



## The Women's Philanthropic Movement During The Covid-19 Pandemic: Social Action to Show Gender Stereotypes

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### Article

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### Abstract

The purpose of this study is to prove that stereotypes about women are gentle and protective, and irrational because they are only suitable in the domestic sector and are not worthy of being driving actors in the field of philanthropy. However, these stereotypes do not always have a negative impact, but under certain conditions they actually raise concern for vulnerable groups in the era covid-19 pandemic. This can be proven in the women's movement, the community of Kartini UIN SUKA, a community engaged in education and the Fetus and womb community which is engaged in mental health by direct interviews and using content analysis on the Fetus and Womb community Instragram which is strengthened, supported by observations and data from journals and websites. This study concludes that, during the Covid-19 pandemic, with limited space and movement due to the WFH policy, women formed a community engaged in philanthropy as a form of concern for others affected by Covid-19. Providing assistance to students in the form of groceries and educating women on mental health through virtual space is a movement that is urgently needed during the Covid-19 pandemic. This movement is not only beneficial to recipients but is also able to provide a stimulus to other groups to be motivated to foster a diverse attitude towards others even in limited circumstances. The act of driving philanthropy as well as being an actor of change is a way to break through patriarchal culture.

**Keywords:** Women's Movement; Philanthropy; Stereotype; Gender; Covid-19 Pandemic

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### Introduction

The inherent stereotype of women is that women are gentle, protective, and irrational creatures, so that women are only suitable in the domestic sector and are unfit to be leaders in the public sector (Stewart, et. al 2021). In philanthropic activities, women are only passive recipients of charity (Ramaswamy & Osella, 2018) These stereotypes are the impact of gender construction that has long been socialized and even passed down from generation to generation (Zhang, et. al, 2022). Because of this, the labeling of domestication seems to have been patented by society and is difficult to break because of the strong patriarchal culture (Giacomin, Tskhay, & Rule, 2021).

In this regard, the women are considered only complementary to men's activities. activities carried out by The role of women is often not even taken into account even though this role contributes greatly to society. However, this labeling is being tested in the era of the covid-19 pandemic, is it true that this labeling of domestication is still considered a negative label that does not generate great benefits for vulnerable groups or vice versa that labeling women in the domestic sector actually becomes agents of change for the patriarchal cultural environment and at the same time efforts breaking through patriarchal culture by showing active and creative actors in local communities who provide benefits to vulnerable groups during the co--19 pandemic, such as women driving philanthropy.

This paper proves that the domestication stereotype of women produces philanthropic actions that benefit at a time when patriarchal culture is getting stronger with the role of the state in issuing Work From Home policies, which require all activities to be "homedated". Because of this, women's activities are limited by space and time, but this does not hinder their actions to organize themselves into local organizations that gain recognition among the strong patriarchal culture, such as those carried out by the Fetus and Womb community and the Kartini community UIN SUKA . Both of these communities care about health and education because both are very important to receive attention in the era of the covid-19 pandemic because these fields are vulnerable due to covid-19, due to the increase in mental health problems for women due to various impacts of covid-19 such as; unemployment, domestic violence, workload, and divorce. Likewise in the field of education. Limitations in operationalizing technology and signals that are often impartial are accumulations that cause a break in the teaching and learning process.

In the academic realm of research on philanthropic movements in the era of the covid-19 pandemic, in general, the formation of a covid-19 task force was formed by the community, both from formal institutions such as local government, universities, health, and even a task force formed from the community's own initiative in the neighborhood. Because of this, the covid-19 task force was found in all sectors, especially the health sector (Allal-Chérif, et.al., 2021; Covid, 2022; Gangopadhyay, et. al, 2020; Shapiro et al., 2021; Tanaka et al., 2021; Zhu, Liu, & Hong, 2022 ; Covid , 2022; Gangopadhyay et al., 2020; Barron et al., 2022; Nafilah & Muflihah, 2020; Amrami et al., 2021; Banerjee et al., 2021; Engelman et al., 2020) and education such as (Zhu et al., 2022; Jung, et.al, 2022; Mengistie, 2021). The Covid-19 task force in both the health and education sectors provides assistance to residents who are vulnerable to the dangers of Covid-19.

Research on philanthropy conducted by women in the era of the Covid-19 pandemic, especially in the fields of health and education, but not the Covid--19 task force but groups initiated by women, has not studied it much, even though this research is important to do given the Work From Home policy (WFH) which limits direct interaction and even carries out various activities at home, but even so, women are still found carrying out humanitarian actions on behalf of groups that care about vulnerable groups during the Covid-19 pandemic.

This paper aims to show that the labeling of women has so far put women in a corner because of the strong patriarchal culture, but in the Covid-19 era this labeling became positive because the stereotypes attached to women fostered a sense of care for other groups in society. In this regard, this paper assumes that the women's humanitarian movement has existed for a long time, but strengthened during Covid-19 because new vulnerable groups emerged. Second, women activists for humanity reinforce that stereotypes in women are an easy way to strengthen women's existence. Third, the humanitarian movement is an agent of change for other groups.

## Research Method

Research with the theme of philanthropy uses primary data sources by selecting two women's movement communities engaged in education which are carried out by groups of lecturers at religious tertiary institutions under the name Kartini Community of UIN SUKA. This group moves to provide donations in the form of groceries to students who cannot return to their hometowns when the WFH policy is implemented. As for health, the focus is on women's groups with the Fetus and Uterus Community taken via Instagram (IG). This group is very active in campaigning for mental health in the era of the Covid-19 pandemic via virtual means that present speakers from psychologists and health consultants. Live broadcasts via virtual are archived via highlight on IG. The two communities adequately represent the women's movement in the era of the co-19 pandemic.

Interviews were conducted with community groups engaged in education to find out in detail about the motivation for the activities carried out. Observations were made to strengthen the data obtained from interviews. While in Fetus and Womb Community it is done by analyzing the content posted on IG (Arif, 2012). Observation done by following the post (Arif, 2012). Secondary data is used obtained from websites and journals. Primary and secondary data were analyzed using an interaction model (Mill and Huberman, 2014) and presented by narrating the data that had been collected.

## Results and Discussion

### Women's Philanthropic Actions during the Covid-19 Disaster

Women who are synonymous with protecting and serving as protectors, it seems that such a stereotype is a positive thing in this era of the Covid-19 pandemic in particular. This has proven that they are able to provide a variety of assistance that should be the field of work of health workers, but realizing the importance of awareness from various parties, the Jahin and Rahim communities provide health socialization to the community. Likewise in the field of education, there is a community of Kartini UIN SUKA who carry out philanthropic movements for students. The two communities carry out philanthropic movements using their own methods but the aim is the same, which is to help others both during Covid-19 and after, as described below.

### Educating Women's Mental Health: Agenda the Fetus and Womb Community

WFH policies limit interactions and activities outside the home. Therefore, the Fetus and Womb community that cares about women's mental health is carried out by using mass media, namely Instagram (IG). With a total of 2,318 followers. This IG was established in December 2019 in Surabaya. The community was formed on the basis of concern for cases that befell women regarding mental health. Based on WHO 10-50% of women who are perinatal, namely during pregnancy and one year after giving birth, experience depression. In Indonesia 22.4% of mothers experience depression after giving birth, while in Indonesia there are 800 psychiatrists and 450 clinical psychologists, so that a population of 260 million psychologists or psychiatrists should serve 200 thousand people, even if the distribution is even and they can reach these mothers. However, their cases were never touched upon and the mothers did not even know what they were going through. Because of this, the Fetus and Womb Community seeks to educate women about women's mental health, especially in the era of the Covid-19 pandemic.

With a management structure that is fixed and directed (Afiah, 2022), this community has a mission to provide a safe space for mothers and its vision is to strive for a mother-friendly world. Efforts to realize the mission and vision are implemented in activities with mental health issues. This activity was carried out long before the pandemic, but at the time the epidemic does not stop, namely by using social media to continue activities in the context of educating mental health.

Efforts to conduct mental health education through virtual means because mental health is important for mothers who give birth during a pandemic. Mothers experience depression not only because of fear of contracting the Covid--19 virus but also the impact caused by this Covid-19 condition such as losing a job that is unable to provide for the needs of newborns, increasing workload and increasing needs, but not matched by income. In addition, anxiety about being alone is due to independent isolation and limitations in accessing health. This problem is an accumulation of depression in women in the era of the Covid-19 pandemic.

### Channeling Aid to Students: Philanthropic Actions of the Kartini Community at UIN Sunan Kalijaga

Students from outside Java are directly affected by the WFH policy. They do not return to their hometown due to reasons of effectiveness and efficiency. In addition, when Covid-19 hit, it was a college period. There is no certainty when Covid--19 will end, some students decide not to return to their villages. They still live in Yogyakarta by occupying the boarding house they have rented.

This situation is getting worse, because some of the food stalls where they usually rely on food, have been closed apart from reducing the transmission of the spread of Covid-19 and also the traders do not have any buyers. In this regard, shops and food stalls as well as public facilities other than malls and traditional markets cannot be accessed, so food needs cannot be met. What's more, the limited costs that are still received from parents' remittances, are experiencing problems because parents are unable to provide routinely due to the Covid-19 condition so that there is no income due to termination of employment. In this condition, students have difficulty completing their studies.

Seeing such conditions, the Kartini community at UIN Sunan Kalijaga emerged during the Covid-19 pandemic. The community is the result of a collaboration between the Center for Gender Studies and the Library whose participants are lecturers and also assisted by education staff at UIN Kalijaga who decided to form a Kartini community with a focus on providing assistance to students

at UIN Sunan Kalijaga and the surrounding community with a basic food distribution program. This was revealed by one of the informants as follows:

*"The early formation of the Kartini community at UIN SUKA was due to the cooperation of Center for Gender Studies and the library, which at that time had a high sense of concern when the WFH policy was implemented. Students who could not go home experienced difficulties because shops and stalls were closed, besides that they often don't get any remittances from their parents for various reasons because of the Covid-19 situation, for example the parents don't work because they are at home so they don't have any income. Conditions like these encourage us to distribute aid" (interview with informant Wt, 2 October 2022).*

The Kartini community takes the initiative to help students get out of the problems they are facing. They collect basic materials such as rice, oil, and instant noodles which are given directly to students on a regular basis, once a month. Previously, students who were entitled to receive it were recorded from faculties within the university. They cooperate with faculty officials to obtain valid information in order to distribute aid. The assistance was received directly to students at universities managed by both female and male lecturers. They took to the field to distribute basic food aid.

A recipient of basic food assistance felt the magnitude of the assistance from the Srikandi UIN Yogyakarta community, because with this assistance they no longer felt anxious because the shop was closed. With this assistance they can process it themselves at home and make them last as long as the WFH policy is enforced. This assistance provides relief both psychologically and economically. One of the informants gave the following information:

*"We can use this assistance so that we are no longer worried about not eating because all the stalls are closed. In addition, we cannot receive money sent from our parents because parents don't work so they don't get income. This assistance can make us survive because we are stuck in Yogyakarta who are unable to go home because of the WFH policy. We will continue to study from home in Yogyakarta. Even so, we give news to our parents in our hometown about our condition in Yogyakarta." (interview with Wt informant, October 22, 2022).*

Even though this community appeared at the beginning of the Covid-19 pandemic, during the time when Covid-19 was declared safe, this community continued to provide assistance. In fact, it provided assistance not only to students but also to the surrounding community who were considered vulnerable due to the condition of Covid-19. Assistance is not only in the form of groceries, but also in the need for assistance and also the need for personal safety equipment needed by residents. This assistance is channeled directly to those who are deemed appropriate to receive it, so that the group can be helped by the philanthropic movement of the Kartini Community.

## **Women as Protectors for Vulnerable Groups in the Covid-19 Pandemic**

Woman mover philanthropy is effort for actualize yourself. Their movement is engaged in the humanitarian field. Therefore, the following is the motivation for the activities carried out by the UIN Kartini community and the Janin and Rahim community.

### **Concern and enthusiasm for sharing in difficult times**

The academic community in tertiary institutions has a duty to carry out tasks in the Tri Dharma of Higher Education. Not only in the fields of education, research, but also community service. This is very relevant if social generosity is carried out by the actions of the academic community, especially women, such as what was done by the Srikandi Community of UIN Sunan Kalijaga to help distribute basic needs in the form of groceries to students who do not have access to return home due to the WFH policy. This action became relevant because the idea was driven by women who are in a religious environment.

In Islam philanthropic activities are not only obligatory things such as zakat, endowments but also alms. Particularly in the era of the Covid-19 pandemic, philanthropic activities formed by women are specifically to help students survive in Yogyakarta. This activity was not carried out alone but was coordinated by the head of the Kartini Community of UIN Sunan Kalijaga and its members also came from lecturers at UIN Sunan Kalijaga. Funds were obtained from donations within the UIN Sunan Kalijaga environment which were collected from various lecturers who wanted to make donations voluntarily. Obtaining these funds, women also moved to distribute them to students who took places in the UIN Sunan Kalijaga environment. This is done because they carry the name of the university in moving this generosity.

Mobilizing philanthropic activities within the university environment does not experience significant obstacles, considering that these activities have become part of their careers as lecturers. In addition, this philanthropic act is supported by all academics at UIN. Therefore, there are almost no significant obstacles in this activity. Even so, this activity stopped when the covid-19 period began to subside. The activity is no longer being carried out considering that students have also started studying online. Students are recognized that this generosity activity from the Srikandi UIN community has really helped them in dealing with difficult times where they were stuck unable to return to their hometowns due to the WFH policy.

The philanthropic movement carried out by the Kartini Community was a movement carried out when Covid-19 hit with very high conditions. This movement is a new thing for women to form a philanthropic movement. Even though this is a new thing, this movement has long been carried out by lecturers because this movement is an implementation of the Tri Darma of Higher Education which, although different in movement, is the same, namely serving Public. This service is not only in the form of giving directly in the form of distributing groceries but also providing assistance to the community.

### **Concern for Women's Issues**

Women who promote philanthropy do not stop even in the conditions of the Covid-19 pandemic, which requires activities to be carried out at home to carry out the WFH policy. Philanthropic movements are carried out not only directly, but also virtually, often called virtual philanthropy women. activities that carry a human spirit, women are the main actors as is done by the Fetus and Womb community which educates mothers and pregnant women on mental health in the era of Covid-19. This is done so that women avoid domestic violence and also do not experience high depression due to childbirth and also face the condition of Covid-19 which has an impact on termination of employment, housing for employees and also carrying out unpaid household work.

Mental health education is carried out by the Fetus and Womb Community by presenting resource persons such as psychologists and counselors who are experts in their fields. Using this community zoom meeting room opens unlimited participants and provides an opportunity to discuss and consult related to women's mental health. This space is an arena for hearing cases faced by women that have the potential to affect women's mental health. Mental health education aims to prevent women from experiencing depression.

The philanthropic movement carried out by the Fetus and Womb community actually did not appear only in the era of Covid-19 but long before Covid hit this community it had already been formed, it was just that this movement through virtual which was then interesting in this context women were not limited by space and time so they can express philanthropic movements from social media where this media is a very effective and efficient means in the era of Covid-19.

### **Women Agents of Change**

Women driving philanthropy are a factor causing changes that occur both internally and externally. Changes are not only in the self- existence of women but also provide changes to the actors who receive benefits as happened in the two communities below.

#### **Agents of change in the Academic Environment**

Women driving philanthropy in the field of education have become a central trend in their surroundings. The Kartini Community of UIN Sunan Kalijaga provides a direction for change in the provision of philanthropy in the form of groceries for students in Yogyakarta. Students feel cared for and feel supported so that they have a high commitment to completing their studies quickly and on time. They don't even hesitate to promise to make a big contribution to their campus. Apart from changing students, the lecturers at UIN Sunan Kalijaga were also moved to make donations to students. Originally the donations were made individually however, with the philanthropic movement carried out by the Kartini community at UIN Sunan Kalijaga, donations can be made collectively. This collectivity in providing funds then strengthens the solidarity of the academic community within the UIN Sunan Kalijaga environment.

Since the existence of the Srikandi community at UIN Sunan Kalijaga, along with this the campus policy regarding gender sensitivity has been increasingly encouraged. At UIN Sunan Kalijaga an Integrated Service Study Center was established. This study center focuses on issues of violence against women. Even though this study center is an implementation of the Ministry of

Religion, the university had long ago formed a study center that focused on the issue of violence against female students. This integrated study center was established in 2021 at the time of online learning. This is to protect against violence against students, especially female students. An informant said:

"The UIN Sunan Kalijaga Integrated Service Center was established because it responded to the regulations of the Ministry of Religion. Incidentally the Sikandi Community of UIN SUKA was given by the rectorate to manage it, therefore, the members involved in the PLT are members of the Kartini Community" (Wt informant interview, October 22, 2022) .

The establishment of the study center was launched online by introducing its female personnel. This study center is to provide protection to students so that they are protected from acts of sexual violence originating in the campus environment, which act in the name of the teaching and learning process even though it is only for personal gain. Because of this, students are asked to cooperate in reporting if they receive acts of violence both coming from lecturers, students and students themselves so that the perpetrators receive strict action if they are proven to have committed acts of violence. In this way, students can participate in learning safely and comfortably.

### Agents of Change in the Health Sector through Virtual

Mental health education conducted by the Fetus and Womb Community during the Covid-19 pandemic brought change for women throughout Indonesia. During the meetings held in the virtual space they connected with women from outside the area who previously did not know one another. The meeting has united them in the same goals and concerns, so they have broad relations. This relationship becomes social capital in establishing interaction relationships to discuss issues regarding domestic relations as shown in Figure 1 below.



Figure 1. Participants in the Listening Room and the story "Shapes of Equal Domestic Relations" Source: Instagram's the Fetus and Womb Community, 2022.

Concern for the mental health of mothers is a change that is felt by all members. This can be seen in the meeting which was held live through Instagram (IG) which was recorded in the highlights. From the live broadcast which was attended by participants from various regions to listen to important information about mental health from sources as shown in figure 2 below:

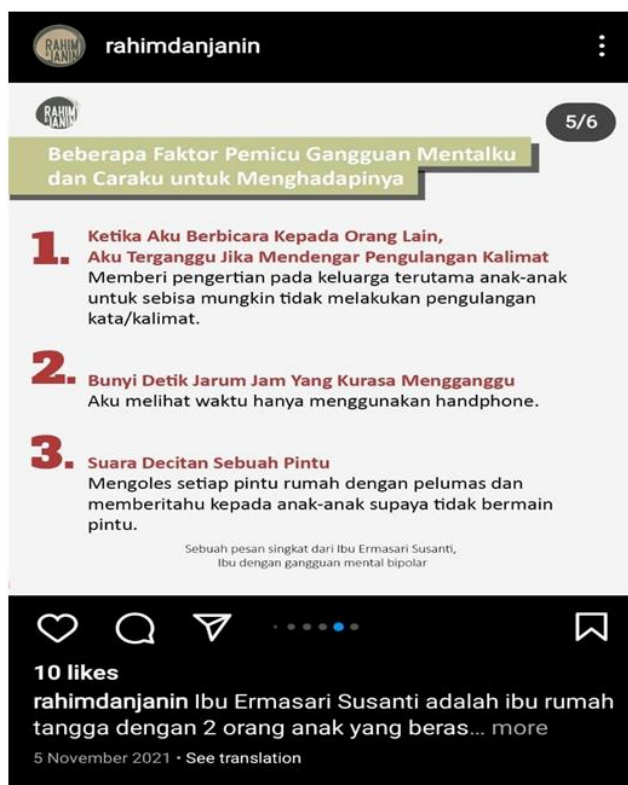


Figure 2. Mental Health Education for Women  
 Source: Instagram's Fetus and Womb Community 2022.

The openness of cases experienced by women has proven that women have the courage to express what they feel in public. They spoke about things that were felt and experienced that were witnessed by other participants. Desire to This sharing then prompted them to have a virtual meeting.

### Women's Movement for the Anticipating New Disasters in Era Covid-19 Pandemic

Women's efforts to break patriarchal culture have occurred in the era of the co-19 pandemic. So far, women driving philanthropy have experienced many obstacles because of a patriarchal culture that considers men to be the most powerful while women are only secondary. However, the existence of women's groups driving philanthropy in the era of the Covid-19 pandemic has shown that this stereotype is not true. The women's movement in terms of philanthropic movements has proven that women have access to the same participation as men.

Women driving philanthropy are a strategic step for women to show that women are not as stereotyped that women are weak and unable to lead. By activating this philanthropy, women are able to make a major contribution to the lives of many people and there are no barriers to participation. Thus, being an activator means being the number one person in carrying out philanthropic activities and even this effort at the same time shows that women are able to break through the patriarchal culture that has been shackled to them even during the Covid-19 disaster.

The philanthropic movements carried out by in the Covid-19 era, both directly and through virtual shows that women have strategic steps to become leaders in the public sector. This is in line with the findings of research conducted (Kasdi, 2019) that women's philanthropic movements have made a major contribution to society. Women's philanthropic activities implement women's stereotypes because these activities are based on compassion and social protection for vulnerable groups so that women's philanthropic activities are a gateway to the peak of women's careers in the public sector (Ramaswamy & Osella, 2018). The same thing as revealed in research (Chadwick & Dawson, 2018) shows that women who donate their abilities in the form of activities get recognition from various parties, especially men. The women's movement carried out humanitarian actions during the Covid-19 pandemic which were carried out virtually as well as in person. These two movements are equally important because they have the same contribution, namely providing

support to vulnerable groups and encouraging women to actively voice the problems they are facing.

## Conclusions

It turns out that stereotypes attached to women, namely women are protectors and protectors, have proven positive in this era of the Covid-19 pandemic. The labeling is shown to philanthropic movements in the fields of mental health and education. Women's concern about the impact of WFH which has the potential to impact mental health and cut off education has formed a local community that moves together. For women, mental health is very vulnerable in the era of the Covid-19 pandemic. When the Work from Home Policy was implemented, women first experienced its impact, with an increased workload and work activities that had no economic value, then they were vulnerable to experiencing domestic violence. To anticipate this, establishing relationships with experts and counselors and connecting with other women with the same interests is the solution to achieving mental health. Likewise educational philanthropy which wants all students to be able to participate in the learning process, however, has the potential to experience setbacks due to various reasons for limited activities outside the home, so that services to students are very limited. This caring attitude is manifested in the form of a philanthropic movement with a humanitarian mission.

This research is still limited to communities from campus and outside campus in the fields of mental health and education. It would be more interesting if this research was continued with research on philanthropic movements in various fields initiated by middle and upper class women living in urban areas. However, it would be different if this research was conducted in middle class society including marginalized groups, to examine whether they were only actors receiving philanthropic benefits or actually they were mobilized by certain groups so that they were only beneficiaries even though they were capable become an actor driving philanthropy according to their social class. Such studies deserve further study.

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