementation of the Covid-19 vaccine.

Vaccination activities are a form of activity that can be said as an effort to defend the country. This is because the purpose of

vaccination is to form antibodies in the human body so as to minimize the body from viral infections. So there is minimal possibility that people who have been vaccinated can be infected with the virus. If antibodies have been formed, then we can protect ourselves and those around us from viruses. Therefore, participation in the Covid-19 vaccination program can be categorized as an effort to defend the country (Simanihuruk, 2022).

3. Has the initial ability to defend the country

In dealing with the Covid-19 pandemic, the roles that women can play in efforts to defend the country include having the initial ability to defend the country for women including in the family sphere, women's initial ability to defend the country lies in their concern for children and their main task as a husband's companion including maintaining and protecting husbands and children from the Covid-19 outbreak, including keeping them from negative activities. According to John Locke, children are individuals who are still clean and sensitive to stimuli that come from the environment. In the situation of the Covid-19 Pandemic, children are faced more frequently with using social media. The use of social media has the potential for children to do or get negative things (Zahara, 2021).

Therefore women play a very important role in this matter in keeping their children away from negative things through social media during the Covid-19 pandemic. In the neighborhood, participate in protecting the environment from Covid-19 by playing an active role in providing information if there are residents who are indicated to be affected by Covid-19, participating in educating their environment regarding the Covid-19 pandemic so that the environment is maintained and safe from the spread of Covid-19.

## CONCLUSION

The conclusions that can be drawn based on this research are as follows: First, defending the country is the obligation of all Indonesians without exception, including women. Second, the involvement of women in efforts to defend the state in Indonesia has existed since colonialism and the war against

colonialism. Third, in efforts to defend the country during the Covid-19 pandemic, women have a role that can be translated through the basic values of defending the country, namely: love for the motherland which is translated by protecting the family, in this case husband and children from the threat of Covid-19 and taking care of children. from hoax news related to Covid-19; aware of the nation and state which is spelled out by being disciplined in implementing health protocols, complying with regulations issued by the government such as implementing PSBB, working together to help neighbors affected by Covid-19 by providing support regardless of differences in ethnicity and race and always supporting every program run by the government in tackling Covid-19.

Willing to sacrifice for the nation and state is translated as being willing to help fellow citizens who are experiencing difficulties due to the Covid-19 disaster regardless of their socio-cultural background, prioritizing the interests of the nation and state over personal and group interests, participating in donating energy, mind the ability to overcome Covid-19, participate actively in the development of the nation and state community after the Covid-19 pandemic, and are willing to sacrifice in the implementation of the Covid-19 vaccine; and have the initial ability to defend the country which is described by guarding and protecting husbands and children from the Covid-19 outbreak, playing an active role in providing information if there are residents in their environment who are indicated to be affected by Covid-19, participating in educating their environment regarding the Covid-19 pandemic.

---

#### Author's declaration

#### Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

#### Funding

Write down the research funding, if any.

#### Availability of data and materials

All data are available from the authors.

#### Competing interests

The authors declare no competing interest.

---

#### REFERENCES

- Badan Kesatuan Bangsa dan Politik Provinsi Banten (2021) *Bela Negara*. Banten: Badan Kesatuan Bangsa dan Politik Provinsi Banten.
- Bailey, K.D. (2007) *Methods of Social Research*. 4th edn. New York: The Free Press.
- BBC News Indonesia (2020) 'Covid-19: Virus corona diduga sudah menyebar sebelum pertama kali dilaporkan di China pada Desember 2019', *bbc.com*. Available at: <https://www.bbc.com/indonesia/dunia-55197612>.
- Budi and Anwar, S. (2020) 'Strategi Pertahanan Republik Indonesia dalam Menghadapi Pandemi Covid-19 dari Perspektif Strategi Perang Semesta', *Jurnal Strategi Perang Semesta*, 6(1), pp. 71-100.
- CNN Indonesia (2020) 'WHO Konfirmasi Virus Misterius China Menyebar ke Thailand', *CNN Indonesia*. Available at: <https://www.cnnindonesia.com/gaya-hidup/20200114110717-255-465117/who-konfirmasi-virus-misterius-china-menyebarkan-ke-thailand>.
- Creswell, J.W. and Poth, C.N. (2018) *Qualitative inquiry & research design; Choosing among five approach*. 3rd edn. California: Sage Publications, Inc.
- Fatihah, J. (2022) 'Implementation of national defense in the era of the Covid-19 pandemic', *Jurnal Pendidikan Kewarganegaraan*, 19(Juni), pp. 1-9.
- Fatmawati, L., Pratiwi, R.D. and Erviana, V.Y. (2018) 'Pengembangan Modul Pendidikan Multikultural Berbasis Karakter Cinta Tanah Air dan Nasionalis pada Pembelajaran Tematik', *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 8(1), pp. 80-92.
- Herdiansyah, H. (2011) *Metode Penelitian Kualitatif: Untuk Ilmu - Ilmu Sosial*. Jakarta: Salemba Empat.
- Indrawan, R.M.J. and Efriza (2018) 'Membangun Komponen Cadangan Berbasis Kemampuan Bela Negara sebagai Kekuatan Pertahanan Indonesia Menghadapi Ancaman Nir-Militer', *Jurnal Pertahanan dan Bela Negara*, 8(2), pp. 21-40.
- Islamy, M.I., Jamal, M. and Alaydrus, A. (2019) 'Strategi Pemerintah Pusat dalam Pertahanan Non Militer di Daerah (Studi

- pada Kantor Wilayah Kementerian Pertahanan Provinsi Kalimantan Timur', *eJurnal Ilmu Pemerintahan*, 7(2), pp. 573-584.
- Kementerian PAN-RB (2022) *Presiden Jokowi Tandatangan Keppres Penetapan Status Faktual Pandemi COVID-19 di Indonesia*. Available at: [https://www.menpan.go.id/site/berita-terkini/presiden-jokowi-tandatangan-keppres-penetapan-status-faktual-pandemi-covid-19-di-indonesia#:~:text=Adapun diterbitkannya Keppres Nomor 24,kesehatan masyarakat berdasarkan Keputusan Presiden \(Accessed: 24 November 2022\)](https://www.menpan.go.id/site/berita-terkini/presiden-jokowi-tandatangan-keppres-penetapan-status-faktual-pandemi-covid-19-di-indonesia#:~:text=Adapun diterbitkannya Keppres Nomor 24,kesehatan masyarakat berdasarkan Keputusan Presiden (Accessed: 24 November 2022)).
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia (2018) *Modul Penguatan partisipasi perempuan bela negara*. Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia.
- Kementerian Pertahanan RI (2015) *Buku Putih Pertahanan Indonesia*. Jakarta: Kementerian Pertahanan.
- Krisnawati, D. et al. (2020) 'Ketahanan Negara Republik Indonesia Masa Pandemi Covid-19', *Jurnal Global Citizen*, 1, pp. 64-70.
- Marlina, E. (2016) 'Internalisasi Nilai-Nilai Pancasila dan Rasa Cinta Tanah Air Pada Remaja', *Psikoborneo*, 4(4), pp. 562-567.
- Miles, M.B., Huberman, A.M. and Saldana, J. (2014) *Qualitative Data Analysis: A Methods Sourcebook*. 3rd edn. California: Sage Publications, Inc.
- Muliansyah, P. (2021) 'Covid-19 as a Non-Military Threat: Implementation of State Defense for Civil Servants in Indonesia', *Jurnal Revolusi*, 4(2), pp. 108-116.
- Murti, H., Toruan, T. and Halkis, M. (2020) 'Pembinaan Kesadaran Bela Negara dalam Mendukung Pertahanan Negara', *Jurnal Strategi Perang Semesta*, 6(2), pp. 153-178.
- Nuraini, R. (2020) *Kasus Covid-19 Pertama, Masyarakat Jangan Panik*, *indonesia.go.id*. Available at: [https://indonesia.go.id/narasi/indonesia-a-dalam-angka/ekonomi/kasus-Covid-19-pertama-masyarakat-jangan-panik \(Accessed: 24 November 2022\)](https://indonesia.go.id/narasi/indonesia-a-dalam-angka/ekonomi/kasus-Covid-19-pertama-masyarakat-jangan-panik (Accessed: 24 November 2022)).
- Pratminingsih, S.A., Hayati, N.R. and Sukandi, P. (2021) 'Defend The Country: Generation Z Perspective', *Turkish Journal of Computer and Mathematics Education*, 12(8), pp. 1512-1517.
- Prisuna, B.F. (2021) 'Analisis Problematika Orang Tua di Beberapa Negara dalam Mendampingi Anak Belajar di Masa Pandemi Covid-19', *Jurnal Raheema*, 8(2), pp. 95-101.
- Rahayu, R.I. (2014) 'Gerakan Perempuan Indonesia dalam Belenggu Historiografi Indonesia-Androsentris', *Dipresentasikan Pada Sesi 'Sejarah Gerakan Perempuan Indonesia' dalam Pelatihan Dasar Gender, Seksualitas dan Maskulinitas* [Preprint].
- Sabriana, I. and Indrawan, J. (2020) 'Mengembangkan Kesadaran Diri ( Self-Awareness ) Masyarakat untuk Menghadapi Ancaman Non-tradisional: Studi Kasus Covid-19 Oleh'; *Jurnal Lemhanas RI*, 8(2), pp. 144-163.
- Sari, H.P. (2020) 'Kemenkes Tetapkan Status KLB Untuk Virus Corona', *Kompas.com*. Available at: <https://nasional.kompas.com/read/2020/03/03/18511341/kemenkes-tetapkan-status-klb-untuk-virus-corona>.
- Satgas Penanganan Covid-19 (2022) *Data Sebaran Global Covid-19*, *Covid-19.go.id*. Available at: [https://covid19.go.id/id \(Accessed: 24 November 2022\)](https://covid19.go.id/id (Accessed: 24 November 2022)).
- Sholehudin, M. and Sakti, M.N.S.F. (2022) 'Ketahanan Keluarga dan Pola Relasi Gender saat Work From Home di Tengah Pandemi Covid-19', *Jurnal Raheema*, 9(1), pp. 50-65.
- Simanihুরু, H. (2022) 'Upaya Bela Negara di Indonesia melalui Keikutsertaan Program Vaksinasi Covid-19', *Dinamika Governance: jurnal Ilmu Administrasi Negara*, 12(01), pp. 33-40.
- Wibowo, A. (2020) *Presiden Tetapkan COVID-19 Sebagai Bencana Nasional*, *bnpb.go.id*. Available at: [https://bnpb.go.id/berita/presiden-tetapkan-covid19-sebagai-bencana-nasional#:~:text=JAKARTA - Presiden Joko Widodo secara,-19\) Sebagai Bencana Nasional. \(Accessed: 24 November 2022\)](https://bnpb.go.id/berita/presiden-tetapkan-covid19-sebagai-bencana-nasional#:~:text=JAKARTA - Presiden Joko Widodo secara,-19) Sebagai Bencana Nasional. (Accessed: 24 November 2022)).
- Wiroderekno, R.A. and Supriyadi (2021) 'Implementasi Nilai - Nilai Bela Negara dalam Menghadapi AncamanNon Militer (Covid-19)', *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 8(4), pp. 786-792.
- Wulandari, A. (2020) 'Menghadirkan perempuan dalam historiografi pasca merdeka: membangun karakter bela negara melalui narasi sejarah', *Jurnal Pertahanan dan Bela Negara*, 10(2), pp. 133-149.
- Yanti, P.G. et al. (2022) 'Local Wisdom in Kalimantan Community Rites at The Country Border: Basis and Strengthening

- Attitude to Defend the Country', *Social Space Journal*, 22(1), pp. 364-382.
- Yuliana (2020) 'Corona virus diseases (Covid-19); Sebuah tinjauan literatur', *Wellness and Healthy Magazine*, 2(February), pp. 187-192.
- Zahara, S. (2021) 'Peran Orang Tua dalam Mendampingi anak Menggunakan Media Sosial di Tengah Pandemi Covid-19', *Jurnal Kolaborasi Resolusi Konflik*, 3(1), pp. 105-114.
- Zed, M. (2014) *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia.