



**Gendering Covid-19: The role of women in strengthening the family
economy**

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ABSTRACT

In addition to bringing changes in every sector of life, the Covid-19 pandemic is a challenge for women. In difficult conditions, women turned out to have a role in strengthening the economy in the midst of the Corona Virus Disease-19 (Covid-19). The formulation of the problem from this research was how women manage to survive and contribute to the family's economic well-being. The study employed descriptive analytic qualitative research approaches. The data collection method was conducting interviews with women parking in Meulaboh, West Aceh, and combining them with their personal histories. This study also employed observations or monitors and gathered information from online journals, books, newspapers, and other sources. According to research, even when women's income was low, they still tried to work to make ends meet despite the covid-19. During the epidemic, the majority of respondents reported their income had decreased. Only for those who work at Pasar Bina Usaha, which is unsurprising given that the market was where the inhabitants of West Aceh get their most basic requirements met. They also wanted the government to assist them and pay attention to them while they faced difficult circumstances. Government policies, the commercial sector, academics, and the community must all work together to raise awareness of economically vulnerable women during the epidemic, to provide more gender-responsive support, and to involve women in decision-making.

Keywords: *The role of women; Covid-19; the family economy.*

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ABSTRAK

Selain membawa perubahan dalam setiap sektor kehidupan, Pandemi Covid-19 menjadi tantangan tersendiri bagi kaum perempuan. Dalam kondisi serba sulit, perempuan ternyata memiliki peranan dalam penguatan ekonomi di tengah Pandemi Corona Virus Disease-19 (Covid-19). Adapun rumusan masalah dari penelitian ini adalah Bagaimana perempuan bertahan dan mengambil peran dalam meringankan beban perekonomian keluarga. Kajian ini menggunakan metode penelitian kualitatif yang bersifat deskriptif analisis. Teknik pengumpulan data dilakukan dengan melakukan wawancara langsung dengan para perempuan tukang parkir di Kota Meulaboh, Aceh Barat serta dipadukan dengan life history. Selain itu juga melakukan observasi atau pengamatan serta mengumpulkan data dari jurnal, buku, koran, majalah media online dan sebagainya. Hasil penelitian menunjukkan meskipun penghasilan perempuan dengan ekonomi lemah menurun, tetapi mereka tetap berusaha bekerja di tengah Covid-19 demi memenuhi kebutuhan hidup. Mayoritas responden menyatakan penghasilan mereka menurun selama pandemi. Hanya bagi mereka yang bekerja di lokasi Pasar Bina Usaha, tidak terjadi penurunan pendapatan. Hal tersebut dapat dipahami karena pasar tersebut adalah tempat pemenuhan kebutuhan pokok terbesar masyarakat Aceh Barat. Mereka juga sangat berharap bantuan dan perhatian dari pemerintah dalam menghadapi masa sulit. Diperlukan kebijakan pemerintah, swasta, akademisi hingga masyarakat untuk meningkatkan kepedulian terhadap perempuan ekonomi lemah di masa pandemi, penyaluran bantuan yang lebih responsif gender dan melibatkan perempuan dalam pengambilan keputusan.

Kata Kunci: Peran perempuan; Covid-19; ekonomi keluarga.

1. INTRODUCTION

Since the Covid-19 virus was identified in Wuhan, Hubei, China in December 2019, and quickly spread throughout the world, the world order has shifted dramatically. Covid-19 influences not only health, but also tourism, economy, religion, education, trade, agriculture, and the aviation sector, among other things. According to Liputan 6, Indonesia's Minister of Maritime Affairs and Investment, Luhut Binsar Pandjaitan, stated that the Corona Virus Disease 2019 (Covid-19) caused a loss of USD 500 million, or Rp. 6.9 trillion (exchange rate of 13,951 per US dollar), during a press conference held at the Ministry of Maritime Affairs office in Central Jakarta on Tuesday, February 25, 2020.

The effects of Covid-19 have spread to the sphere of education. Thousands of pupils are being compelled to do their teaching and learning at home or online in order to limit the spread of the virus. However, on April 27, 2020, the Indonesian Child Protection Commission (KPAI) Retno Listyarti revealed that her commission has received information on the topic of distance learning from 54 regencies in 20 provinces. A total of 1,700 teachers and students stated that the online learning process was tough for them. The same thing happened at the university level, as the world of education was stuttered by a new procedure that sprang out of nowhere.

The economy world, like other areas, has not been spared from the threat posed by Covid-19. According to an online survey conducted by the Indonesian Institute of Sciences

(LIPI), the Ministry of Manpower's Manpower Research and Development Agency, and the Demographic Institute of the Faculty of Economics and Business, University of Indonesia, around 25 million workers, mostly from the freelancer sectors, are at risk of losing their jobs due to the pandemic.

Based on a Katadata.co.id survey, Covid-19 has an impact on technology-based startups around the world. Globally, 492 star-ups were affected and laid off 63,714 employees from March 11 to June 8, 2020. The star-up sector with the largest layoffs occurred in the transportation sector, has laid off 13,381 employees, 8,189 from travel agencies, 7,545 layoffs from the retail sector, 6,011 from the finance sector and 5,773 employees were laid off from the food sector.

Since April 20, 2020, roughly 2,084,593 workers from 116,370 enterprises have been laid off, according to the Ministry of Labor. This occurred as a result of a number of enterprises experiencing a reduction in production, with some even ceasing operations. The Micro, Small, and Medium Enterprises (UMKM) sector, which has demonstrated to be capable of surviving even the harshness of the 1998 crisis, is regarded as the most capable of surviving and encouraging the Indonesian economy. The UMKM sector, according to Indonesian Finance Minister Sri Mulyani Indrawati, was hit the worst by the epidemic because of the ban on activities outside the home. The Indonesian economy is expected to decline as well. Sri Mulyani estimates that the national economy will be negative 3.8% in the second quarter of this year.

In today's turbulent economy, women are supposed to step up and preserve the household and the economy as a whole. Johanna Gani, Grant Thornton Indonesia's Managing Partner, stated that it was critical for women to realize their full potential, especially in these challenging times. Women in Aceh, in particular, have become independent and taken on duties at the appropriate times, demonstrating their ability to take over the role of family head or collaborate to solve challenges ranging from war to the economy. Acehese women have demonstrated their courage in the face of patriarchal society's cultural restrictions. Besides the history has got war heroes such as Keumala Hayati, Tjut Meurah Inseun, Pocut Baren, Meurah Ganti, Cut Nyak Dhien, Cut Nyak Mutia, Tengku Fakinah, who represent the courage of Acehese women as well as Acehese women leaders such as Sultanah Tajul Alam Tsafiatuddin Syah, Sultanah Nurul Alam Nakiatuddin Syah, Sri Sultanah Zakiatuddin Syah, Sultanah Kemalat Syah, who ruled from 1641-1699 (*Aceh Sepanjang Abad*, 1982) and became the leader of Nanggroe Aceh Darussalam.

Nurul A'la is one of the Acehese women's resilience portraits in the conflict; after her house was burned down and no one would accept her for fear of a repeat incident, due to allegations that her husband Teuku Ahdisa Cut Muda was involved in *Gerakan Aceh Merdeka*, she took up farming and gardening to support herself (Gayatri, 2008). Even the raped victims of the conflict did not sit idly by and cry themselves to sleep. They rose and assumed their husbands' responsibilities, despite the fact that they were only paid Rp. 20,000 to labor in the garden (Muzakar & Mellyan, 2010) Women took on the position of family head, guarding and caring for the children while also working, performing *fardhu kifayah* chores, and even joining the fight. The grandeur and ability of Acehese women to stand on an equal footing with males cannot be ignored, however today's circumstances demonstrates that fewer Acehese women are entering the public arena or holding prominent positions in

government organizations (Inayatillah, 2011). The current situation, however, does not necessarily paint a whole image of modern Acehnese women. Women's roles in Aceh are diminishing, as evidenced by the decrease in female leaders. The absence of female leaders, on the other hand, cannot be seen as a statement that Acehnese women are in decline. If you look at it closely, you can see a common thread that ties the situation of Acehnese women in the past and present. They fight back with the same tenacity as traditional Acehnese women (Inayatillah, 2011). During the tsunami on December 26, 2004, Acehnese women have remarkably taken out responsibilities equal to men for the first time in centuries. The involvement of Acehnese women in assisting the family economy during Covid-19 is a fascinating aspect of this study. It is emphasized that women must deal with a variety of issues, particularly those who bear a double burden.

2. LITERATURE REVIEW

Understanding the existence of men and women from the standpoint of sex and gender becomes the starting point for researching and creating gender theories and issues. Gender is defined in terms of men's and women's societal expectations (Lips, 1993) Elaine Showalter proposes a different definition. Gender, according to her, is a socio-cultural divide between men and women (Showalter (ed.), 1989). Gender inequalities between men and women have existed for a long time and are caused by a variety of factors including socio-cultural factors, religious conditions, politics, and the state. In the process, the final difference is often considered as an irreversible provision of God, this is what causes gender inequality in society.

Women and men have biological meanings in terms of sexuality since they are linked to natural difficulties that are a gift from God. Menstruation, pregnancy, childbirth, and breastfeeding are examples of biological differences between men and women that can only be done and felt by women. While the biological structure of men has a connection to women, such as fertilizing an ovum, etc. The social and cultural constructions that govern the ideals of femininity and masculinity are at the root of these inequalities. In a patriarchal society, for example, these distinctions are always used as an argument to classify women as the second sex, complementing the first sex's existence. Women's biological structures are socio-culturally constructed in such a way that their potential and space for movement are restricted to the domestic sphere. This is one of the main reasons why gender discussion extends beyond biological distinctions between men and women (Jamal, 2018).

The first element to grasp when it comes to gender issues is the definition of gender equality. Gender equality is sometimes misinterpreted nowadays as a demand for women to govern men who are thought to transcend their female nature. Gender equality, on the other hand, is a condition of social and cultural institutions that place men and women side by side and in balance, both temporally and conditionally, without making biological distinctions. Second, gender injustice is a common occurrence in many regions of the world; prejudice against women or men is developed in communal groups through the processes of social order, culture, or the interpretation of religious texts. In fact, gender inequalities have resulted in more often experienced injustices by women, which are primarily caused by five factors: stereotypes, double burdens, violence, marginalization, and subordination (Jamal, 2018). It is fascinating to consider the double burdens that women are subjected to. The ramifications for

women, particularly those who are married and work in the public sector. The double load is a dual hardship that women who choose to work outside the home must bear in addition to their domestic responsibilities. In relation to the double burden, Moser said that women do not only carry out a double burden but also a "triple burden" because they do not only play a role in the public sphere, but also in the domestic and social spheres (Narwoko, 2006).

Changes in household economic dependency have an impact on men and women's roles, power structures, and authority, which is fundamentally a differentiation process. This is especially important for men and women who are married. Patriarchal standards, which emphasize male supremacy and consequently create inequity between men and women, have traditionally bound and unified them. As a result, having one's own income is critical for women, as it affects their autonomy in decision-making and societal change, as well as providing chances for women to compete and advance in the family and society. (Hidayati, 2015).

3. METHOD

This scientific study employs a qualitative method with a descriptive approach in order to achieve the above-mentioned research aims. The purpose of this study was to examine and evaluate the resilience and role of women in maintaining the family economy in the aftermath of Covid-19. As a result, it is expected to gain a thorough comprehension of the subject. Field research methodologies were used with a life history approach in this study. During Covid-19, this study focused on women who were economically disadvantaged.

The source of the data in the study were obtained from direct observation in the field, how the female parking attendant survived in the pandemic. The secondary data were obtained from supporting documents that were not obtained directly. The documentation data can be in the form of reports from newspapers and online, journals, websites and government regulations.

Interviews were conducted with resource persons consisting of female parking attendants in Meulaboh Aceh Barat. Observations and field notes were taken, and the final step was observing the participants, or research by conducting direct observations in the field to obtain the required data by looking directly at the role and resilience of Acehnese women in the midst of the Covid-19 pandemic. The data were evaluated and double-checked to ensure that the final product is accurate and accountable. The information gathered was then categorized, processed, and qualitatively examined.

4. FINDINGS AND DISCUSSION

4.1. Strong Women in The Midst of Covid-19 Era

Stereotype is a way of thinking that simplifies difficult issues in order to make quick conclusions, which can be beneficial, or harmful (Robbins and Judge, 2010). When it comes to gender stereotypes, they are intimately linked to negative gender labeling. The definition of the work area is one of the most important aspects of labeling (Basow, 1992). It has been designated with a classification relating the forms of decent job for men and women since childhood. The effects of the labeling are felt by women. For example, the polemics that women encounter if they choose to work in the public sector are more extensive than those

that men face. This is made more difficult for women by society's negative attitudes against them. Some women resist stereotypes, while others prefer to succumb to them.

Women in Aceh have enjoyed the ability to work in a range of public sectors from ancient times, unlike women in other parts of the world. In West Aceh, for example, Acehnese heroine, Pocut Baren exemplifies this. She is not only a heroine, but also a poet, as well as intelligent and religiously knowledgeable. Ummi Hanisah was a formidable woman who battled for women's rights in modern times as the founder of a *pesantran* and a safe house for survivors of violence. Furthermore, Acehnese women, particularly in West Aceh, did not hesitate to work in male-dominated fields, such as female parking attendants, according to this study. In Meulaboh, female parking is quite common.

The Covid-19 pandemic had a wide-ranging influence on people from many walks of life, including women in Aceh, particularly those who were poor. Shalehah, 60, works as a parking attendant at Meulaboh's Shalehah has worked in Bina Usaha Market since her husband died eleven years ago. Her children are now grownups with their own families. Shalehah was one of the tsunami victims who lost everything she owned, including her home, on December 26, 2004. Because of the severity of the disaster, not only his house but also the community of Padang Seurahet, where she and her children lived, was destroyed. She, on the other hand, did not remain immobile. According to an interview, Shalehah, despite her advanced age, did not want to bother her children. After surviving and evacuating from one tent to the next, Shalehah rented a home at the Buddhist Tzu Chi housing complex in Paya Peunaga, Meureubo District, Meulaboh. She works from 09.00 WIB to 17.00 WIB every day, in the glaring sun and rain. It is really tiring for a woman of her age. However, if she wished to live, she did not have a choice. It is comparable to what happens when the Covid-19 Virus spreads quickly and wreaks havoc in civilization. Shalehah proceeded to work as usual despite her fears. But there is nothing she can do instead of keep praying and trying. She keeps working while wearing masks and gloves in order to survive. This complies with WHO guidelines for Covid-19 prevention. According to a release issued by the Ministry of Finance of the Republic of Indonesia, the government has granted *Bantuan Langsung Tunai* (BLT) to help the economically weak community retain their purchasing power in rural regions afflicted by the Corona Virus (Covid-19) scenario. The government stipulates that the program's beneficiaries are low-income families who do not qualify for the Family Hope Program (PKH) and do not receive a basic food card or a pre-employment card.

The Ministry of Social Affairs' *Data Terpadu Kesejahteraan Sosial* (DTKS) is used to collect information about BLT Desa recipients. Those who meet the requirements would receive a monthly BLT of IDR 600,000/Keluarga Penerima Manfaat (KPM) of IDR 600,000 for three months, from April to June 2020. Shalehah, on the other hand, will not receive BLT until the middle of June 2020. Shalehah earns her living as a parking valet, exactly as she did before the Pandemic. According to her, the pandemic had no impact on his income as a parking attendant. The amount of money raised by Covid-19 is the same as in prior years. The amount he receives every day ranges from Rp. 50,000 to Rp. 85,000., this amount has not been deducted to be given to the Department of Transportation of Rp. 20,000, if you look at the facts on the ground, the number of visitors to the Meulaboh Business Development market is still crowded in the midst of the pandemic. This is most likely due to Meulaboh's status as a Covid-19 yellow zone in this area, which does not have a significant impact on the buying

and selling process in the market. In addition Bina Usaha Market is the largest market in West Aceh, where the daily needs of the population are obtained from the market, such as rice, chili, cooking oil, fresh fish and so on. Shalehah is appreciative for all of God's blessings. Similarly, she has given up because she still needs to work, and he only has two options: die of Covid-19 or die of famine. She firmly believes in Allah SWT's will and majesty. If you are destined to be infected with the Covid-19 virus, she claims even hiding in a glass container will not protect you.

Nurhayati is a 46-year-old woman. Nurhayati was obliged to continue working despite the pandemic due to financial constraints. She takes care of herself by wearing a mask; for Nurhayati, it is an effort to remain working and trying to take care herself by still wearing a mask in accordance with WHO standards. Her profession as a parking valet has enabled her to send her children to college, and two of them have even completed their studies at the Banda Aceh Nursing Academy and STAIN Teungku Dirundeng Meulaboh (STAIN TDM). The other three children are currently enrolled at Teuku Umar University and STAIN TDM (UTU). Her youngest child is still a high school student. The Covid-19 epidemic has had a significant impact on her husband's profession as a pedicab driver. Her earnings have been cut by up to 80%. As a result, Nurhayati took on the role and continued to work despite the danger of the virus spreading. Nurhayati believes that, in addition to her husband's income, her own income as a parking attendant has plummeted, If she made Rp. 50,000 to Rp. 80,000 in one day before Covid-19. She currently only receives Rp. 40,000 as a maximum. Nurhayati's reduced income is due in part to the fact that her parking attendant space is located on a major thoroughfare, directly in front of a clothing store. People are attempting to decrease shopping for less important necessities, such as clothing, while continuing to purchase for vital needs in the midst of a pandemic.

Armiati, like Nurhayati, works as a parking valet. Because their job locations are so close together, Armiati has also been affected by the Covid-19 pandemic. If her daily income was formerly Rp. 90,000.00, but it has now dropped to Rp. 30,000 to Rp. 40,000, a deduction of Rp. 20,000 must be made and deposited with the Department of Transportation. Because Zulkarnain, the family's head, is no longer able to work, Armiati works to meet the family's requirements. Rosalia, her daughter, is currently enrolled at STAIN Teungku Dirundeng Meulaboh and receives a portion of her earnings as a parking attendant. The Covid-19 pandemic is expected to be over soon, and life will return to normal in order for individuals to be able to work without being afraid. Manisa, like Armiati, works as a parking attendant to help support her family. Manisa is a woman in her fifties. However, in order to make ends meet, she had to work in the harsh sun and rain. To shield herself from the virus, she wears a mask. The virus has infected 215 countries worldwide.

Zubaidah is 34 years old, yet she has been the family's income since she divorced a few years ago. Her two children require financial assistance for their studies. Zubaidah used to get money by selling rice around before Covid-19. Since the outbreak, she has been forced to change careers and work as a parking attendant. Business are terrified of getting the virus, and Zubaidah has lost customers as a result of the Covid-19 Pandemic. To make ends meet, she works as a parking attendant, earning between Rp. 40,000 and Rp. 50,000 per day. She is grateful for this sum since, despite its little size, it is sufficient to cover her basic necessities in difficult times. Furthermore, her status as a widow is frequently misunderstood. She explained

that his job as a parking attendant required him to depart at 8:00 AM and return at 18:00 PM. Zubaidah intended to extend her working hours till the evening, but she was unable to do so due to opposition from her neighbors. Her current working hours, which she is currently working alone, have made her a talking point in the town. Finally, many women make compromises with their societal ideals. Eva, like Zubaidah, works as a parking attendant in order to support her two children. Covid-19's revenue has also been reduced. Eva, on the other hand, believes that life should be experienced to the fullest. She is happy to take on her husband's schooling and cost of living responsibilities for her two children. To put it more succinctly, consider the following table:

Table 1

Income of Female Parking Attendants in Meulaboh City during the Covid-19 Pandemic

No	Name	Age	Job	Income before Covid-19	Income during Covid-19	Remark
1.	Shalehah	60 years old	Parking attendant	From Rp. 50.000 to Rp.85.000	From Rp. 50.000 to Rp.85.000	Stabil
2.	Nurhayati	46 years old	Parking attendant	From Rp. 50.000 to Rp. 85.000	From Rp. 30.000 to Rp. 40.000	Decrease
3.	Armiati	48 years old	Parking attendant	From Rp. 50.000 to Rp. 85.000	From Rp. 30.000 to Rp. 40.000	Decrease
4.	Manisa	50 years old	Parking attendant	From Rp. 50.000 to Rp. 85.000	From Rp. 30.000 to Rp. 40.000	Decrease
5.	Zubaidah	34 years old	Parking attendant	From Rp. 70.000 to Rp 100.000	From Rp. 40.000 to Rp. 50.000	Decrease
6.	Eva	50 years old	Parking attendant	From Rp. 70.000 to Rp 100.000	From Rp. 40.000 to Rp. 50.000	Decrease

(The results of field data by researchers)

According to the table above, Covid-19 has had an impact on the fall in the salary of female parking attendants in Meulaboh, West Aceh. As many as five sources indicated their revenue had fallen as a result of Covid-19's influence, according to the findings of interviews. One person said that his or her income had remained constant since the outbreak began. Because her employment location was in West Aceh's greatest staple retail area, it can be determined if the income of a resource person named Shalehah did not alter before and after Covid-19. This location caters to the majority of people's daily needs. The majority of people's everyday needs are met at this place. The other sources are in a different position with Shalehah, for example in front of clothing stores, pharmacies and supermarkets. In the midst of a pandemic, people are more selective in spending their living expenses. So that one of the places that is still visited by many people is the market for staple food.

4.2. The Role of Women Analysis in Facing Covid-19

The Corona Virus Disease-19 (Covid-19) has wreaked havoc on human society. In the middle of a pandemic, women play an important role in the community and survive. Emancipation Against a Global Pandemic: Evidence from Indonesia, according to a bulletin report On April 16, 2020, eight of the world's female foreign ministers convened a virtual

meeting under the title Women Foreign Ministers Meeting 2020, where they discussed the pandemic's impact on women. Marise Payne from Australia was one of the female foreign ministers who took part in the virtual gathering, other female foreign ministers are Alexandra Hill Tinoco from El Salvador, Kamina Johnson Smith from Jamaica, Raychelle Omamo from Kenya, Claudia Blum from Colombia, Kang Kyungwha from South Korea, Maria Arancha Gonzalez Laya from Spain, Ann Linde from Sweden and Retno Lestari Priansari Marsudi from Indonesia.

The conference of the Foreign Ministers of eight countries produced a number of interesting remarks. First, women must appear to be part of the solution and spearhead the community's economic and social resilience in the face of a pandemic. Women must appear to be part of the solution and spearhead the community's economic and social resilience in the face of a pandemic. Women make up around 70% of global medical workers, and women also make up about 60% of UMKMs in Indonesia that manufacture masks, protective equipment, and hand sanitizers. Women have produced jobs while also ensuring that vital medical devices are available to medical staff. It is time to follow up at the national and local levels now that the Foreign Ministers of eight nations have begun to implement multilateral accords. In the agreement, governments from around the world are urged to consider the needs and roles of women in various initiatives and policies during a pandemic. We hope that this enthusiasm will spread to Regional Heads, policymakers, and government technical implementers, encouraging them to oppose Covid-19 with a more localized movement. The government expects that policies that are more sympathetic to women would be a stronger pillar in resolving the worldwide pandemic problem.

Acehnese women have demonstrated fortitude in the face of several issues, notably Covid-19, in addition to the expectations of the world's female leaders. Like Zubaidah, a female parking attendant in Meulaboh who survived and sought a way out after her employment as a rice seller failed to deliver results due to Covid-19's affects. Despite the fact that the new job had never been completed, he persevered in looking for another job. Apart from the onerous workload, he is also troubled by his neighbors' negative attitudes about women who work outside the home till the evening. Despite her willingness to compromise on social issues, she persisted. Previous generations have demonstrated such toughness, whether during the Aceh kingdom, colonialism, battle, tsunami, or Covid-19. For hundreds of years, Acehnese women have been subjected to several polemics and have played an important part in dealing with a variety of conditions. Role is a fluid concept that women have experienced as a result of their social position. The role of women in the middle of Covid-19 in this situation is defined as all sorts of efforts done by women to survive and support the family economics, as well as to ensure that children's education continues to function smoothly. This is true for both women who have intact households and women who are single parents.

Women who choose to work in the public sector will naturally face different consequences than women who work in the domestic sector. Women with double responsibilities are not only expected to work professionally, but also to care for their homes, cook, and raise their children. In addition, there is the role of women in social activities. Particularly West Aceh has its own quirks and customs. Women who work in public places will have different responsibilities and responsibilities (Marcoes, 2001). Women are

increasingly burdened by this double responsibility, particularly during pandemics that force working women to work from home (work from home). By studying at home with children, women are naturally obligated to finish their work while teaching their children because they learn at home via online media, children. In addition to the job of caring for the household and husband, the pandemic places an additional stress on women. For women with limited financial resources, the load is multiplied by a factor of ten. Getting a job in the midst of a pandemic is challenging, and working is even more difficult. Despite the fact that technology has become a tool for many parties throughout the pandemic, some of them have lack of technological understanding. Covid-19 has resulted in economic inequality, especially gender disparities. "There is a gender effect in all epanemics," said Clare Wenham, a global health policy expert at the London School of Economics and Political Science.

In her article "*Women and the Importance of Gender Responsiveness in Handling Covid-19*", Dr. Kurniawati Hastuti Dewi, Researcher in Politics and Gender, LIPI Political Research Center, takes several steps forward to encourage gender-responsive handling of the Covid-19 pandemic so that the government and the general public have gender awareness, and gender discrimination, especially against women, can be minimized. Women who are tough in the face of Covid19 are needed, but so are female leaders who can speak up for women's rights, especially in the middle of a pandemic. The success of female global leaders is inextricably linked to a number of gender stereotypes that are part of the gender construction process, as well as gender-based injustices that affect everyone in their everyday lives (Thompson, 2020). Women are labeled as weak, indecisive, emotional, whiny, and a variety of other traits that make it difficult for them to make decisions, let alone lead. The "glass ceiling" and "glass escalator" have been successfully conquered by a number of women who have gone on to become world leaders. In this scenario, women confront a variety of insurmountable barriers that are not visible but have a significant impact on their ability to grow and enjoy an increase in their leadership position at work just because they are women. Women have trouble advancing not because of a lack of experience, skill, or education, but simply because they are women, according to Hymowitz and Schelhardt.

The experts' statements depart from the reality on the ground in a number of ways. Despite misconceptions, Acehese women have the opportunity to rule, and Aceh has been in the leadership of the queens for up to 58 years, from 1641 to 1699 AD (Aceh Throughout the Ages, 1961). This demonstrates that Acehese women have the potential to lead. Even Acehese women were known as military commanders until the colonial period; in addition to being warlords, they also served as clergy and battle tacticians. During the 1976-2005 Aceh conflict, the Acehese women's laskar known as Inong Balee resurfaced, taking up arms alongside the men and demonstrating that they were not frightened of death. Despite the devastation caused by the tsunami, Acehese women were known for their strength.

Now that toughness is being tested again when Covid-19 hits the world, Aceh has not escaped its influence. In this scenario, however, the ladies, like the women parking attendants in Aceh, continue to work to support their families. They do not just sit back and let things happen to them. For years, women in Aceh have been known to be strong in the face of adversity. Furthermore, on November 11, 2008, the Aceh Women's Rights Charter was signed in Banda Aceh for the current period. Fair treatment of women is thought to be founded on Islam's essential ideals of justice, deliberation, equality, tolerance, diversity, and peace, hence

abusing women's rights is thought to be against peaceful Islamic values and *Rahmatan lil'alamin*.

It is fascinating to see how the Aceh Women's Rights Charter grants women the right and space to be self-sufficient and considers them capable of performing duties that men can. The results of interviews with research sources show that Acehnese women are enthusiastic about earning a living, despite the fact that their income has reduced by up to 50%. Even the source who said Covid-19 had no effect on earnings was merely one individual. This has a huge impact on women parking attendants' salary drop. This research backs up the hypothesis (Inayatillah, 2011) that there is a common thread that runs through the fate of Acehnese women throughout history and into the present. Like old Acehnese women, they continue to battle with tenacity. The values of never giving up and always trying have been passed down the generations, despite the fact that they have demonstrated themselves to be strong and independent women in a variety of situations and professions, both in the public and private spheres.

5. CONCLUSION

Women in Acehnese communities with poor economies face the same challenges as males. Despite the fact that their income reduced during Covid-19 as a result of the study's findings, they continued to labor to support and meet their household's needs. When they are in the public domain, there is no denying that they have a sense of unease. However, this concern was alleviated by following the government's advice to wear masks and keep a safe distance to avoid contracting this terrible disease. Furthermore, after attempting, they surrender to Allah's will. Based on the result of the study above, it is found several issues that can be recommended for better fulfillment of women's rights in the following points:

- a. The need for a specific agency to identify Covid-19 cases based on gender in order to protect women's rights during a pandemic;
- b. More responsive aid to women, with women leaders involved in decision-making;
- c. Raise awareness and provide education to women with weak economies;
- d. Other recommendations that are considered important.

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