

DISASTER IN INDONESIA: a Multidisciplinary Perspective



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Preface

Thanks to all parties for the completion of this book. There are quite a lot of books that discuss disasters. But this related reference is still very much needed.

Disasters that occur are part of human life and a phenomenon that is currently common. The readiness of various countries and also all parties needs to be considered. In this regard, this book is here to provide references related to disasters from various perspectives. I hope this book will benefit you and enjoy reading. Sorry if there are still various errors in writing. Hope it is useful

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CHAPTER X

EMPOWERING SOCIAL STRUCTURE IN FACING SOCIAL DISASTER

Harifuddin & Rasyidah Zainuddin

Introduction

Social disasters are disasters caused by events or a series of events caused by humans which include social conflicts between groups or communities, and terror. Social Conflict or social unrest or riot is a mass movement that is destructive to the existing social order and discipline, triggered by social, cultural and economic jealousy which is usually packaged as a conflict between tribes, religions, races and ethnicities. Acts of terror are actions carried out by any person who deliberately uses violence or threats of violence so as to create an atmosphere of terror or fear of people on a widespread basis or cause mass casualties, by depriving freedom resulting in loss of life and property, causing damage or destruction to strategic vital objects or the environment or international public facilities. Sabotage is an action taken to weaken the enemy through subversion, obstruction, disruption and/or destruction. In war, the term is used to describe the activities of individuals or groups that are not related to the military, but to espionage. Sabotage can be carried out against several important structures, such as infrastructure, economic structures, and others.

Conflicts, riots and sabotage occur because of the weak social structure of the community concerned so that the elements of the structure are unable to prevent social disasters. The elements of social structure such as farming communities, fishermen, employees and so on should be able to function to maintain social stability or society so that frictions do not arise that lead to social problems.

The urgency of social structure towards social disaster

There have been many social disasters in the world that have captured the attention of the world community, such as mass riots in India, the Rohingya ethnic conflict in Myanmar, the conflict in southern Thailand, mass riots in a number of countries in Africa, and so on. These conflicts have caused hundreds of thousands of casualties. This can be said to be the biggest humanitarian conflict in human history.

Many social disasters have also occurred in Indonesia, both in urban and rural areas. Such as the conflict between ethnic

Madurese and ethnic Dayaks in 1984 in central Kalimantan (Ruslikan, 2001), the conflict between ethnic migrants and local ethnics in Palu in 1994 (Junaidi, et al, 2016), the community riots in Baebunta, North Luwu in 2000 (Razmal et al, 2021), and so on.

These catastrophic social events resulting in social unrest as above stem from the loss of trust between individuals in society. Trust is the glue between people and it is caused by the loosening of social norms that govern them.

Social capital as part of the social structure

Social capital is tethered to social structures. Social capital consists of several aspects of social structures and they facilitate certain actions of actors - both individuals and groups within those structures. The social structure also facilitates the formation of social capital. Conversely, the social structure does not itself become anchored to social capital if no individual or group utilizes or functions the social structure for individual or group purposes.

Social structures here can be at the micro level such as status and roles along with the values and norms that underlie relationships between actors; at the mezo level in social institutions and macro in social stratification (Setiadi et al, 2013; Soekanto, 2010). From the cases discussed in this paper, it appears that families (nuclear and extended families) and neighbors, social institutions and leaders (formal and informal) play a very important role in overcoming the impact of disasters. Relationships among actors at all three levels of the social structure.

The meaning of social in social capital must be positive. It must be able to serve as a glue between citizens or members of a group to be able to produce good solutions to the social problems faced. Therefore, a person's role and status along with the values and norms contained in the social relationships among individuals in society or in other words the relationships that occur in fulfilling status and roles are very important to see in the process of building this closeness. A person's status as a parent, husband, wife, child, must have a certain role in a household that is bound by values and norms in society, as well as the status as a neighbor or friend. In maintaining a relationship, each individual always tries to do good things, which can benefit himself and others in accordance with the values and norms in society. This relationship is maintained so that someday when he is in trouble, the other person he hopes can help get out of trouble can actually play a role in accordance with his expectations.

A group home usually consists of people who are related by kinship or marriage. In their daily lives, they interact with each other and try to build mutually beneficial relationships between them. Family can also mean nuclear family and extended family.

Disaster victims do to protect each other, strengthen each other and help each other in facing difficulties together, of course, does not happen suddenly. The relationship or closeness (social network) that has been built between individuals in a particular group or community makes them confident that they can rely on each other in solving common problems. Interactions between members of the group or community make it possible to get to know each other and because of this, mutual trust between them grows. This relationship and mutual trust is bound by a shared norm that they strongly believe that every difficulty, if faced together, will not only ease the burden on the person being helped, but will also be able to help us in the future. Moreover, they were all earthquake victims who were suffering together. Suffering, if faced together, will be lighter.

In communal societies such as the ethnic groups in Indonesia, all tasks are shared responsibilities. Gotong royong is a must, helping and supporting each other is an obligation. What is heavy is carried and what is light is carried (Fajar, et al, 2023).

On the other hand, norms also play a very significant role in strengthening people's social networks. Norms contain a necessity for individuals or community members to behave, become a guideline for individuals what to do, behave and adjust to existing rules and have an important influence in social life. In the society, norms are often referred to as adat, as stated by Husein (2018) that adat is a rule of group life (society) that is obeyed from generation to generation from time to time.

Norms that exist in communities with strong ties and relationships between individuals, such as in this research area, become the control network needed to achieve goals or overcome common problems (Granovetter, 1983). To control behavior in relationships among residents, one must have the knowledge and commitment to achieve a common goal so that they can decide what actions to take to overcome the impact of disasters. Without a shared commitment that translates into action, there is no such thing as what Etzioni calls an active society. Without commitment, people will just be passive and resigned. Disaster events have proven to strengthen social networks among residents in each village area, supported by norms built in the community. Among people who share a common fate, interests and genealogy, as well

as among residents who live in close proximity, it has become the basis for the emergence of a sense of solidarity and solidarity among them. This type of community relationship is referred to by Tönnies as relationship by blood and relationship by neighborliness in the concept of *gemeinschaft* that he put forward (Tönnies, 2001).

Victims who are well aware of the limited ability of themselves and their families to deal with the impact of disasters make the decision to help each other in difficult circumstances. Asked or not, related or not, people living in a certain territorial environment act to ease the burden of people or families who are considered to have the highest difficulty.

Awareness of themselves and their environment supported by decision-making that is realized in actions based on values and norms and common life goals has made disaster victims an active community. They take actions based on personal and group commitments in order to control their own destiny. Customs and norms have become the basis for decisions and actions taken by the victim's family and other members of the tribe so that the application of customary norms is no longer too strict and can address the needs of disaster victims.

Social units such as organizations that exist in society are intended, among other things, to overcome social problems. As mentioned earlier, disasters are also seen as one of the social problems that cause disruption of social units in society. In accordance with its purpose and function, social organizations in the community are expected to be able to overcome the impact of disaster events such as providing services and protection to victims' families or certain social guarantees so that they can continue their lives.

However, the reality that appears in various disaster events, many social units or organizations are unable to carry out their roles and functions. When social units are no longer able to provide protection for group members or citizens, the slightest threat or danger can turn into a disaster. Therefore, various efforts must be made together in realizing and understanding the threats or hazards faced daily and finding ways or alternative solutions to overcome them. The knowledge and awareness of one person, one family must continue to be extended to all citizens so that it becomes a shared awareness so that it can lead to concrete actions that can protect them all from threats or hazards.

The experience of an organization leader can be an important lesson for us. As a leader with a different way of thinking

than most people by seeing that victims are also people who are empowered and able to immediately rise from difficulties supported by his persuasive ability to influence the decisions of group members. His views on the empowerment of disaster victims and the real situation and conditions have helped him in finding solutions to help group members get out of the difficulties they face. During his leadership period, he always prioritized good relations and communication with members bound by agreements that were built together, which resulted in a high level of trust among them and thus increased social capital among group members.

In another case, although she does not have the status of a leader of a particular group or organization, her stature has been highly recognized by the residents of the village. She is a woman who was once a village head in the new order era and is a figure who is always used as a role model and a place for residents to complain. Her agility and ability to build relationships with other residents as well as with other groups or residents outside the village greatly helped her in the process of daily interaction with others. His role as an informal figure or leader then appears in post-disaster emergency situations. With his experience in organizing the community and his extensive relationships with outsiders, supported by his flexible attitude and thinking that is oriented towards solving common problems, he then took on the role of managing his post. Not only does she manage the aid that arrives at the post, she also encourages her children to be able to find alternative solutions to the problem of survival needs by utilizing the position and network of her children in raising assistance from migrants.

The institutional role in dealing with the impact of disasters also emphasizes the attachment or lag of social capital with social structures, especially at the mezo level. The crucial needs of victims both related to physical and mental health if not intervened by the institutional role as described above will have a very bad impact which could be death or depression. The knowledge and expertise possessed by people who represent these institutions, without being accompanied by individual commitment from officers manifested in concrete actions will not help victims and their families to rise from their adversity. Through the role of these two institutions, disaster victims become active citizens who can determine their own destiny and are calmer and can focus more on thinking about finding alternative solutions to other problems they face, such as the lack of food, clothing and shelter.

The Use of Networks, Norms and Trust in Addressing the Impact of Social Disasters

Putnam says that the idea at the core of social capital theory is social networks (Machalek & Martin, 2015). This stock of social capital leads to self reinforcing and cumulative (Prusak & Cohen, 2001). Social capital binds, brings together people who have similarities in important matters to face problems and find solutions together, one of which is the similarity of the area of residence.

Residents who live in groups either in a certain genealogical unit such as a tribe or in a small group consisting of two or more tribes or several houses that are close together and connected to each other in socio-cultural ties in everyday life. This group plays a major role in coping with the impact of disasters by helping each other to minimize the level of risk of greater disasters that might occur if the problems at hand are not faced or overcome together. As will be presented below, people used social networks, norms and relied on their trust in certain people to solve the problems faced as a result of the disaster.

Another thing that clearly illustrates the operation of social norms that form the basis of social networks and contribute to strengthening social capital is the act of helping each other, working together to get out of difficulties. Even though they are all victims of the disaster, helping victims. The strength of the social network among residents is reinforced by the norms that exist and live in the customs and culture of the local community.

The culture of helping implies that people should not adhere to an individualistic notion that only thinks of themselves, or only takes care of their own interests and cares for the environment. The weak and struggling must be helped, neighbors must be cared for. Kinship and family life are prioritized over selfishness. The custom of visiting each other at death shows that our neighbor's sorrow is our sorrow too. As neighbors, acquaintances, and relatives, it is our duty to ease the mental burden of the family left behind.

Raising awareness of ourselves as a nation built on mutual cooperation, helping each other in difficulties and every citizen applying Pancasila in the life of the nation and state.

Maintaining the preservation and continuity of normative values in society starts early through multi-cultural education, such as schools, recitations and organizations.

Conclusion

Disaster management is also a shared responsibility of the community. The formation of social groups is one of the steps to anticipate the impact of disasters, especially the impact on the wider field.

Strengthening social capital is an effort to strengthen the existence of social structures through strengthening social norms through social institutions in the community.

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