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POST-PANDEMIC ECONOMIC RECOVERY: A Study Of Women Breadwinners In Local Traditional Ceremonies In Gadur Community Padang Pariaman, West Sumatra

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Abstract

This study shows systematically the struggles of women breadwinners in the process of post-pandemic economic recovery in Gadur community, Padang Pariaman, West Sumatra. The breadwinners, who are mostly women, are accustomed to making a living from various activities such as; social activities, wedding and death traditions where they usually make Malamang, Baralek, Bajambang, and a series of folk parties. This study aims to see further [1] how is the economic recovery process of the Gadur community in post-pandemic, [2] how do they respond and survive in the midst of the economic crisis during the pandemic that has an impact on their income, [3] how do local traditions become a source of livelihood for women in Gadur. As qualitative research, the data collection method used in-depth interviews with people who were directly involved in the local traditional ceremonies, especially women/housewives. Some of the research findings include; [1], despite the community was experiencing economic difficulties due to the pandemic, the women breadwinners in Gadur were able to survive and get through it by taking advantage of several celebrations held during the pandemic. [2], In the culture of Gadur community, local traditions such as social activities (compensation for orphans and dhuafa), weddings and death traditions that are colored by Malamang Baralek, and Bajambang activities have returned as a source of livelihood. [3], Post-pandemic recovery helps to improve the income of the community through socio-religious and local traditional activities in Gadur, Padang Pariaman, West Sumatra.

Keywords: Gadur society, bajambang, local tradition, malamang, post-pandemicCommunity.

A. INTRODUCTION

Rebuilding an economic buffer amidst the remaining turmoil of the pandemic is a difficult task. The economic sector¹ is the worst impact faced by society due to the pandemic outbreak that has hit the world since late 2019. There has been a lot of loss and suffering for the community due to the global economic impact during the COVID-19 pandemic. The economic sector is crucial for people's survival, so the global economic crisis due to the pandemic is a new disaster in the 21st century².

The COVID-19 pandemic is a complex and multidimensional crisis. The impact is not only social and cultural aspects, but spirituality. Health crisis, economic, and the COVID-19 pandemic are new agendas in the era of the 3rd millennium revival. Religion, politics, economy, humanity, and epidemics are a series of events that have always been at the top of the list in the history of mankind³. Society was hit by the collapse of the global economy, where the middle and lower classes suffered the most because of its impact.

The Covid-19 pandemic has claimed many lives from around the world throughout 2020 until the middle of 2022 and brought economic activity to a near-standstill as countries imposed tight restrictions on movement to halt the spread of the virus⁴ (As the health and human toll grows, economic damage is already evident and represents the largest economic shock the world has experienced in decades. The economic outlook during the pandemic has also occurred to there has been a lot of loss and suffering for the community due to the global economic impact⁵. The economic sector is crucial for people's survival, so the global economic crisis due to the pandemic is a new disaster in the 21st century especially for people of Gadur, Padang Pariaman, West Sumatra.

Gadur community is a society that has had to face difficult times during the pandemic. Women spend a lot of time as breadwinners helping the family income, while

¹ Susilawati Susilawati, Reinpal Falefi, and Agus Purwoko, "Impact of COVID-19's Pandemic on the Economy of Indonesia," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 2 (2020), 1148. <https://bircu-journal.com/index.php/birci/article/view/954>

² Igor Britchenko, and Maksym Bezpartochnyi, "Pandemic economic crisis: essence, reasons, comparative characteristics, opportunities," (2020), 21.

³ Yuval Noah Harari. *Homo Deus: A brief history of tomorrow*. Random House. , (2016), 5.

⁴ Òscar Jorda, Sanjay R. Singh, and Alan M. Taylor, "Longer-run economic consequences of pandemics," *Review of Economics and Statistics* 104, no. 1 (2022), 169.

⁵ Britchenko & Bezpartochnyi, (2020), 25



others work as housewives. However, they will take advantage of their free time to be involved in various socio-religious activities. In Gadur culture, local traditions did not just happen by itself (behind the success of organizing and event celebration) there are women who work hard in the kitchen to provide food for their relatives.

These women are not only in the context of helping others as a form of social solidarity, but they are also paid for these activities. Since ancient times the local community has been accustomed to using the organization of activities such as weddings, deaths, and circumcision traditions and several religious holidays as fields to earn a living. However, since the pandemic disaster hit the community, the economic condition of the Gadur community has been sluggish due to reduced socio-cultural activities. The community's economy began to bounce back since the new normal rules were enacted. This situation is a good news for Gadur people to improve their economy.

The celebration of local traditions⁶ is very crucial for the community as a source of income. Therefore, it is important to explore the case of the socio-economic impact of the pandemic. This study is derived from the following hypothesis; *first*, how is the economic recovery process of the Gadur community (women breadwinners) in post-pandemic?. *Second*, how do they respond and survive in the midst of the economic crisis during the pandemic that has an impact on their income?. *Third*, how do local traditions become a source of livelihood for women in Gadur?

This study aims to analyze the Gadur community in improving their economy after the pandemic through local traditional ceremonies. The pandemic is a test for the Gadur community because many people have lost and their income has decreased. Local traditions that include weddings, thanksgiving, death, circumcision etc. become an important agenda for the local community as a source of money. They not only help others but also earn rewards by being involved in these celebrations. Especially for women or housewives.

Some research conducted by the following scholars are used as literature review and will show the differences between this research and previous studies. Bai, H. M., Zaid, A., Catrin, S., Ahmed, K., & Ahmed, A. through the research paper entitled "*The socio-*

⁶ Santus Kumar Deb, P. P. Mohanty, and Marco Valeri. "Promoting family business in handicrafts through local tradition and culture: an innovative approach." *Journal of Family Business Management* (2022), 7.

economic implications of the coronavirus pandemic (COVID-19)"⁷ they questioned whether the government is significant in raising the standards of post-pandemic society. Bai et. al sees that the government plays an important role in socio-economic transformation of society from the implications of the coronavirus pandemic. In essence, it is the government's responsibility to assist the community's economic transformation during the pandemic.

Setiati, S. & Azwar, M. K. dalam artikel yang berjudul "*Dilemma of prioritizing health and the economy during COVID-19 pandemic in Indonesia*"⁸ argue that the pandemic causes people to experience a decrease in productivity, especially in the field of employment. Many people have lost their jobs, while demands for household needs have also increased throughout the pandemic. Society is faced with difficulties without any constructive solution. People have no choice in solving economic problems and also worsening health problems. Pandemics also depress the economy through decrease in both supply and demand.

Turaev & Ganiev melalui artikel dengan judul "*Management Strategy of Small and Medium Enterprises during the Pandemic Covid-19*"⁹ observes how small and medium-sized businesses struggle to maintain their business and income during the pandemic. I personally agree with the idea of Turaev and Ganiev if the pandemic causes changes that force people to lose their income. Government regulations do not provide many options regarding insurance for people who have lost their jobs and economic difficulties during the pandemic. The current regulations should be re-evaluated in order to help the communities' difficulties.

Jentsch, B. & Schnock, B. "*Child welfare in the midst of the coronavirus pandemic—Emerging evidence from Germany*"¹⁰ sees how the coronavirus has had a major impact on the situation and well-being of children and their families. I assume that policies during

⁷ H. Manjula Bai, A. Zaid, S. Catrin, K. Ahmed, and A. Ahmed, "The socio-economic implications of the coronavirus pandemic (COVID-19): A review," *Int. J. Surg* 8, no. 4 (2020), 8-17.

⁸ Siti Setiati, and Muhammad K. Azwar, "Dilemma of prioritising health and the economy during COVID-19 pandemic in Indonesia," *Acta Medica Indonesiana* 52, no. 3 (2020), 196. <http://www.actamedindones.org/index.php/ijim/article/view/1579>

⁹ Igor Turaev, and Fozil Ganiev, "Management Strategy of Small and Medium Enterprises during the Pandemic Covid-19," *Journal La Bisecoman* 2, no. 1 (2021), 7-12. <http://newinera.com/index.php/JournalLaBisecoman/article/view/321>

¹⁰ Birgit Jentsch, and Brigitte Schnock, "Child welfare in the midst of the coronavirus pandemic—Emerging evidence from Germany," *Child abuse & neglect* 110 (2020), 104716.

the pandemic have a major impact not only on the economic aspect but also on the sustainability of social interaction, education, and the future of the younger generation. This crisis highlights the need for urgent action to protect the pandemic's health and economic consequences, protect vulnerable populations, and set the stage for a lasting recovery. It is critically important to strengthen public economic systems, and implement reforms that will support strong and sustainable growth after the economic crisis subsides.

Özkazanç-Pan, B. & Pullen, A. with an article titled "*Gendered labour and work, even in pandemic times*"¹¹ From Özkazanç-Pan & Pullen we can see how society is surrounded by uncertainty, fear, anxiety and complacency. The society is bearing the brunt of fragile economic and political systems with escalating unemployment, and lack of institutional governance and care. For Özkazanç-Pan & Pullen the pandemic has forced us to face uncertain economic, health and social disaster. Nicole et.al. summarize the socio-economic effects of COVID-19 on individual aspects of the world economy. The fact that people are constantly looking for solutions as in an attempt to save the global economy. With the current conditions it takes time and hard work to restore the current economy. After the pandemic, people are used to difficult times or future crises.

Likewise, the Gadur community lives in uncertainty. The Indonesian government does not provide many options to ensure their survival. Some assistance came from the local government of a temporary nature such as masks, hand sanitizers, vaccinations and subsidies. This study will emphasize how the woman breadwinners in Gadur survive in the midst of a pandemic storm that causes them to lose their income.

B. Research Methods

This study uses qualitative methods so that the main focus of research is to gain an understanding of the actions and meanings of social phenomena from the research subject's point of view. The reason this article uses qualitative research methods¹² is the nature of the problem under study, where this research aims to uncover and understand something of the meaning behind phenomena in a particular context.

This research uses a phenomenological approach that is descriptive analytic. It aims to provide an overview or describe the existing reality or what happened or the actual

¹¹ Banu Özkazanç-Pan, and Alison Pullen, "Gendered labour and work, even in pandemic times," *Gender, Work, and Organization* 27, no. 5 (2020), 675. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7461531/>

¹² David Silverman, ed. *Qualitative research*. (Sage, 2020), 8-9.

reality of the object under study¹³. Then interpreted in the form of a report, because this study aims to determine the framework of women breadwinners in local traditional ceremonies in Gadur, Padang Pariaman, West Sumatra.

Furthermore, Marxism class theory or social conflict anchovies from Karl Marx and Emile Durkheim's theory of social solidarity are used as analytical tools in studying and identifying women¹⁴ breadwinners in local traditional ceremonies in Gadur, Padang Pariaman, West Sumatra. Marxis theory is considered suitable to see the post-pandemic economic recovery of the Gadur community, where they have to struggle to face the economic crisis that has an impact on their finances. On the one hand, Durkheim's theory will look deeply into the form of solidarity of the Gadur community in various local traditional activities as a source of their livelihood.

C. Finding and Discussion

1. Local Traditional Ceremonies in Gadur Community

Local tradition is the socio-cultural life of a society that includes all aspects of daily life. What is interesting about the idea of local traditional rituals is solidarity,¹⁵ togetherness, and family values. In the realm of the epicenter of science, the idea of local traditions¹⁶ is a new feature that colors the knowledge of mankind. The traditions of Gadur community specifically have characteristics with the distinctive nuances of the Minangkabau culture.

In contrast with other traditions in West Sumatra the culture of the Gadur people can be said to be less strict. This is what distinguishes it from other communities in Sumatra, which are much more rigid and traditionalist. Gadur tradition is what Tjandra et.al¹⁷ said that the values, norms, and ethics of rural communities are heavily influenced

¹³ Nashid Nigar, "Hermeneutic phenomenological narrative enquiry: A qualitative study design," *Theory and Practice in Language Studies* 10, no. 1 (2020), 12.

¹⁴ Atik Hidayatul Ummah, "COMMUNICATION OF WOMEN'S RELIGIOUS MODERATION OF DAKWAH", *TASĀMUH* 19, no.2 (2021). pp. 123–142. doi: 10.20414/tasamuh.v19i2.4073.

¹⁵ Rajarshi Dasgupta, Shalini Dhyani, Mrityika Basu, Rakesh Kadaverugu, Shizuka Hashimoto, Pankaj Kumar, Brian Alan Johnson et al, "Exploring indigenous and local knowledge and practices (ILKPs) in traditional jhum cultivation for localizing sustainable development goals (SDGs): a case study from Zunheboto district of Nagaland, India," *Environmental Management* (2021), 5.

¹⁶ Euis Nurlaelawati, and Arskal Salim, "Gendering the Islamic judiciary: Female judges in the religious courts of Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 2 (2013), p. 249.

¹⁷ Tjandra Nathalia Christiani, Thomas N. Garavan, Lukman Aroean, and Yayi Suryo Prabandari, "Understanding the ethical legitimacy of tobacco advertising, promotion and sponsorship in Indonesia in the context of increased government regulation: a legitimacy-as-

by elements of religion, beliefs, traditional values and personalities inherited by their ancestors. These noble values are then used by the community in responding to and solving social problems.

Studying the traditions of Gadur is the same as learning about Minangkabau culture itself. It is not comprehensive and deep, but the traditions of the Gadur people at least represent the culture of the people of West Sumatra and Minangkabau in general¹⁸. This paper will not create ambiguous hypotheses about West Sumatran culture in order to avoid misunderstandings in defining local cultural discourse. According to Jacques Derrida et.al, definition has a reducing nature which assumes that there is a single truth¹⁹. Moreover, the definition tends to limit the pure interpretation and understanding of a culture and tradition.

Gadur village is located in Padang Pariaman, West Sumatra. Most of the locals are farmers. Islam is the majority religion which makes them familiar with the assimilation between local culture and Islam. The celebrations of Islamic holidays are colored by the local culture of the community²⁰. Cultural characteristics of Gadur community represent the culture of West Sumatra, especially the Padang Pariaman area, namely *Malamang* and *Bajamba* traditions.

Malamang or *memasak leman* is glutinous rice that has been coated with coconut milk and salt then put into bamboo that has been covered with banana leaves²¹ and then burned. In the process of making *Malamang*, it is usually done in an outdoor area. *Malamang* cooking art is generally done by housewives. Meanwhile, the men only helped prepare basic equipment such as bamboo and firewood. However, most of the *Malamang* traditions are carried out by women who are experts in cooking *Malamang*. *Lamang* or *leman* has variations such as *banana leman*, *sipuluik leman*, and *kanji*

perception perspective," *European Journal of Marketing*, (2022), 65. : <https://doi.org/10.14421/ajis.2013.512.247-278>

¹⁸ Dwi Rini Sovia Firdaus, Djura P. Lubis, Djoko Susanto, and Endriatmo Soetarto, "Potret Budaya Masyarakat Minangkabau Berdasar-kan Keenam Dimensi Budaya Hofstede," *Jurnal Sodality: Jurnal Sosiologi Pedesaan* 6, no. 2 (2018), 125.

¹⁹ Jaques Derrida, Hélène Cixous, Aliette Armel, and Ashley Thompson, "From the word to life: A dialogue between Jacques Derrida and Hélène Cixous," *New Literary History* 37, no. 1 (2006), 3.

²⁰ Azalia, *Interview*, (May10, 2022).

²¹ N.F.N. Refisrul, "Lamang dan tradisi malamang pada masyarakat Minangkabau," *Jurnal Penelitian Sejarah dan Budaya* 3, no. 02 (2017), 775.

lemang.²² This type of *lemang* is a form of creativity carried out by women breadwinners.

While the *Bajamba* tradition is eating together (*makan bersama*) or in Minang language it is called *makan barapa*²³ *k* *Bajamba* is a tradition of eating together in a special place that has been determined by the owner of the celebration. *Bajamba* are commonly found in wedding traditions and in celebration of Islamic holidays. People who attend the *bajamba* eat together on banana leaves as a form of togetherness and mutual cooperation among the community²⁴

One of the informants said that:

"*Bajamba* is basically an ancestral tradition of the Gadur (Minang) community which is passed down from generation to generation. *Bajamba* is a tradition that must be carried out in socio-religious activities like in the wedding traditions, thanksgiving, *tahlilan*, and Islamic holidays. *Bajamba* is a form of brotherhood and kinship among the community, and there is popular term in minang sounds like this; "*barek samo dipikul ringan samo dijinjiang*" or "*susah senang ditanggung bersama*" (hard or easy to bear together). For the locals, *malamang* and *bajamba* is mandatory".²⁵

At the celebration of Eid al-Adha, the administrators of the Gadur village mosque routinely sacrifice animals on that day. Most of the sacrificial meat is distributed to the locals, orphans and the poor. While the remaining meat will be used to carry out the tradition of eating *bajamba*. This can be followed by all villagers. Means that everyone can participate without any exceptions. Starting from children, adults, and elders. The *Bajamba* meal on Eid al-Adha is carried out in the courtyard of the mosque, to support this event, the mosque administrator will announce to the community through a microphone so that all villagers know about it.²⁶

Unlike *Bajamba*, in wedding tradition there are no *Malamang* activities at all. On the other hand, *bajamba* exists in various local traditions. Both *malamang* and *bajamba* are always present in death commemoration such as; in *manigo ari* (3rd day), *manujuah*

²²Mila, Interview, (March 7, 2022).

²³ Dewi Turgarini Andan, and Indriyani Handiyastuti. "Gastronomic Tourism Attractions in the Kapau Village, Agam Regency, West Sumatra." *The Journal Gastronomy Tourism* 6, no. 1 (2019), 30.

²⁴ Gina, Interview, (March 11, 2022).

²⁵ Irfan, Interview, (March 7, 2020).

²⁶ Rifqi, Interview, (March 18, 2022).



ari (7th day), *ari manduo kali tujuh* (14th day) *maampek puluh ari* (40th day) dan *maratuih ari* (100th day), *isra' mi'raj*, ahead of eid al-fitr, eid al-adha, and in the prophet's birthday.²⁷

Malamang and Bajambang traditions are form of cultural revitalization²⁸ carried out by the community. As the nature of the local tradition is a reference or basis for action²⁹ the community highly respects all forms of customs that live there. Socio-historically the Malamang and Bajamba traditions have not been able to be eliminated and replaced by postmodernism which to some extent has caused the community to be uprooted from their traditional roots, so that they do not experience a crisis of identity and cultural disconnection.

The meta-narrative (grand narrative)³⁰ of local tradition of the Gadur community is quite complex considering the history of Minangkabau as one of the oldest cultures in the archipelago The community consistency is unquestionable when it comes to their local traditions.

Wedding traditions, death commemorations, circumcision and socio-religious activities continue to be restricted. In accordance with government regulations regarding restrictions on social activities during the pandemic. Talking about the Covid-19 will always be an important issue in this century. The dynamics of the pandemic and its impact on socio-economic life are still the main headlines in modern society nowadays³¹. By following strict regulations applied throughout Indonesia starting from the central government to local governments encouraging people to stay at home and maintain social distance. Some of the informants admitted that the pandemic was the worst social disaster they had ever experienced.

²⁷ Azalia, Interview, (March 10, 2022).

²⁸ Munir Sagena, B., & Prajawati M, "Soyo Practice: Revitalization of Local Wisdom Values in The Community Empowerment of The Modern Management Era," *European Journal of Business and Management Research* 6, no. 1, (2021), 206.

²⁹ Dasgupta, (2021), p. 11.

³⁰ James Ferguson, R., "Great traditions and grand narratives," *Culture Mandala* 10, no. 2 (2013): 5910. <https://cm.scholasticahq.com/article/5910.pdf>

³¹ David M. Morens, Peter Daszak, Howard Markel, and Jeffery K. Taubenberger, "Pandemic COVID-19 joins history's pandemic legion," *MBio* 11, no. 3 (2020), 14. <https://journals.asm.org/doi/abs/10.1128/mBio.00812-20>

"For people here (Gadur), the Covid-19 pandemic is actually the worst natural disaster so far. Although natural disasters also occur such as earthquakes, we can still rise and recover quickly. But this coronavirus is really suffocating our lives."³²

Others added that:

"We can not do our activities freely, even praying in the mosque was forbidden at first. Some religious activities should be abolished and celebrated modestly. And honestly, we are worried about the pandemic that will never end".³³

Complaints and anxieties such as the statements of the informants above are not only experienced by the Gadur community. Women breadwinners in particular are a few of the people around the world who feel the same way. In addition, local communities are also ordered to obey government regulations such as; social distancing, wearing masks, using hand sanitizers, working and studying from home³⁴. The community specifically women breadwinners sacrificed many things due to the pandemic, they refrained from holding social-religious celebrations or rituals; wedding traditions, death commemorations, circumcision and celebrations of Islamic holidays which had to be limited in their implementation, in order to reduce the spread of the COVID-19 cluster.³⁵

2. The Struggle of Women Breadwinners During the Pandemic

Local traditions that are colored by malamang, baralek, and bajamba are not only activities that are limited in their implementation during this pandemic, but also the main event such as weddings, funerals, as well as religious activities and so forth. For women breadwinners in particular, they had a hard time coping with the pandemic at first. But they are willing to adapt to changes over time³⁶. The pandemic is present in the midst of heterogeneous Indonesian society which has resulted in social chaos due to the polemic of the COVID-19 pandemic. Its presence changes the social structure of society in all aspects. At the end, people need to come to terms with the pandemic.

³² Sisil, *Interview*, (March 7, 2022).

³³ Raka, *Interview*, (March 11, 2022).

³⁴ Mogens Jin Pedersen, and Nathan Favero, "Social distancing during the COVID-19 pandemic: Who are the present and future noncompliers?," *Public administration review* 80, no. 5 (2020), 810. <https://doi.org/10.1111/puar.13240>

³⁵ Xin Li, Siddharth Sridhar, and Jasper Fuk-Woo Chan, "The Coronavirus Disease 2019 pandemic: how does it spread and how do we stop it?," *Current opinion in HIV and AIDS* 15, no. 6 (2020), 331.

³⁶ Sisil, *Interview*, (March 7, 2022).

It is not easy to accept social change, neither women breadwinners. The informants admitted that they had forced themselves to terms with the pandemic. They realize that the pandemic is an endless wave of disasters, the people of Gadur realize they are trapped in uncertainty³⁷. A disaster that is far from a solution because in a pandemic situation they should get a proper guarantee from the government.

Women, especially housewives are quite dependent on the existence of local traditions both in Gadur and neighboring villages. They take advantage as a source of their income.

The rules are as explained by the following informant:

"In traditional events such as weddings, death commemoration, and thanksgiving women usually help fellow residents to make Malamang, Baralek and Bajamba which are certain to be mandatory in Minang tradition. After the event, those women are paid by the owner of the event. Historically helping others and mutual cooperation in traditional events was commonplace, but over time we no longer see it as something free. So whoever holds a celebration must pay for the cooking staff".³⁸

In some local traditions women are generally in the kitchen³⁹. They are tasked with working on food needs in accordance with the customs and traditions adopted. The event organizers will usually notify their relatives and neighbors ahead of time. So that the women who will be involved in the celebration can free up their time. There are no special invitations or exceptions for women to take part in traditional events. As long as they are able and have the skills to make Malamang, baralek, and other traditional food, they can get involved. But the question is why should women (breadwinners)?.

"First, the role of women is very important in making traditional food. Second, because it has become a tradition. Malamang and Baralek usually are done by women. For men, they can help as little as possible, such as preparing firewood and bamboo, for example⁴⁰".

This is the reason why the title of this research paper uses the term women breadwinners. Although being involved in local traditional activities is a culture inherited

³⁷ Rida, *Interview*, (March 17, 2022).

³⁸ Halima, *Interview*, (March 7, 2022).

³⁹ Khoirul Huda, "Peran Perempuan Samin Dalam Budaya Patriarki Di Masyarakat Lokal Bojonegoro," *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya* 14, no. 1 (2020), 81. <http://journal2.um.ac.id/index.php/sejarah-dan-budaya/article/view/12335>

⁴⁰ Azalia, *Interview*, (March 10, 2022).

from ancestors and should be preserved sincerely (*lillahi ta'ala*), it must be acknowledged that the feeling of mutual respect between the Gadur people is quite high. In the sense that they understand and distinguish between tradition and economic needs, but paying the women (housewives) who help make Malamang and Baralek in each local tradition is also a form of social responsibility⁴¹ for the event organizers.

Those women usually work in the kitchen for one or two days. It depends on how long the event takes. When it comes to death commemoration, they hold *tahlilan*⁴² for seven consecutive days. but not all are required to do it, depending on their intentions and costs. Those who cannot afford it will only commemorate it on the third, seventh, fourteenth and one hundred days⁴³. And the woman breadwinners who contributed to this activity were in charge of preparing the food

In accordance with Minangkabau culture, Gadur women prepare food that must be present in every celebration, whether in wedding activities, death commemorations, circumcision, thanksgiving, or commemoration of Islamic holidays⁴⁴. Malamang is a food that must be provided, while Bajamba is a communal eating activity that is also always carried out in every tradition.

Those women who work in the kitchen are those who understand the ins and outs of traditional Minangkabau food⁴⁵ which is known to be complex and complicated with spices. Therefore, there are no special criteria for those who make Malamang and Baralek but still, at least they have good insight skills regarding Minang food.

By contributing to various celebrations and traditions, women breadwinners earn much money in one event. At least each person gets paid 150,000 to 1.000,000 IDR for one event that lasts for one to two days. Meanwhile, event organizers must prepare a minimum of 1,000,000-10,000,000 IDR or even more to pay the wages of women breadwinners.⁴⁶ Weddings and the death tradition are generally more festive and

⁴¹ Rida, *Interview*, (March 17, 2022).

⁴² Parida Parida, "ISLAM INDONESIA/NUSANTARA TAHLILAN: SALAH SATU INTEGRASI BUDAYA DAN AGAMA," *Jurnal Literasiologi* 3, no. 4 (2020), 16.

⁴³ Halima, *Interview*, (March 7, 2022).

⁴⁴ Refisrul, *Jurnal Penelitian Sejarah dan Budaya* 3, no. 02 (2017), 779.

⁴⁵ Siti Aisyah, "Tradisi Kuliner Masyarakat Minangkabau: Aneka Makanan Khas Dalam Upacara Adat dan Keagamaan Masyarakat Padang Pariaman," *Majalah Ilmiah Tabuah: Talimat, Budaya, Agama dan Humaniora* 21, no. 2 (2017), 37. <https://doi.org/10.37108/tabuah.v21i2.65>

⁴⁶ Azalia, *Interview*, (March 10, 2022).

celebrated on a large scale. So the wages for paying women breadwinners are also higher because they have to work harder to prepare food for the guests.

When the pandemic hit the world⁴⁷, women breadwinners had to fight and restrain themselves from doing their normal activities. The pandemic has brought their economy to a standstill. As a result, many activities such as circumcision, thanksgiving, and weddings had to be postponed until the situation improved. Meanwhile, the tradition of commemorating death can only be celebrated in a modest way. Even some people decided not to celebrate it at all⁴⁸ especially when the peak of the pandemic last year (2020), they only sent prayers in a simple way with the closest family and relatives.

This condition makes the community also experience an economic crisis. Most women in Gadur earn income from farming, livestock, or selling but it is not sufficient to cover their daily needs. For those who work as farmers they have to wait months before the harvest season arrives. While waiting for the harvest season, they have to raise funds to take care of the agricultural land such as the cost of plowing the fields, planting costs, pesticide drugs and so on. In addition, they also have to prepare funds for household needs, children's school fees⁴⁹ and other daily needs.

Communities decide to contribute to local traditional activities because they can earn substantial wages to supplement their income. Not only helping others and working together but more than that. But since the covid-19 pandemic came they have to struggle. An informant once stated his/her complaint that:

"I do not know how to put it, but the fact is that during the pandemic not many celebrations were held, some of them were only celebrated on a small scale such as death commemorations, prophets' birthday, and *isra mi'raj*. Thankfully the regulations in Gadur are not as strict as in the big cities; Jakarta or Padang. Further this condition is inconvenient and detrimental, we have to be vaccinated, and almost all social activities are limited. We also have difficulty working as usual⁵⁰".

The pandemic has encouraged the locals to be disciplined and comply with applicable regulations. But on the other hand, it threatens the income of women breadwinners. However they are quite dependent on the provision of traditional events.

⁴⁷ See, Britchenko & Bezpatochnyi, (2020), p. 23.

⁴⁸ Sisil, Interview, (March 7, 2022).

⁴⁹ Raka, Interview, (March 15, 2022).

⁵⁰ Sari, Interview, (March 10, 2022).

They know that their economy will not be enough to meet household needs if they rely on their husband's salary. Most of them are also farmers and work odd jobs. After all, the pandemic is a disaster as well as a test of life for the Gadur community.

The socio-economic impact is so great for the community that they have to transform due to the pandemic disaster⁵¹. According to Durkheim, the transformation movement is not a linear dialectic but goes through evolutionary stages and its elements influence each other. In fulfilling idealism or norms in society, there are steps that must be passed in the process of social change⁵². Talcott Parsons, specifically shows a structural identification of social change that starts from a simple form to a more complex and perfect stage⁵³. Social change is also a process of selecting individuals in society.

Indeed, the Covid-19 Pandemic Cluster is not over yet. The impact continues to create grief for the locals. The pandemic becomes a virtual revolution recession towards de-globalization⁵⁴ which must be used as a revival of the socio-economic sector.

Health protocols as government policies are implemented throughout Indonesia⁵⁵. This effort was made as a way to reduce the spread of COVID-19. Gadur people responded to this rule by not doing social activities and maintaining social distance. Even though they have to sacrifice many things and lose a lot of livelihoods they realize it is for the health of all citizens.

3. Economic Recovery in New Normal: Local Traditional Revive and Income Stabilization

For Gadur people, the pandemic has given spiritual blessings. They can spend more time with their relatives. Intimacy with family before and after a pandemic is different. This can also be a momentum to improve both individual and social spirituality by helping others. For instance, women breadwinners in particular took the time to help make Malamang, and traditional food organized by the mosque management.

⁵¹ Brent H. Meyer, Brian Prescott, and Xuguang Simon Sheng, "The impact of the COVID-19 pandemic on business expectations," *International Journal of Forecasting* 38, no. 2 (2022), 535. <https://doi.org/10.1016/j.ijforecast.2021.02.009>

⁵² Munafaroh Munafaroh, and Masyhuri Masyhuri, "Analisis Kritis Terhadap Pemikiran Max Weber (Perspektif Islam)," *Jurnal Pemikiran dan Ilmu Keislaman* 2, no. 2 (2019), 396.

⁵³ Talcott Parsons, *Comparative Studies and Evolutionary Change*. (University of California Press, 2020), p. 14.

⁵⁴ Álvaro Lopes Dias, Rui Silva, Mafalda Patuleia, João Estêvão, and Maria Rosario González-Rodríguez, "Selecting lifestyle entrepreneurship recovery strategies: A response to the COVID-19 pandemic," *Tourism and Hospitality Research* 22, no. 1 (2022), 118.

⁵⁵ Muhsyanur Muhsyanur, Zulfiah Larisu, Henny Sanulita, Devi Wahyu Ertanti, and Dwi Masdi Widada, "Indonesian netizens expressions potentially satire with the COVID-19 pandemic on social media Facebook: A digital ethnoliteration research," *Linguistics and Culture Review* 6, no. 1 (2022), 56-7.

Bajamba that are organized by the mosque are aimed at orphans and the poor.⁵⁶ When referring to organic social solidarity, Durkheim said that in forming anticipatory steps in reducing the spread of COVID-19 clusters are not limited to the 5 rules (wearing masks, washing hands, maintaining social distancing, avoiding crowds and reducing social mobility)⁵⁷.

Every year the mosque usually invites orphans and poor people to eat *bajamba* or eat together in the mosque. Pandemic has become a momentum for the mosques to carry out social worship. Social movements are carried out with strict health protocols under the supervision of the mosque management⁵⁸. Masks and hand sanitizers are provided just in case children do not bring their masks. Even though it is located in a rural area where there are quite a few COVID-19 cases compared to urban areas⁵⁹ the mosque implements the rules according to the governments' appeal.

Worship houses can show the human aspect by making contributions that have a broad impact on people who are experiencing difficulties in living during the pandemic. Religious leaders play a role in evoking a religious, prosperous and tolerant society. The government has a responsibility in directing the community in various social movements⁶⁰.

Both Bajamba and the social movements organized by the mosque, women breadwinners do not receive wages⁶¹. They refused the fee from the mosque. The reason is quite simple, when it comes to religious matters it cannot be valued in money. On the other hand, they use social movements during this pandemic as a momentum to help each other, strengthen social solidarity and the relationship between humans and the creator (*Habluminnallah* and *habluminannas*). One of the informant argue that:

"We sometimes make Malamang for mosque events, usually to be distributed to orphans and poor people, they will eat together, the people here call it bajamba (eating together) in the courtyard of the mosque and near the river to enjoy a more beautiful view.

⁵⁶ Raka, *Interview*, (March 15, 2022).

⁵⁷ Andi Sri Irtawaty, and Armin Armin, "RANCANG BANGUN AUTOMATIC HAND WASHING SYSTEM DI SD ISLAM ARRAHIIM KOTA BALIKPAPAN," *Ilmu Komputer untuk Masyarakat (ILKOMAS)* 2, no. 1 (2021), 6-7.

⁵⁸ Salahuddin. *Interview*, (15 March, 2022).

⁵⁹ Xiaohui Hou, Benjamin P. Stewart, Mersedeh Tariverdi, Eko Setyo Pambudi, Pandu Harimurti, Somil Nagpal, Eugene Jia Wei Ng, Jasmine Marie Vicencio, Marelize Görgens, and Keith Patrick Garrett, "Vulnerability Map for Response to the COVID-19 Epidemic," (2022), 7.

⁶⁰ Ariel Zellman, and Jonathan Fox, "Defending the faith? Assessing the impact of state religious exclusivity on territorial MID initiation," *Politics and Religion* 13, no. 3 (2020), 470.

⁶¹ Salahuddin, *Interview*, (March 15, 2022).

Actually mosques can order ready-made food, but cooking it yourself is much more affordable and delicious. They asked the residents (women breadwinners) to cook and prepare everything. We count it as an act of worship⁶².

Collective determination in overcoming the difficulties of society is the responsibility of human self-awareness in social actions that bring forth social piety or by Durkheim referred to as mechanical solidarity. Religious teachings implementation affects peoples' views to be more generous⁶³. This is in line with Gadur people whose religiously affected by Islam.

Auguste Comte considered social elements, such as religion, language, division of labor, obedience to religious leaders, social contract and spiritual power as factors of solidarity⁶⁴. For Durkheim, the complex division of labor of social solidarity is continuous, including religious rituals to maintain solidarity⁶⁵. Bajamba is a form of solidarity and a form of family relationship. Gadurness has a form of social responsibility to make bajamba and other local traditions to strengthen social solidarity.

Gadur tradition is what Durkheim describes in three frames; *collective ceremony*, *collective joy* and *shared sentiment*. There are two models of society that Durkheim refers to; first, a mechanical society that prioritizes the values of togetherness and mutual cooperation⁶⁶. Mechanical society accepts differences; backgrounds, education, religion and social status. Second, organic society; simple and traditionalist. Organic society is a picture of individuals who prefer the realm of profane and materialism. Meanwhile, traditional society prioritizes aspects of religiosity and sacredness⁶⁷.

In recent times, the pandemic has become a part of the community. After surviving and struggling for the past few years, the community has started to rise and improve their economy. Since the new normal era which was followed by Enforcement of Community

⁶² Riyanti, *Interview*, (March 11, 2022).

⁶³ Joachim Wach. *Sociology of religion*. (Routledge, 2019), pp. 11.

⁶⁴ Hamdan Adib, "Transformasi Pendidikan Islam Perspektif Hukum Tiga Tahap Auguste Comte," *Al-Madaris Jurnal Pendidikan dan Studi Keislaman* 2, no. 2 (2021), 49. <https://doi.org/10.47887/amd.v2i2.30>

⁶⁵ Nikolay N. Gubanov, and Nikolay I. Gubanov, "Mental Bases of Social Solidarity," In *International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*, pp. 998-1002. (Atlantis Press, 2018), 999.

⁶⁶ Emile Durkheim, *Pendidikan Moral: Suatu studi teori dan aplikasi sosiologi pendidikan*, Terj. Lukas Ginting. (Jakarta: Erlangga, 1991), 12.

⁶⁷ Durkheim, *Emile Durkheim on institutional analysis*. (University of Chicago Press, 2013), 18.



Activity Restrictions (PPKM) levels 1-5, the socio-religious activities of the community began to bounce back⁶⁸. Another Informant argue that:

"Since the new normal era, the condition has gradually improved. local events have started to be held again. Many of those who had postponed the wedding had already done it lively. Last year's Eid al-Adha we had regular prayers at the mosque. Thank God the current situation is getting better, we have also often been called to work at wedding ceremonies⁶⁹".

Post pandemic Economic recovery marked by the gradual onset of community activities that are starting to recover. Once again slowly but surely socio-religious activities in Gadur have started to return to normal. Covid-19 exposure cases in the area made people not hesitate to hold weddings, death commemoration such as; in *manigo ari* (3rd day), *manujuah ari* (7th day), *ari manduo kali tujuh* (14th day) *maampek puluah ari* (40th day) dan *maratuih ari* (100th day), *isra' mi'raj*, ahead of eid al-fitr, eid al-adha, in the prophet's birthday⁷⁰ and so forth.

The recovery not only happens in the economic sector, but also in the agricultural sector, social relations, education⁷¹, social distancing and religion. Amount of payment that women get from helping peoples' traditional ceremonies is not much, but it is enough to help economic difficulties during the pandemic. They did not even mind the pay during this situation⁷² because they realized the world was in crisis.

Concept of "value added" proposed by Marxism⁷³ is reflected in the women breadwinners where the size of their wages depends on how many days the celebration is held, and how festive the celebration is. Weddings and death traditions are two traditions that are often held on a large scale and lively. For large events such as death traditions, it is usually seen from how many guests are invited⁷⁴.

⁶⁸ Salahuddin. *Interview*, (March 15, 2022).

⁶⁹ Dinna, *Interview*, (March 17, 2022).

⁷⁰ Azalia, *Interview*, (March 5, 2022).

⁷¹ Edeh Michael Onyema, Nwafor Chika Eucheria, Faith Ayobamidele Obafemi, Shuvro Sen, Fyeface Grace Atonye, Aabha Sharma, and Alhuseen Omar Alsayed, "Impact of Coronavirus pandemic on education," *Journal of Education and Practice* 11, no. 13 (2020), pp. 110.

⁷² Dinna, *Interview*, (March 17, 2022).

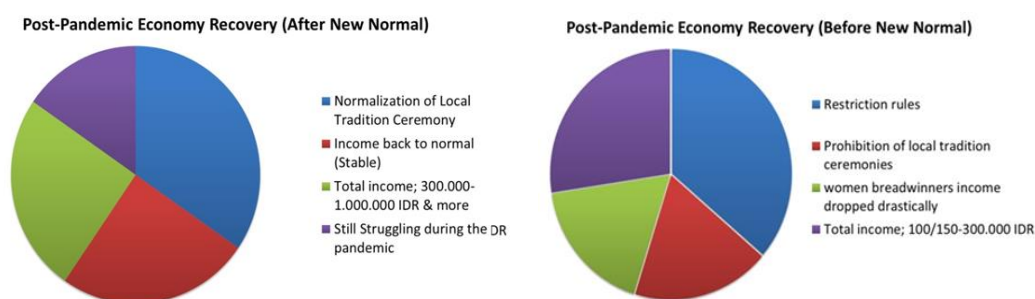
⁷³ Arthur L. Stinchcombe, "The functional theory of social insurance," *Politics & Society* 14, no. 4 (1985), 427.

⁷⁴ Sari, *Interview*, (March 9, 2022).

Death commemorations on a small scale generally only invite certain people such as religious leaders and relatives. The portions of bajamba and malamang provided are also adjusted, they only make 10 sticks of malamang. And vice versa, in large events it can be up to 50 sticks of malamang⁷⁵.

During the Pandemic they only got paid around 100/150,000 IDR to 300,000 IDR at least for one traditional ceremony. Unlike before the disaster, which could be doubled to around 500.000-700.000 IDR and more for two days. There are no special provisions or fixed prices regarding the amount of fees that must be paid to these women.

Payment depends on the organizers' itself, women breadwinners also do not set a standard price, they only accept what is given sincerely, the amount is not really a big deal⁷⁶. Because there are no special provisions or obligations to pay them, but this custom has become an ingrained tradition, an unspoken form of social obligation.



Restriction towards community activities (PPKM *Darurat*) made local traditions revive. In the new normal era, people began to rise again to improve local economic stability. As a rural community, Gadur women did not have much choice regarding the economic revolution or making a particular business⁷⁷. They also do not have the concept of an 'action plan day by day' as a form of empowering women so that society can grow and develop.

In Dependency theory, Karl Marx called it the behavior of economic dependence. There is economic exploitation, workers, wages and working hours in it⁷⁸ (Graham, 1992: 21). Women breadwinners are used to depending on their income through the celebration of local traditions. Their profession as farmers is not enough to guarantee

⁷⁵ Halima, *Interview*, (March 7, 2022).

⁷⁶ Azalia, *Interview*, (March 21, 2022).

⁷⁷ Riyanti, *Interview*, (March 6, 2020).

⁷⁸ Keith Graham, "Karl Marx Our Contemporary Social Theory for a Post-Leninist World," (1992), 21.

food and clothing needs. Based on the dependency theory, it shows that women breadwinners are not yet economically independent. Although the system works slowly, it has not stopped economic growth in Gadur.

For Marx in economics and the system of division labor there will always be a class interest by the capitalists⁷⁹. Women breadwinners who work in local traditions will be paid more only in big events. And these kinds of events are usually held by the middle and upper class community. In the classical approach, economics is a form of organization that encourages people⁸⁰ to take certain actions.

In the culture of the Gadur community, they are concerned with personal and public interests. According to Durkheims' social view, the actions of the community are a form of social solidarity (mechanical and organic) because of the similarities in professions, culture, behavior and social norms.

Durkheim and Marx concluded that religion and culture can form collective consciousness. for Durkheim Equality of feelings and religious experiences creates shared values in society. Feelings of the same fate and having a pattern. Sense of sharing and the same religious experience⁸¹ are part of the social system.

On the other hand, Marx sees that the price system, commodities, and jobs are influenced by various factors, one of which is the social work factor that is formed from economic relations affecting the way individuals think and act. In the new normal era, Gadur people in general and women breadwinners in particular are slowly rising from the storm of the economic crisis. local traditions; Weddings, death commemorations, Islamic holidays and social movements marked by Malamang, Baralek, and Bajamba have begun to be held again, as well as marking the revival of local economic passion.

D. Conclusion

Post pandemic economic recovery of Gadur community faces obstacles in the process. Therefore this research paper concludes that; First, the background of the locals who work as farmers makes it difficult for them to make a move from the economic crisis during the pandemic. Second, in the new normal era, traditional ceremonies marked with Malamang, Baralek, and Bajamba have begun to be held again, as well as marking the revival of local economic enthusiasm. Third, Caring for and revitalizing traditions is the

⁷⁹ See, Stinchcombe, *Politics & Society* 14, no. 4 (1985), 85.

⁸⁰ Graham, (1992), p. 16.

⁸¹ Durkheim, (University of Chicago Press, 2013), p. 9.

main concern of the Gadur community. Apart from the economic dependence on local traditions (weddings, death commemoration, social agendas and traditions of Islamic holidays) Women Breadwinners still maintain mechanical solidarity. Indeed, the economy and culture overlap but women breadwinners do not forget their social obligations to maintain and revitalize ancestral traditions, maintaining their identity as the Minangkabau tribe.

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