




Women and the Social Resilience in Post-Conflict Areas of Lampung

Uswatun Hasanah

Universitas Islam Negeri Raden Intan Lampung

uswatunh@radenintan.ac.id

 <https://doi.org/10.21274/martabat.2023.7.2.221-240>

Abstract: Lampung Province has several areas which are allegedly conflict-prone areas which have disturbed the social life of the community and have also endangered the lives and property of the victims. In this case, women have a very crucial role, especially in creating social resilience after conflict. This research aims to examine the strategic role of women in building post-conflict social resilience in Lampung Province. This research was qualitative research with interviews, observation and documentation as data collection techniques and source triangulation to test the validity of the data. The results of the research showed that women have a very crucial role in developing post-conflict social resilience in Lampung Province, namely the strategic role of women in the family includes active participation in improving the quality of life and the family economy, educating and instilling the values of tolerance and awareness of diversity in children and increasing insight. and awareness of the role of women through participation in social and religious activities. Furthermore, the role of women in society is to support and play an active role in the implementation of social activities, increase the frequency of togetherness activities as a forum for interacting and communicating with each other in differences as well as holding and playing an active role in social activities that are neutral in nature, without being based on ethnic or religious elements. In conclusion, by optimizing the role of women, social resilience in society can be created.

Keywords: *Post-Conflict, Social Resilience, Women's Roles*

Abstrak: Provinsi Lampung memiliki beberapa wilayah yang disinyalir merupakan daerah rawan konflik yang meresahkan kehidupan sosial masyarakat, juga telah membahayakan nyawa dan harta dari para korbannya. Dalam hal ini, perempuan memiliki andil yang sangat krusial khususnya dalam menciptakan ketahanan sosial pasca-konflik. Penelitian ini bertujuan untuk mengkaji peran strategis perempuan dalam membangun ketahanan sosial pasca-konflik di Provinsi Lampung. Penelitian ini merupakan penelitian kualitatif dengan interview, observasi dan dokumentasi sebagai teknik pengumpulan data dan triangulasi sumber untuk menguji keabsahan data. Hasil penelitian menunjukkan bahwa Perempuan memiliki peran yang sangat krusial dalam pengembangan ketahanan sosial pasca-konflik di Provinsi Lampung yaitu peran strategis perempuan dalam keluarga meliputi partisipasi aktif dalam meningkatkan kualitas hidup dan ekonomi keluarga, mendidikan dan menanamkan nilai toleransi dan kesadaran atas kemajemukan kepada anak dan peningkatan wawasan dan kesadaran atas peran perempuan melalui partisipasi dalam kegiatan social dan keagamaan. Selanjutnya, peran perempuan dalam masyarakat yaitu mendukung dan berperan aktif dalam pelaksanaan kegiatan sosial kemasyarakatan, menambah frekuensi kegiatan kebersamaan sebagai wadah saling berinteraksi dan berkomunikasi dalam perbedaan serta mengadakan dan berperan aktif dalam kegiatan sosial yang bersifat netral, tanpa mendasarkan pada unsur suku dan agama. Kesimpulannya, dengan mengoptimalkan peran perempuan ini maka ketahanan sosial dalam masyarakat dapat tercipta.

Kata Kunci: *Peran Perempuan, Ketahanan Sosial, Pasca-konflik*

INTRODUCTION

Indonesia is a pluralistic country consisting of various races, religions and cultures with various societal roots which are the characteristics of the

Indonesian nation.¹ However, efforts to maintain unity in pluralism are not always successful, especially in the era of globalization which brings about broad and significant social changes that often give rise to friction, problems and social conflicts on a family and community scale.²

Social conflicts in Indonesia are often communal and involve many people. These conflicts occur in almost every level of society, such as widespread brawls at schools, conflicts between village residents, clashes between football supporters, and even the destruction of various public facilities when there is a mass movement protesting a policy.³

Social conflict has become a national issue and received attention from various groups. Based on data collected by the Agrarian Reform Consortium (KPA) at the end of the year, there was at least a 50% increase in cases of social conflict compared to the previous year, covering more than 650,000 households and various causes of conflict. Lampung Province has a high level of social conflict; The most common social conflicts in Lampung Province are conflicts between groups, tribes, and religions, followed by land disputes.⁴ Social conflict resulting from disputes between communities has become a serious problem in social life.⁵

Although several conflicts have been handled legally and traditionally, tensions and instability in the community remain, necessitating a systematic

¹ Khotibul Umam, "Membangun Ketahanan Sosial Keluarga Dalam Keberagaman," *Welfare : Jurnal Ilmu Kesejahteraan Sosial* 9, no. 1 (2020).

² Agus Suwignyo and Rhoma Dwi Aria Yuliantri, "Praktik Kewargaan Sehari-Hari Sebagai Ketahanan Sosial Masyarakat Tahun 1950-an (Sebuah Tinjauan Sejarah)," *Jurnal Ketahanan Nasional* 24, no. 1 (2018): 94–116.

³ Saputro Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)," *Jurnal Cepalo* 3, no. 1 (2019): 35–40.

⁴ Teuku Fahmi and M.Zaimuddin Akbar, "Pemetaan Daerah Rawan Konflik Sosial Di Kabupaten Tanggamus," *Jurnal Sosiologi* 17, no. 2 (2015): 111–121.

⁵ St. Aisyah, "Konflik Sosial Dalam Hubungan Antar Umat Beragama," *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 189–208, <http://journal.uin-alauddin.ac.id/index.php/tabligh/article/view/348/319>.

effort to stabilize the community's socioeconomic conditions. Studies on this issue typically focus on the conflict resolution initiatives by the government, represented by the police, the community, and religious and traditional leaders.⁶

Studies and descriptions of efforts to stabilize post-conflict situations are still very limited. Additionally, some studies focus exclusively on conflict resolution initiatives.⁷ Therefore, studies and analyzes are needed that can build a sustainable social resilience system in society, especially in dealing with changes and tensions in post-conflict society. Conflict in Indonesia can be reduced by building social resilience in society.⁸ Women are one of the actors who have a lot of potential in community initiatives to build social resilience. In general, in resolving a conflict, the police and village government create a mediation forum where the community, usually represented by religious and traditional leaders, provides explanations, and seeks solutions.

However, the process of stabilizing society after conflict is outside the authority of these parties and must be carried out by each member of society. In this case, women as the main actors in the family system have a unique opportunity to encourage the development of social resilience in society.⁹

⁶ Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)."

⁷ St. Shofiyah dan Hafidh Canggara, "Penanganan Konflik Ambon Dalam Analisis Dialectics Peace-Reconciliation Dari Bar- Siman-Tov," *Jurnal Al Munzir* 16, no. 1 (2023): 33–56, <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/viewFile/6014/2244>; Taufik Iradat and Haeril Haeril, "Resolusi Konflik Berbasis Pemberdayaan Masyarakat Di Desa Rato Kecamatan Lambu Kabupaten Bima," *Journal of Governance and Local Politics (JGLP)* 3, no. 1 (2021): 48–62.

⁸ Umam, "Membangun Ketahanan Sosial Keluarga Dalam Keberagaman."

⁹ Arbaiyah Prantiasih, "Reposisi Peran Dan Fungsi Perempuan," *Jurnal Pendidikan Pancasila dan Kewarganegaraan* 27, no. 1 (2014).

Consequently, women have the potential to make a significant contribution to the nation.¹⁰

The potential of women to develop social resilience needs to be explored because there are more women than men in the entire Indonesian population. They have good competence and quality and can even exceed men in some fields. With a more interesting and dynamic approach, increasing women's involvement in community policy making will accelerate the stabilization of post-conflict social conditions. Furthermore, strengthening the role of women in building social stability and resilience will be carried out more successfully and on target at the family level, which is the main basis for social resilience.¹¹

Studies regarding improving the status and role of women, especially in the context of gender equality, only focus on initiatives to increase the number of women who participate actively in the economic and political fields.¹² According to other research, the role of women is seen in shaping differences in behavior, status and authority between men and women,¹³ increasing educational and employment opportunities for women,¹⁴ and the role of women in strengthening the family economy.¹⁵

¹⁰ Lailatuzz Zuhriyah, "Perempuan, Pendidikan Dan Arsitek Peradaban Bangsa," *Martabat: Jurnal Perempuan dan Anak* 2, no. 2 (2018): 249–268.

¹¹ Puji Lestari, "Peranan Dan Status Perempuan Dalam Sistem Sosial," *DIMENSLA* 5, no. 1 (2011): 45–61.

¹² Jeffriansyah Dwi Sahputra Amory, "Peranan Gender Perempuan Dalam Pembangunan Di Sulawesi Barat Tahun 2016-2018," *GROWTH Jurnal Ilmiah Ekonomi Pembangunan* 1, no. 1 (2019): 1–15.

¹³ Sri Henny Indarti, "Peran Perempuan Dalam Pembangunan Masyarakat," *IJPA* 5, no. 1 (2019): 1–12.

¹⁴ Amory, "Peranan Gender Perempuan Dalam Pembangunan Di Sulawesi Barat Tahun 2016-2018."

¹⁵ Anita Kristina, "Partisipasi Perempuan Dalam Perbaikan Perekonomian Keluarga Dan Masyarakat," *Pamator* 3, no. 1 (2010): 69–76.

The potential of women as agents of change and drivers of building social resilience must also be studied further. Some regions can resolve social conflicts and stabilize societal conditions more quickly and effectively than other regions because one of their strategic efforts is to involve women in increasing social stability and resilience, especially in public decision making and social conditioning at a fundamental level.¹⁶

Based on the discussion, women's participation in the growth and development of society is very important, especially in stabilizing post-conflict social conditions in Indonesia. Therefore, this research explores further the strategic role of women in fostering post-conflict social resilience in Lampung Province.

METHODS

This study used a qualitative method. The design used is descriptive with a case study approach.¹⁷ Research subjects were selected from two sub-districts in Lampung Province which have the highest levels of social conflict, namely South Lampung and Central Lampung, especially women with certain social ranks and positions in society.

Purposive sampling was employed to select the research subjects. The research regions chosen include numerous areas in South and Central Lampung with the highest record of social conflict, based on detailed data from the local National Unity and Politics Agency.

Guided free interviews are a primary data collection technique that is carried out directly or indirectly via telephone calls to research subjects to answer each research problem formulation. This research uses the second data collection technique, namely participant observation, to determine the

¹⁶ Lestari, "Peranan Dan Status Perempuan Dalam Sistem Sosial."

¹⁷ Hidayat Syah, "Penelitian Deskriptif," *Int J Qual Health Care Metode Penelitian Bisnis. Edisi Terjemahan*. Jakarta: Penerbit Erlangga, 2014.

extent of women's participation in post-conflict social resilience development in Lampung Province and the type of women's participation. This research uses a data reduction process, data presentation, and drawing conclusions as a data analysis technique. Furthermore, for data validity, a triangulation technique was carried out to validate the data obtained through different data collection techniques.¹⁸

RESEARCH RESULT AND DISCUSSION

Social Conflict Incidents in Lampung Province

Conflicts between Javanese, Balinese and Lampung ethnic groups are commonplace and are evidence of disruption to the peace and welfare of community groups, which in turn provides responses or retaliation for the treatment of other groups.¹⁹ Another example is the social conflict that occurred in Gunung Sugih District, North Lampung, which was triggered by vigilantism and led to conflict between immigrants and local Lampung tribes.²⁰ Furthermore, the conflict that occurred in South Lampung between the Balinese people and the Lampung people is an example of the vulnerability of tolerance between cultural communities in Lampung Province.²¹

There are many examples of conflict between communities in Lampung. These conflicts not only angered local residents and damaged national unity, but also caused many casualties and often resulted in loss of life. The high number of social conflicts in Indonesia shows the vulnerability

¹⁸ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Bandung: Alfabeta, 2018).

¹⁹ Etty Padmiati, "Menuju Masyarakat Berketahanan Sosial Melalui Pemberdayaan Lembaga Sosial Lokal Di Provinsi Kalimantan Tengah," *Jurnal PKS* 12, no. 3 (2013): 263 – 275.

²⁰ Ibid.

²¹ Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)."

of social resilience and awareness in dealing with various situations. In addition, there are rules for determining collective decisions that are full of differences and misunderstandings, which often lead to conflict.²²

Economic factors, bureaucratic engineering and group politics are important factors in the emergence of various social conflicts. In addition, conflicts in Indonesia often arise due to disagreement with government policies. Based on 2013 data, Lampung Province is one of the provinces with high social conflict.

No	Regency/City	Types of Potential Conflicts						Total
		Inter-faith/tribe/ethnicity	Politics	Territorial boundaries	Industrial	Agrarian/land	Social/inter-group	
1	Bandar Lampung	2	4	2	-	-	6	14
2	Metro	-	-	2	-	-	5	7
3	South Lampung	-	-	1	-	9	12	22
4	Pesawaran	-	-	2	-	3	1	6
5	Tulang Bawang	-	1	2	1	2	1	7
6	West Tulang Bawang	-	-	1	-	2	-	3
7	Mesuji	-	1	2	-	5	2	6
8	North Lampung	-	1	2	-	5	2	10
9	Way Kanan	-	-	2	-	4	-	6
10	East Lampung	1	1	1	1	3	5	12
11	West Lampung	-	-	1	-	3	1	5
12	Tanggamus	3	1	3	-	2	1	10
13	Pringsewu	5	-	1	-	1	2	9
14	Central Lampung	1	-	2	-	2	8	13
	Total	12	8	23	4	39	44	130

Table 1. Potential Conflicts in Lampung Province

The characteristics of conflict in Lampung Province can be identified by mapping conflict-prone areas in 14 (fourteen) regencies/cities. There are 130 cases of conflict which can be classified as potential conflicts between

²² Irwandi and E. R Chotim, "Analisis Konflik Antara Masyarakat, Pemerintah Dan Swasta (Studi Kasus Di Dusun Sungai Samak, Desa Sungai Samak, Kecamatan Badau, Kabupaten Belitung)," *JISPO*, 7, no. 2 (2017): 24–42.

religions, tribes or ethnicities (12 cases), political (8 cases), regional boundaries (23 cases), industrial (4 cases), agrarian (39 cases), and social (44 cases). Based on the data above, the most cases are social conflicts or conflicts between groups (44 cases). However, agrarian conflict was the trigger for this case. Thus, the most common cases in Lampung Province are agrarian problems. Agrarian conflicts are currently being resolved, considering the regional government's perception that agricultural disputes are the domain of the central government to resolve them.²³

The following are the basic causes of conflict in Lampung Province: political, economic, socio-cultural, inter-religious, ethnic, community and business, as well as the unequal distribution of natural resources. The inter-ethnic conflict in South Lampung is the most obvious example of social conflict in Lampung. The conflict in South Lampung involves two different ethnic groups: the Lampung ethnic group and the Balinese ethnic immigration group.

The Lampung people as an "indigenous tribe" are not the majority of the population. Most of the population are immigrants from Java. Based on several media sources related to this incident, the Balinese are a minority in South Lampung. Other actors involved directly or indirectly in the conflict, apart from the two opposing tribes, can be identified. The first is city government.²⁴

Several incidents that have come to light show how the rather sensitive policies of regents and governors have become a driving factor and trigger for conflict. Apart from that, in conflict areas, the police and military not

²³ Kesbangpol, "Potensi Konflik Provinsi Lampung," *Kesbangpol Provinsi Lampung*, last modified 2014, accessed February 28, 2022, <https://kesbangpol.lampungprov.go.id/>.

²⁴ Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)."

only mediate but also defuse conflicts. In addition, existing and new non-governmental organizations (NGOs) were established to help children and young people recover from the trauma of conflict. Local communities emerged as key actors for peace in the South Lampung dispute through several reconciliation efforts.²⁵

In addition, the elements that underlie the origin and development of conflict include root causes that are not always obvious on the surface but are important. The conflict in South Lampung is essentially an imbalance in the management of economic access between local ethnic groups and immigrants, so it is very likely to worsen ethnic disparities in the region. According to a number of media, the Balinese tribe in South Lampung Regency controls the transportation and communications economic sector. At the same time, the Lampung indigenous people are "only" observers of the rapid development of the Balinese economy and are workers in various economic fields. Economically based societal jealousy may be a source of conflict.²⁶

The driving force was societal relations, which were increasingly strained by the shift from communal living to individualism. The habits of the old generation of seeking harmony in living together have been replaced by the selfish attitude of the new generation, which causes them to be easily offended and angry when their group or group members are harmed. The main cause of the conflict in Lampung was a series of small events that fanned the flames of socio-economic competition. Apart from that, social unrest in Lampung was initially triggered by land or plantation disputes. However, the triggers are now small situations that tend to be insignificant.

²⁵ The results of interviews with the Southern and Central Lampung people on February 13, 2022.

²⁶ Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)."

An argument over a parking space sparked the Nepal incident. The Way Panji case involved juvenile crime, two Agom women who were riding motorbikes were disturbed by Balinuraga teenagers who were riding motorbikes and had an accident.²⁷

Thus, the violent conflict in Lampung can be described as a series of structural violence manifested in economic inequality. On the one hand, there are groups who benefit from the economic resource management framework, while other groups are marginalized. In addition, cultural violence is manifested in ethnic disparities which "legitimize" various forms of violence. Conflicts will continue to emerge at any time if there is no effort to break the chain of this violent triangle.

The Strategic Role of Women in the Family to Build Post-Conflict Social Resilience in Lampung Province

Indonesian society is diverse and has various characteristics, including ethnicity, culture, religion, class, and social conditions. However, diversity is a heritage and quality that must be preserved, even though it often gives rise to various social conflicts. This social conflict is usually triggered by differences in decision making within a group, responses to differences, or misunderstandings about certain things.²⁸ Therefore, revitalizing the role of women in building social resilience in conflict-prone areas is very important.

Lampung Province has various locations that are allegedly prone to conflict, which not only disrupts the social life of the community, but also

²⁷ Vivin Desike, Aprilia Audia, and Wardani, "Konflik Antar Masyarakat Etnis Jawa Di Desa Sukaraja Tiga Dan Masyarakat Etnis Lampung Di Desa Gedung Wani Kecamatan Marga Tiga Lampung Timur," *Social Pedagogy* 2, no. 1 (2021): 82–95.

²⁸ Irwandi and Chotim, "Analisis Konflik Antara Masyarakat, Pemerintah Dan Swasta (Studi Kasus Di Dusun Sungai Samak, Desa Sungai Samak, Kecamatan Badau, Kabupaten Belitung)."

threatens the lives and property of the victims.²⁹ Although mediation and conflict resolution efforts have been carried out and are the task of traditional leaders, religious leaders, police and certain residents, efforts to normalize and stabilize society after violence are also necessary and must be carried out by all parties.³⁰ In this scenario, women play an important role in creating post-conflict social resilience to build safe and prosperous communities.

The scope of women's responsibilities in building post-conflict community resilience which is the main finding of this study is separated into two parts: the specific role of women in the family and the role of women in general in society. Based on the findings of this research, most respondents believe that there is a big difference in responsibilities between women and men, or between wives and husbands. In a family, the wife has more responsibility for household tasks. This point of view tends to emerge in areas that have strong traditional values and practices in their social systems.

However, the findings of this research show that some respondents have very open and modern ideas about the role of women, especially those who are still relatively young. They believe that women have similar abilities to men and can even excel at some tasks, especially multitasking. Additionally, other opinions state that women take a more personal approach to problem solving and help calm post-conflict situations. In addition, women contribute to increasing family resilience.³¹ Therefore,

²⁹ Padmiati, "Menuju Masyarakat Berketahanan Sosial Melalui Pemberdayaan Lembaga Sosial Lokal Di Provinsi Kalimantan Tengah."

³⁰ Prayitno, "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)."

³¹ Ray Titus, D Singputa, and S Madan, "A Woman as a Decision-Maker: Exploring the Lived Experience Home and Outside," *The Qualitative Report* 22, no. 5 (2017): 1379–1394.

great attention and strategic efforts are needed in expanding the role of women to increase social and national resilience.³²

Apart from that, the role of women in the family is also very important in improving the quality of life of the household economy. Many respondents agreed that women's support and involvement in improving family economic conditions is the key to building happier and more peaceful households because the trigger for conflict is primarily economic conditions. The role of women in the family economic sector is also the main trigger for reducing the possibility of conflict within the family so that family conditions can be more stable.³³

Several findings from this study also explain the supportive role of women in helping various parties, especially men, in maintaining post-conflict stability. For example, this supporting function can be carried out by assisting in the planning and implementation of any collaborative activities or discussions, especially in matters of food procurement. According to research, women's participation in expressing their goals in family and social issues is still limited. Of course, many social factors and conditions in society, as well as local cultural and religious beliefs, influence these conditions.

The role of women in increasing social resilience does not only include the extent to which women can participate in decision making and solving family problems, but also how women contribute significantly to the development and stability of actors who implement social systems in society, especially in the economic sector. children's development. The perception of parents, especially mothers, regarding all difficulties in family and social life

³² Siti Zahrok, "Peran Perempuan Dalam Keluarga," in *SEMATEKSOS 3"Strategi Pembangunan Nasional Menghadapi Revolusi Industri 4.0*, 2018.

³³ Umam, "Membangun Ketahanan Sosial Keluarga Dalam Keberagaman."

greatly influences children's growth and development and preconceptions. Women's concentrated approach to children will be able to give birth to a generation that has a high awareness of its role in social life in society.³⁴

Children's development can be oriented towards a more open view and acceptance of societal differences through constructive supervision and control from parents, especially women or mothers. In this way, the possibility of social conflict due to differences of opinion can be reduced. On the other hand, if the perception of parents, especially mothers, tends to be negative regarding one of the differences that develop in society, then it is very likely that a child's assumptions and beliefs will also be increasingly negative. Therefore, the potential for community conflict in the future will increase. In this case, mothers can monitor and regulate their children's growth and development so that their achievements and success in the future cannot be separated from the mother's function as the foundation of their first education.³⁵

Teaching tolerance by women to children is an important aspect in developing positive values in social life. Child development at the family level is an important component in efforts to prevent and handle the potential for the formation of social conflict in society. Therefore, parents, especially women, must have a positive attitude and provide the best education to their children so that they can develop into community figures who are wise and open to differences in society. Most conflicts at the family level mainly stem from a woman's ignorance or insensitivity regarding her role.³⁶ In this

³⁴ Bronwyn Winter, "Women as Cultural Markers/Bearers," *Wiley Online Library* (Jhon Wiley and Sons Ltd, 2016), <https://onlinelibrary.wiley.com/doi/epdf/10.1002/9781118663219.wbegss695>.

³⁵ Lestari, "Peranan Dan Status Perempuan Dalam Sistem Sosial."

³⁶ Kristina, "Partisipasi Perempuan Dalam Perbaikan Perekonomian Keluarga Dan Masyarakat."

circumstance, there is a need for cultural and religious community activities aimed at enhancing awareness and understanding of women's active involvement in the stability of family and social life.³⁷

The findings of this research show that women have an important role in increasing social resilience at the family level, and they have the right to receive attention and assistance from various sources. Women's function is not just to fulfill demands and carry out household duties but is a key factor determining the quality of the future figure, especially children. The process of stabilizing the social situation and increasing social resilience in society will be optimized by increasing the role of women through the assistance of all parties, family, community, and government.

The Strategic Role of Women in Community Life to Build Post-Conflict Social Resilience in Lampung Province

The next stage in the development of women's roles is at the community level. Women must actively participate in conflict resolution efforts, strategies and social stabilization procedures to have strong social resilience capacity and strength. Based on research findings, one of the main tasks of women at the community level in developing social resilience is a supportive role in all activities. Citizens' efforts to carry out social activities are to gather all different communities in one place to foster communication relationships, mutual understanding and tolerance so that the potential for social conflict to arise in the future can be minimized.

Furthermore, the findings of this study illustrate various opinions regarding how women respond to external challenges. Some people feel that women can regulate their emotions and can be relied on in times of trouble. Another perspective believes that women have weaknesses, namely being

³⁷ Lestari, "Peranan Dan Status Perempuan Dalam Sistem Sosial."

vulnerable to fear and anxiety when facing danger or disturbance, both psychological and physical. These aspects will have an impact on family stability, which is one of the basic indicators of community social resilience. Even though women are physically weaker than men, many women's potentials are more suitable and effective to be developed, especially in tasks that require multitasking and time management, as well as those related to the social environment.³⁸

Ethnic differences are also one of the key elements that can cause conflict between groups in Lampung Province, although this is also influenced by other variables such as economic factors, education, and so on. Apart from that, efforts are being made in Lampung Province to reduce the risk of conflict between ethnic and cultural groups through routine social activities that all residents can participate in regardless of religious, ethnic or cultural differences.

The findings of this study emphasize several obstacles or problems in implementing and evaluating efforts to increase post-conflict community resilience. First, general perceptions regarding the function of women in the family and society tend to underestimate the importance of their role. This wrong perception is an obstacle to increasing women's role in social security. Therefore, all parties must work together to increase public awareness. Second, there is a misunderstanding regarding the abilities and attitudes of women in society which places women in a position that is difficult to develop.³⁹ Therefore, there is a need to increase social awareness and implement public policies to place women in better decision-making

³⁸ Indarti, "Peran Perempuan Dalam Pembangunan Masyarakat."

³⁹ Feruza Davronova, "Woman and Her Social Status in Public," *Semantic Scholar*, last modified 2020, <https://www.semanticscholar.org/paper/Woman-And-Her-Social-Status-In-Public-Activity-Davronova/cfe3213587cc8ff7d107e67d807618c3104d87f7>.

positions and active involvement to maintain post-conflict stability and increase social resilience in society.

CONCLUSION

The role of women is very important in developing post-conflict community resilience in Lampung Province. Women play an important role in meeting needs, carrying out household activities, and influencing the quality of future figures, especially the next generation. The process of stabilizing the social situation and increasing the social resilience capacity of society will be optimized by strengthening the role of women through the assistance of all parties in the family, community, and government.

Women's participation in national resilience development initiatives, especially post-conflict efforts, will be able to resolve many social problems and protect families from the negative impacts of social conflict. Optimizing women's active involvement in development can open opportunities for women to achieve their potential and have an impact on high social progress and resilience. Therefore, placing women's participation and role in the development of social life in a directed and effective manner will create a safe and prosperous society.

REFERENCE

- Aisyah, St. "Konflik Sosial Dalam Hubungan Antar Umat Beragama." *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 189–208. <http://journal.uin-alauddin.ac.id/index.php/tabligh/article/view/348/319>.
- Amory, Jeffriansyah Dwi Sahputra. "Peranan Gender Perempuan Dalam Pembangunan Di Sulawesi Barat Tahun 2016-2018." *GROWTH Jurnal Ilmiah Ekonomi Pembangunan* 1, no. 1 (2019): 1–15.
- Davronova, Feruza. "Woman and Her Social Status in Public." *Semantic Scholar*. Last modified 2020. <https://www.semanticscholar.org/paper/Woman-And-Her-Social->

Status-In-Public-Activity-
Davronova/cfe3213587cc8ff7d107e67d807618c3104d87f7.

- Desike, Vivin, Aprilia Audia, and Wardani. "Konflik Antar Masyarakat Etnis Jawa Di Desa Sukaraja Tiga Dan Masyarakat Etnis Lampung Di Desa Gedung Wani Kecamatan Marga Tiga Lampung Timur." *Social Pedagogy* 2, no. 1 (2021): 82–95.
- Fadzil, Alivia Nur, and Eka Cahya Maulidiyah. "The Effect of Mother's Parenting Stress on Socio-Emotional Development in Early Childhood." *Martabat: Jurnal Perempuan dan Anak* 7, no. 1 (2023): 83–96.
- Fahmi, Teuku, and M.Zaimuddin Akbar. "Pemetaan Daerah Rawan Konflik Sosial Di Kabupaten Tanggamus." *Jurnal Sosiologi* 17, no. 2 (2015): 111–121.
- Goswami, Runali. "Role of Women in Decision-Making in The Family." *Journal of Emerging Technologies and Innovative Research (JETIR)* 8, no. 4 (2021): 264–269. <https://www.jetir.org/papers/JETIR2104036.pdf>.
- Indarti, Sri Henny. "Peran Perempuan Dalam Pembangunan Masyarakat." *IJPA* 5, no. 1 (2019): 1–12.
- Iradat, Taufik, and Haeril Haeril. "Resolusi Konflik Berbasis Pemberdayaan Masyarakat Di Desa Rato Kecamatan Lambu Kabupaten Bima." *Journal of Governance and Local Politics (JGLP)* 3, no. 1 (2021): 48–62.
- Irwandi, and E. R Chotim. "Analisis Konflik Antara Masyarakat, Pemerintah Dan Swasta (Studi Kasus Di Dusun Sungai Samak, Desa Sungai Samak, Kecamatan Badau, Kabupaten Belitung)." *JISPO*, 7, no. 2 (2017): 24–42.
- Kesbangpol. "Potensi Konflik Provinsi Lampung." *Kesbangpol Provinsi Lampung*. Last modified 2014. Accessed February 28, 2022. <https://kesbangpol.lampungprov.go.id/>.
- Kristina, Anita. "Partisipasi Perempuan Dalam Perbaikan Perekonomian Keluarga Dan Masyarakat." *Pamator* 3, no. 1 (2010): 69–76.
- Lestari, Puji. "Peranan Dan Status Perempuan Dalam Sistem Sosial." *DIMENSLA* 5, no. 1 (2011): 45–61.

- Padmiati, ETTY. "Menuju Masyarakat Berketahanan Sosial Melalui Pemberdayaan Lembaga Sosial Lokal Di Provinsi Kalimantan Tengah." *Jurnal PKS* 12, no. 3 (2013): 263 – 275.
- Prantiasih, Arbaiyah. "Reposisi Peran Dan Fungsi Perempuan." *Jurnal Pendidikan Pancasila dan Kewarganegaraan* 27, no. 1 (2014).
- Prayitno, Saputro. "Penanganan Pasca-konflik Sosial Di Lampung Selatan (Studi Pada Wilayah Polda Lampung)." *Jurnal Cepalo* 3, no. 1 (2019): 35–40.
- St. Shofiyah dan Hafidh Cangara. "Penanganan Konflik Ambon Dalam Analisis Dialektics Peace-Reconciliation Dari Bar- Siman-Tov." *Jurnal Al Munzir* 16, no. 1 (2023): 33–56. <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/viewFile/6014/2244>.
- Sugiyono. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)*. Bandung: Alfabeta, 2018.
- Suwignyo, Agus, and Rhoma Dwi Aria Yuliantri. "Praktik Kewargaan Sehari-Hari Sebagai Ketahanan Sosial Masyarakat Tahun 1950-an (Sebuah Tinjauan Sejarah)." *Jurnal Ketahanan Nasional* 24, no. 1 (2018): 94–116.
- Syah, Hidayat. "Penelitian Deskriptif." *Int J Qual Health Care Metode Penelitian Bisnis. Edisi Terjemahan. Jakarta: Penerbit Erlangga*, 2014.
- Titus, Ray, D Singputa, and S Madan. "A Woman as a Decision-Maker: Exploring the Lived Experience Home and Outside." *The Qualitative Report* 22, no. 5 (2017): 1379–1394.
- Umam, Khotibul. "Membangun Ketahanan Sosial Keluarga Dalam Keberagaman." *Welfare : Jurnal Ilmu Kesejahteraan Sosial* 9, no. 1 (2020).
- Winter, Browyne. "Women as Cultural Markers/Bearers." *Wiley Online Library*. John Wiley and Sons Ltd, 2016. <https://onlinelibrary.wiley.com/doi/epdf/10.1002/9781118663219.wbegs695>.
- Zahrok, Siti. "Peran Perempuan Dalam Keluarga." In *SEMATEKSOS 3"Strategi Pembangunan Nasional Menghadapi Revolusi Industri 4.0*, 2018.

Zuhriyah, Lailatuzz. “Perempuan, Pendidikan Dan Arsitek Peradaban Bangsa.” *Martabat: Jurnal Perempuan dan Anak* 2, no. 2 (2018): 249–268.