

## FAMILY BASED SOCIAL CAPITAL IN HANDLING OF COVID-19 PREVENTION IN BLITAR DISTRICT

Kusnul Khotimah<sup>1</sup>, Sarmini<sup>2</sup>, Ali Imron<sup>3</sup>

Department of Social Science Education  
Faculty of social science and law Universitas Negeri Surabaya, Indonesia  
Email: <sup>1</sup>kusnulkhotimah@unesa .ac .id  
Email: <sup>2</sup>sarmini@unesa .ac .id  
Email: <sup>3</sup>aliimron@unesa .ac .id

### **Abstract:**

*Indonesia is currently entering a non-natural disaster emergency response phase in the coronavirus pandemic case (Covid-19). Handling during this crisis will determine whether the number of positive cases of Covid-19 will continue to increase or be controlled. Community solidarity can move the Indonesian people together against Covid-19. Finally, social capital is expected to be a social weapon to overcome the Covid-19 disaster. Based on the phenomena written in the background of the problems mentioned above, this study will examine comprehensively and integrated with encouraging the creation of a model of strengthening family-based social capital in dealing with the prevention of Covid-19. This study uses qualitative research methods; the presentation of data from this study uses a descriptive format. The results of this study are social capital in the form of cooperation and participation between citizens so far as a form of social interaction that is beneficial for the prevention of Covid-19 prevention. The village government develops village innovation by calling Endhong Indhit Village to help one another, cooperation among citizens with the nuclear family, and extended family dominance. The purpose of Endhong Indhit Village is that no residents will be disturbed during this pandemic.*

**Keyword:** Covid-19, Family, Social Capital

### **Introduction**

Indonesia is currently entering a non-natural disaster emergency response phase in the coronavirus pandemic case (Covid-19). Covid-19 has become an epidemic in the distribution in all provinces in Indonesia. The number of positive cases confirmed in care until death continues to increase every day. In fact, according to some models conducted by experts, it is stated that this outbreak will continue to increase

and reach its peak at the end of June to July 2020.

This emergency response period seized the attention of all elements of the country both at national and regional levels. Handling during this crisis will determine whether the number of positive cases of Covid-19 will continue to increase or be controlled. Indonesia does have much experience handling natural disasters, but not to deal with non-natural disasters such as the



Covid-19 virus . Indonesia can be said to be a beginner for non-natural disasters . Nevertheless, during the Dutch colonial era, it had experienced a similar disaster due to the Spanish flu epidemic that killed approximately 1 .5 million people . This historical health fact is no more interesting than political history .

Law Number 24 of 2007 concerning Disaster Management states that epidemics and pandemics are examples of non-natural disasters . Indonesia is currently facing a challenging emergency response period after negligence in preventing this epidemic has struck the Covid-19 disaster's risk in many other countries . Even had become a joke by officials.

According to data from the Government of East Java Province, one of the districts with the speed of distribution is Blitar Regency. In its development up to 17 April 2020, data in Blitar District showed ODP 636 died 3, PDP 11 died one and confirmed positive for Covid-19 3 died 1. Even in Nglegok District, Blitar Regency was the first area with positive confirmation of Covid-19 patients in East Java after Surabaya, Sidoarjo, and Malang . Furthermore, the data on people exposed to Covid-19 is increasing day by day .

One of the villages in the Blitar District that can potentially spread the Covid-19 case is Kemloko Village . The village, located in Nglegok Subdistrict, has several residents working in the Covid-19 red zone, such as Surabaya, Malang and Solo, and Jakarta .

Those who work in the red zone when returning home will potentially transmit the Covid-19 virus to their families at home . However, the government has made a policy to quarantine residents who return home for 14 days . Of concern is the post-isolation 14 days how the acceptance of the surrounding community for their presence . As the closest person, the family must be prepared to accept the presence of those who return home .

However, it is never too late to inhibit and stop the spread of the Covid-19 virus . Facing the invisible creature's catastrophic attack, President Joko Widodo once mentioned that one effective way to counteract it is to increase solidarity in society . Community solidarity can move the Indonesian people together against Covid-19 . Finally, social capital is expected to be a social weapon to overcome the Covid-19 disaster .

Social capital in rural communities that are still strong is expected to add strength in the handling of the Covid-19 pandemic disaster . It is with the existence of mechanical solidarity and is supported by local wisdom that develops in the community . Rural communities have their memories and will act precisely in the face of disasters . This local wisdom is a form of community preparedness in facing disasters . This social capital and local wisdom must be strengthened in times of crisis like this .

Research on social capital and local wisdom in dealing with disasters is so good to do . As the study (Yuniarti, 2018), leadership

and management of social capital must work together to overcome the problem of flood disasters. Research with a qualitative approach and taking data from this literature also gets research results that physical countermeasures are not enough . It is also necessary to have trust, cooperation, and a strong network to get mutual benefits and maximum results .

The next research is research (Handayani, 2018), which takes the segment of women's social capital in dealing with disasters . The method used is to use a qualitative approach . The results of this study indicate that women have a network capacity that is integrated into women in harmony groups such as recitation groups, social gatherings, PKK, and others . Through these groups, women share values, share information, and strengthen one another .

Relating to the family in research (Prayitno, 2012) explains that collective action and working together are the essential variables in predicting family resilience, followed by information and communication variables and the role of actors in family economic resilience greater than the role of the surrounding community . Family-based social capital is one of the strengths that can be relied upon when facing the Covid-19 pandemic crisis . In the family-based research written (Maulidia, 2019) in its findings, stakeholders in the village are the critical success factors . The existence of help, mutual trust, and obeyed norms are

capital in overcoming health problems . Each family member's support for medical staff is a compelling driver to support a healthy Indonesia program .

Another study was written (Prayitno, 2013) states that the level of household independence is supported by strong family ties, mutual trust among family members, sharing, and sharing to solve problems . Interaction between families in the community, which is also based on norms of trust, please help and togetherness as an essential social capital for social networks formation .

Based on the above phenomenon, researchers assume social capital as the leading force in life during this crisis . Of course, its application must be limited to family-based social capital . The community has the substantial social capital, but it has not been able to run optimally, so it must get reinforcement . Family-based strengthening is needed because of the family as the main foundation of the strength of social capital in the Covid-19 pandemic disaster .

This research becomes essential to see the community's readiness in carrying out cooperation in the frame of social capital during a pandemic, especially in the Blitar District . The Blitar District community developed the model . If it is good, it will be adopted by other community groups .

Based on the phenomena written in the background of the problems mentioned above, this study will examine comprehensively and

integrated with encouraging the creation of a model of strengthening family-based social capital in dealing with the prevention of Covid-19. Therefore, the formulation of the problem raised is how the model of strengthening family-based social capital in handling the prevention of Covid-19 is?

This research activity aims to map the community's social characteristics in the Blitar District when facing the Covid-19 pandemic, which will support the response to this pandemic disaster. The second objective is to analyze community awareness in building family-based social capital to confront and support the Covid-19 pandemic disaster management.

Meanwhile, research also helped identify community elements in Blitar in strengthening family-based social capital. From the identification and strengthening of family-based social capital for the prevention of Covid-19, research is expected to produce a family-based social capital pattern to prevent Covid-19, especially in community groups in Kemloko Village, Nglegok District, Blitar Regency.

### **Literature Review**

According to Bourdieu (Jenkins, 2004), social capital is a collection of actual or potential resources associated with the ownership of a long-lasting network of institutionalized relationships that begin with mutual recognition and recognition. As for Coleman (1990), social capital is seen

based on its function, which is not a single entity but consists of various entities, with two general characteristics. Namely: (1) all of them consist of several aspects of social structure, and (2) these entities facilitate the actions of individuals in the structure.

The core dimension of the study of social capital lies in how the community can work together to build a network to achieve common goals. This collaboration is colored by a reciprocal and mutually beneficial interrelation pattern and is built on trust supported by norms and positive social values and strong. (Hasbullah, 2006).

Putman's type or form of social networks in social capital introduced the differences between the two primary forms of social capital, namely bonding and bridging. Meanwhile, Woolcock distinguishes social capital into three forms: social bonding, social bridging, and social linking. Social Bonding is a social capital type characterized by a strong bond (social adhesive) in a social system. For example, most families have a kinship with other families, which may still belong to one ethnicity. This kinship relationship can foster a . a sense of togetherness manifested through a sense of empathy, b . Sympathy, c . A sense of obligation, d . Trust, e . Reciprocity, f . Reciprocal acknowledgment, g . Cultural values they believe in .

As stated by Hasbullah (2006), social bonding is further divided into several forms with distinguishing characters such as the application of choices for doing something .

These forms are in the form of a spectrum that consists of three forms, namely Sacred Society, Heterodoxy, and Orthodoxy .

Social Bridging (social bridge) is a social bond that arises as a reaction to various kinds of differences in the group's characteristics . It can arise because of various kinds of weaknesses around it so that it will provide options to build new strengths from existing weaknesses . Hasbullah (2006) states that there are three principles adopted in social bridging based on universal principles concerning 1. Equality 2. Freedom 3. Pluralistic values and humanity .

A family that has various functions carried out is an embodiment of a vehicle/ container . It is where individual experiences socializing for the first time and have a vital role for the individual because of an individual's family forged his character to be part of the wider community when mature later . As an inseparable part of the community, the family also has a functional correlation with society . That is why developing an individual into someone who has a character and personality should be directed following the existing structure of society so that an individual becomes someone mature and able to control himself and conduct socialization within the community in his environment .

### **Method**

This study uses qualitative research methods, namely research that intends to understand the phenomena experienced

by research subjects such as behavior, perception, motivation, meaning, and action . Holistically, and by way of description in the form of words and language, in an extraordinary natural context and by utilizing various natural methods (Moleong, 2006: 6). Presentation of data from this study uses a descriptive format intending to describe, summarize the sharing of conditions, various situations, or various phenomena that arise in the community, which are the object of the study, then draws the surface as a feature or description of a particular condition, situation or phenomenon ( Bungin, 2001: 48) .

In qualitative research, informants are usually referred to as research subjects . It is different from quantitative research that uses respondents' terminology—the methodological reasons for determining the chosen subject include . First, referring to the problem to be raised regarding the understanding of disaster mitigation, the selection of subjects is people who understand and play a role in disaster mitigation . They are community leaders, government officials, the general public, youth leaders, teachers, or other educated people .

This research was conducted in Kemloko Village, Nglegok District, Blitar Regency . The methodological reason for selecting the research location is that this village has several residents working in the Covid-19 red zone, such as in Surabaya, Malang and Solo, and Jakarta . Those who work in the red zone when returning home

will potentially transmit the Covid-19 virus to their families at home. The people of Kemloko Village are among the people who have local wisdom in dealing with the Covid-19 virus pandemic disaster and are classified as rural communities with an agricultural culture that still prioritizes a sense of kinship those who experience disasters .

## **Result and Discussion**

### **A. Covid-19 and Rural Communities**

#### **1 . Condition of Kemloko Village**

Kemloko Village is located at the foot of Mount Kelud in the Blitar Regency, precisely south of Penataran Temple . With an area of 327 13 hectares, most people work as farmers working on agricultural land in their villages . Because many work as farmers, there are six farmer groups and one women's farmer group . Aside from being a farmer, many work side-by-side as brown sugar producers and koi fish growers. Therefore this village also declared itself as a tourist village . The village is visited by many people from outside the area to trade koi fish. Koi fish from Kemloko Village often get champions in each race and become the main commodity. Therefore there is an active group of koi fish growers and is a means to provide mutual information for koi fish growers.

Kemloko Village is 350 meters above sea level, making the village air cool . Areas with cold weather, according to whom research is expected to have a high risk of spreading (Gray, 2020) . The people well know it of

Kemloko Village . Therefore some people are conscientious in their daily activities to avoid contracting this Covid-19 . Public knowledge is so emphatic about Covid-19 because the government's information through the mass media is so widely accepted that the village government also provides offline socialization with banner and banner media .

#### **2 . Covid-19 in Kemloko Village**

In its development, the positive Covid-19 case in Kemloko Village up to July 2020 is still missing, or zero positive cases . However, at the beginning of the adoption of Covid-19 as a national disaster and entering the emergency response, many residents who worked outside the city decided to return home to Kemloko Village, and even more during the Idul Fitri homecoming season around May 2020 . The number of workers from out of town because many of them stopped working or no longer have jobs overseas . Because for reasons of efficiency of life needs, they chose to go home earlier . When they return to their villages, their status is at least ODR (People at Risk), or if they come from the red zone area, their status becomes ODP (Insider Monitoring) . The consequence that they must receive is independent isolation at home or a location provided by the Kemloko Village Government. The Covid-19 Task Force monitored Their activities in Kemloko Village for 14 days . If more than 14 days, there are no symptoms of Covid-19, homecomers will be allowed to leave the location of the association but are still monitored by the Covid-19 Task Force in Kemloko Village .

According to data from the Covid-19 Task Force in Kemloko Village, 13 people reported returning to their villages from the end of March 2020 to May 2020 . All thirteen people underwent independent isolation at home under the close supervision of the team . Until the end of the isolation, the thirteen people had no symptoms of Covid-19 .

### 3 . The Impact of Covid-19 on Kemloko Village Communities

The impact faced by the people of Kemloko Village since Covid-19 first became at least economically felt that some residents lost their jobs overseas that resulted in them having to return home . The consequence when they return home is no longer earning income or practically zero income . As experienced by Jf, 23 years who had been in isolation for 14 days:

“I have been working in Semarang since early 2019 . Because of this corona, my employer fired me from his workshop . Because of a few orders since last March . My employer’s employee left only one of them who was still his nephew . I was only his niece’s friend, so I was stopped . Currently, I am going home and only work to help my parents work managing 100 acres of rice fields. Yields from rice fields at the time of yesterday’s harvest can only be for us to eat . We now plant rice fields. The reason is that we

plant corn because of the dry season, and the capital is cheap.”

(Interview, 23 June 2020)

It is not only overseas workers who experience economic impacts but also residents who live in the village of Kemloko, namely Su, a 41-year-old woman who works as a seller of meatball snacks at one of the schools:

“I sell meatball snacks in elementary school . A day can usually profit IDR 30,000.00. I cannot work because school is off—only the husband who works as a freelance worker . However, the husband also rarely works because no one needs it . Nevertheless, Alhamdulillah, they can get basic needs assistance from the government . Can all ready to eat.” (Interview, 22 June 2020)

In addition to economic impacts, the people of Kemloko Village also face social and religious impacts . With the implementation of the national emergency response, community activities by collecting citizen announcements are also prohibited . Rural communities usually hold gathering activities prohibited, such as salvation, yasinan, celebration, and other entertainment besides worship activities at the mosque, funerals, and other hospitality activities . Initially, there was opposition from the community, but with a familial approach by the village



apparatus, this ban could be implemented . Village officials and RT / RW leaders are encouraged to build new social institutions and communicate well with residents . The Village Head of Kemloko M. Dhofir explained:

“The activities of the crowd are very many . There are weekly, monthly, celestial, and yearly, such as yasinan and other religious activities . It is heavy . Nevertheless, over time people realize themselves and can be eliminated so far.” (Interview, 27 June 2020) .

The final impact is a clinical impact. Residents are required to follow a healthy lifestyle, such as washing hands frequently with soap, keeping a distance, and wearing masks . These three methods are the most recommended in the health protocol to reduce the spread of Covid-19 .

#### 4 . Perceptions of Local Communities in

##### Their Contribution to Family Protection

During a pandemic like this, people are demanded to adjust themselves to avoid contracting the disease. One way is to remind one another and help families, both core and mentors, affected by Covid-19 . As a means of affection, the family must be an exemplary institution in protecting other family members. The affected families who are economically affected can be protected by other families who are considered more capable or more robust in the face of this pandemic wave .

Kemloko Village residents can help their families who experience economic shocks . However, the assistance was not permanent during this pandemic . Low-income families will be employed by capable families for as long as possible to protect other families in need . Contributions made as stated by AM, 56-year-old male:

“During the harvest season (end of April 2020), I hired my brother . He worked for almost a month . So that during the holidays my brother does not experience shortages.” (Interview, 30 June 2020)

#### **B. Strengthening Bonding Capacity in Kemloko Village**

##### 1 . Cooperation and Participation (Mutual Cooperation, Trust and Norms)

Collaboration and participation among residents have been a form of social interaction beneficial in preventing Covid-19 prevention. Cooperation, beliefs, and governing norms become a series of almost the same . Ideas, interactions, and concerns are developed in their prevention . Prevention, for example, they tend to form agreed norms and values to maintain specific structures.

Cooperation in the pandemic period carried out by Kemloko Village residents is to hold and distribute cloth masks for residents in need . Fabric masks are not bought from outside but are made by residents who have sewing expertise . While the ingredients are

purchased using joint venture money . The prepared cloth masks are then distributed to mosque worshipers and other residents coordinated by RT officers. One family member will get one mask .

Trust in social capital is developed in the form of relationships between one citizen and another . This relationship develops in the client patron status . In that relationship, trust becomes very important . Patron gives trust to clients; clients will get protection from patrons. This mutually beneficial relationship is needed when entering this pandemic and crisis. With confidence, the social impact of Covid-19 can be minimized . So that affected people can still be social protection both from the state and from the surrounding community .

So that trust and cooperation are a series to implement a norm and achieve a stable social structure . That way, the community will not experience significant shocks in the face of the Covid-19 pandemic .

**C. Kemloko Village Bonding Capacity:**

**Forming a Disaster Resilient Village**

**1 . Family Activities for Covid-19 Prevention in Society**

One of the family-based activities to prevent Covid-19 is to give more attention to young family members not to travel without urgent interests . Parents, in this case, are most responsible for regulating their children’s activities . Family can limit the culture of groups in young people . This prohibition is a form of activity for the

prevention of Covid-19 in the community . It is an implementation of a health protocol to keep distance and avoid crowds .

Family activities at home, such as learning from home and worshiping from home, are other family-based activities . In addition to preventing Covid-19, this activity also acts as a form of getting closer to one another’s family members . Parents who usually only accept their children’s learning outcomes from school now have to increase their capacity and closeness to help their children’s learning. Then worship from home also adds to the quality of family religion . As in the past fasting month, the father figure must be able to be a family priest in every worship, like other tarawih and prayers .

**2 . Implement the Health Protocol**

Kemloko Village residents also implement health protocols in daily life . Like using a mask both in a healthy and sick condition . Masks are used when outside the home, such as in markets, places of worship, and other outdoors . Besides being able to get masks from the community groups in Kemloko Village, they can also buy it themselves .

Washing hands at all times is one of the health protocols implemented by the people of Kemloko Village . In some mosques have provided a place to wash their hands along with liquid washing soap, in the mosque where the hand washing soap is built on residents’ cooperation . Even on Eid al-Fitr some time ago, each house with its initiation

provided a bathtub for washing hands . The washbasins were purchased with personal money, each with a price of Rp . 35,000 .00 .

The next health protocol is to keep a distance, such as when worshipping at a mosque . Takmir Mosque makes a policy of keeping a minimum distance of one meter between each congregation . Takmir Mosque places a sign that can be occupied by pilgrims in each row . All worshipers followed this advice with discipline . Then the mosque’s takmir is also always reminded not to touch the face and shake hands with others while at the mosque .

3 . Covid-19 Countermeasures Program

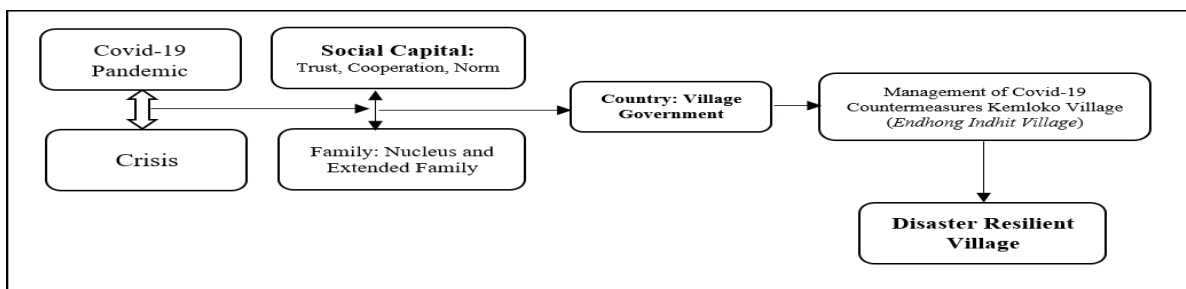
The Kemloko Village Government has a Covid-19 countermeasure program, which is first to form the Task Force for the Covid-19 Handling Acceleration of the Kemloko Village, chaired by the Village Head of Kemloko M . Dhofir. In comparison, the other board members consisted of village officials, BPD, LPMD, and other community leaders . In the field level, 100 volunteers from various groups have recruited Covid-19 volunteers . This Task Force carries out prevention

activities so that Kemloko Village residents are not infected with Covid-19 and anticipate if anyone is infected or residents from outside the city come .

Prevention programs include procuring volunteer posts, procuring isolation rooms, procuring monitoring posts, procuring 5,000 masks, procuring handwashing facilities, procuring disinfecting fluids for spraying, and grocery budgeting underprivileged, community data collection, socialization, and massive sweeping in crowded areas . With various forms of prevention activities, it is expected that Kemloko Village can help each other or is called Kemloko Village *Endhong Indhit* Village Tangguh Disaster Village, As stated by the Village Head M. Dhofir:

“With the innovation of the Endhong Indhit Village, residents will be able to live a new normal life so that they will not experience disruption during this crisis.”  
(Interview, 28 June 2020)

The development of a family-based social capital model in Kemloko Village can be described in the following line of thinking:



**Figure 1: The Flow of Thinking for Family-Based Social Capital Models for Covid-19 Prevention Handling**

## Conclusion

In the face of Covid-19, which is increasingly spreading throughout Indonesia, especially in the Blitar District, Kemloko Village develops the Endhong Indhit Village, which helps one another, cooperation among citizens with the dominance of nuclear families and extended families. This collaboration was instituted by the Kemloko Village government to coordinate in developing the social capital model. With a family-based social capital development model, the state, in this case, the Kemloko Village Government, coordinates social capital resources to be distributed to other citizens in need. Then the pattern of handling Covid-19 in Kemloko Village will make Disaster Resilient Village. Activities in handling Covid-19 countermeasures in the Village of Kemloko are conducting volunteer posts, isolation room procurement, procurement of monitoring posts, procurement of 5,000 masks, and handwashing facilities. Moreover, it also conducts disinfectant liquid procurement for spraying, groceries budgeting for underprivileged people, data collection on citizens, massive socialization, and sweeping in a crowded place.

## Acknowledgments

The author would like to thank the Head of the Faculty of Social Sciences and Law, Universitas Negeri Surabaya, who provided funding through the 2020 budget business plan. Then to the leadership of the Institute for Research and Community

Service (LPPM), Universitas Negeri Surabaya, which has endorsed the proposal until the research report is underway. In addition to the informants and students involved in data collection in the field.

## References

- Anggraini, O. dan M. Agus. 2018. *Penguatan Modal Berbasis Kelembagaan Lokal Masyarakat Pesisir Perspektif Gender di Kabupaten Bantul*. JSEP Volume 11 Nomor 2, Juli 2018
- Bourdieu, Pierre [1983](1986) "The Forms of Capital", dalam J. Richardson, ed. *Handbook of Theory and Research for the Sociology of Education*. Westport, CT: Greenwood Press.
- Bungin, Burhan. 2001. *Metodologi Penelitian Sosial*. Surabaya: Airlangga University Press
- Coleman, J.S. 1999. *Social Capital in the Creation of Human Capital*. Dasgupta, P and I. Serageldin. *Social Capital a Multifaceted Perspective*. Washington: The World Bank
- Fukuyama, Francis. 2002. *Trust: Kebajikan Sosial dan Penciptaan Kemakmuran*. Terj Rusiani. Jogjakarta: Qalam.
- Gittel, Ross dan J. Phillip Thompson (2001) "Making Social Capital Work: Social Capital and Community Economic Development" dalam Saegert, Susan, J. Phillip Thompson, and Mark R. Warren (eds.) *Social Capital and Poor*

- Communities* . New York: Russell Sage Foundation, pp . 115-135 .
- Handayani, Baiq Lily . 2018 . *Memperkuat Modal Sosial Perempuan dalam Menghadapi Bencana* . Journal of Urban Sociology Volume 1 Nomor 1, April 2018
- Hasbullah, Jousairi . 2006 . *Sosial Capital: Menuju Keunggulan Budaya Manusia Indonesia* . Jakarta: MR United Press .
- Kusumastuti, Ayu . 2015 . *Modal Sosial dan Mekanisme Adaptasi Masyarakat Pedesaan dalam Pengelolaan dan Pembangunan Infrastruktur* . Depok: Masyarakat: Jurnal Sosiologi . Volume 20 Nomor 1 . Halaman 81-97 .
- Moleong, Lexi J 2006. *Metodologi Penelitian Kualitatif* . Bandung: PT Remaja Rosadakarya .
- Moehadjir, Noeng . 2000 . *Metode Penelitian Kualitatif* Yogyakarta: Rake Sarasin
- Prayitno, U .S . 2012 . *Pengaruh Modal Sosial Terhadap Ketahanan Keluarga Miskin di Bantaran Kali Ciliwung* Jurnal Aspirasi Volume 3 Nomor 2, Desember 2012
- Putnam, Robert . 2000 . *Bowling Alone: The Collapse and Revival of American Community* . New York: Simon and Schurster .
- Portes, A ., 1998 . *Social Capital: Its Origins and Applications in Modern Sociology* . Annual Review of Sociology .
- Widodo, Harge Trio . 2016 . *Peran dan Manfaat Modal Sosial dalam Peningkatan Efektivitas Kerja Karyawan Sektor Usaha Mikro Kecil dan Menengah di Sentra Kerajinan Tas dan Koper Tanggulangin Sidoarjo* . JBMP Volume 2 Nomor 1
- Yuniarti, Tatik . 2018 . *Kepemimpinan dan Pengelolaan Modal Sosial dalam Penanggulangan Bencana Banjir* . Jurnal Makna Volume 3 Nomor 1 Maret 2018
- Online:**
- Gray, Richard . 2020 . “Virus Corona: Apakah Cuaca Panas Bisa Memusnahkan Covid-19?”. <https://www.bbc.com/indonesia/vert-fut-52115297> . Diakses Tanggal 01 Juli 2020