

The Role Of Social Capital In Evoking Village After Disaster

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Abstract - This study aims to depict the people affected by flood in one village in Garut, West Java. The community with various efforts has evoked its village from the post-disaster downturn. Using qualitative and descriptive research methods it is found that there is social capital maintained by the community and there is an open communication pattern to obtain aid from other parties. With this capital and social communication, it is seen that there is a dynamic and creative effort to strengthen the resilience of disaster-stricken communities to rise from the downfall, to strengthen self-sufficiency, to compensate loss for profit, and attempt to adapt to life more quickly.

Keywords: Social Capital; Social Communication; Post-Disaster Development; Community Empowerment

I. INTRODUCTION

Human life is always interconnected with nature. Throughout the ages, nature, and environment have provided resources for the welfare of human life. The ability to manage nature has brought people and civilization to live from time to time until now. However, nature is not always giving prosperity to humans that it can also be a threat if humans do not preserve it well. Sometimes nature can cause destruction, damage, and loss of life due to natural disasters. Various natural disasters can occur in human life. Up to now, there are countless losses caused by natural disasters, physical losses and loss of life [1]

Unsatisfied human desires have made natural resources exploited, such as the housing construction that takes place in every region, the factories construction, and other developments that do not mind the environmental aspects for it only mind the benefits and advantages. Various natural disasters have become a heartbreaking scene that leaves an incalculable loss. That's what happened in Tarogong, Garut, West Java due to the overflow of Cimanuk River.

The West Java Regional Police found allegations of violations that occurred in the upstream of Cimanuk River. This practice was allegedly the cause of flash floods that hit Garut. Among the facts that reinforce the alleged violation is the finding of vegetable plantations and tourist attractions in preserved areas of which the permit is still questionable. The facts are found in South Garut (around Mount Papandayan), Pamegatan tea plantation (Cikajang), Samarang, and Pasirwangi which become the Darajat tourist sites and in upstream Cimanuk which turns into an agricultural area [2].

Surono, an Indonesian geophysicist, said that all this happened because the river in West Java has never been preserved. The rivers are devastated. The destruction occurs because the upstream river is damaged. Forests that serve as water reservoir have been severely damaged. Since the reformation occurred, the Cimanuk river upstream in Mount Papandayan, Cisurupan, Garut regency has been damaged. Papandayan forest which serves as a buffer of the river has been cleared and replaced with vegetable crops. Plants that become mooring and water absorbers have been replaced by seasonal crops such as vegetables. Hundreds and even thousands of hectares of forest have switched the function to the vegetable terrain. The impacts of such actions were never predicted. The river was not treated. Currently, what to do today is how to divert the vegetable area too hard plants, how vegetable crops can return to tea and coffee plantation, etc [2].

The Department of Culture and Tourism Garut Regency stated that Darajat in District Pasirwangi was not intended for artificial tourism. This is in accordance with Regional Regulation No. 29 of 2011 on Spatial Area Garut Regency Year 2011-2013. On contrary, the type of tourism that was built in Darajat, Pasirwangi District is considered to be artificial tourism [3].

Development that does not maintain environmental balance has occurred and increased in the recent years. The reasons are exacerbated by the lack of public attention and government inconsistency in addressing environmental issues. As a result of this ignorance, there are many flash floods hit various regions in our country.

The West Java Provincial Government will try hard to control the land in the upper Cimanuk River located in District Cikajang, Garut Regency. The provincial government will involve the police and the military. The land which managed by PT Agro Jabar is now dominated by large investors [4].

Flash floods that occurred in Garut regency on Tuesday, 20 September 2016 has damaged the resident's homes and taken lives. It awakens us to always carefully mind our way of thinking and social behavior, especially in dealing with the environment. Actions in the past, present, and in the future determine the good and the bad environment. Flash floods that hit Garut Regency, resulting in changes to the lives of surrounding communities. The social life of the society is inseparable with nature. In the

event of a disaster, the surrounding social system will be affected [5].

This is what is experienced by the people in Garut regency, Village of Pinggirsari Sukakarya, District of Tarogong Kidul. The vice-regent of Garut, Helmi Budiman inaugurated "Kampung Bangkit" (the raise-village) on 25 October 2016. It is expected that the residents can immediately rise after the flash flood that hit the region. He also planted trees in the village and handed over carts as a symbolic aid in cooperation with the National Humanitarian Institution PKPU. Having named "Kampung Bangkit" because, after the flash floods, the community is expected not to suffer from downfall but raise up and have the spirit to live, instead. Although they live on the riverbanks, they are efficient, have the desire to recover, and even can become a tourist village.

Then what happened in Kampung so that it can get back to its normal life? That is the problem that will be addressed in this article.

The principle of openness and community participation is important in environmentally sustainable development, especially in the process of environmental permit administration and AMDAL (Environmental Impact Analysis), i.e. as a preventive instrument of environmental pollution. This principle has been put into legal products so it requires everyone in Indonesia to obey it. The Law no. 23 of 1997, Chapter III, Article 5 states, "everyone has equal rights over a good and healthy environment." Article 10 of Law no. Law No. 2 of 1997 on Environmental Management mentions "the government is obliged to foster and develop public awareness of its responsibilities in environmental management through counseling, guidance, education and research on the environment" (Government Regulation No. 27 of 1999).

Sustainable development with an environmental perspective requires solid alignment and coordination between the utilization of natural resources, human resources and man-made resources in a given space and time to the coordination be effective, successful, and efficient. This principle has been recognized since the Stockholm environmental conference held in 1972 in which one of its declarations stated: in the framework of more rational resource management to improve the quality of the environment; it was decided an integrated and coordinated approach in the planning of environmentally sustainable development [6].

With this principle, it is hoped that development will be in accordance with the efforts to protect and improve the environment in order to benefit the human community itself. Each development decision must include various considerations on environmental aspects, in addition to poverty alleviation and consumption patterns so that the results of development will actually provide the best results for improving the human life quality. Environmental considerations concern on environmental economics, spatial planning, Environmental Impact Analysis, and social costs should be internalized in any development decision-making. To achieve this, integration between sectors, regions, and areas, the involvement of all stakeholders is a must [7].

Barrow [8] mentioned several matters to be taken into account in the management of the environment, that it: 1) is an adequate development and dissemination and must be adapted to all conditions to be improved; 2) demands a proactive approach to development and must integrate closely with other disciplines; 3) without proactive environmental management, development is unlikely to be sustainable and humans will be more vulnerable to disasters.

II. RESEARCH METHOD

This study uses a qualitative approach, that is, by exploring and interpreting what for some people become a social or humanitarian problem [9], resulting in descriptive data of observable words or behaviors (Taylor et al., 2015). While the method used in this research is a descriptive method, which is to represent the symptoms of the problems studied. In other words, it is a natural setting observation that occurs in society [10]. The method is well suited to research the problem of rebuilding the affected people, as it is natural, profound, and complex [11].

Primary data in this research is obtained directly from the source, which are the victims in Pinggirsari Village RT 01 RW 02, the committee of Kampung Bangkit, and from community/religion figures such as SS and from the local government ie Lurah Sukakarya (US) and Chairman of RW 02 Pinggirsari Village (AK). Secondary data is data that is not self-obtained by the researchers such as the collection of newspapers, descriptions or other publications, here is primarily the news from *Pikiran Rakyat* newspaper. The data is collected by interview, observation, and documentation. The technique used is qualitative data analysis from Miles and Huberman [12] which consists of three activities that occur simultaneously that is data reduction, data presentation, and conclusion drawing or verification.

III. RESULT AND DISCUSSION

The rebuilding sites of residential areas damaged by the flash floods in Garut is done through three channels, namely economic, social, and environmental. The three pathways are sustainable development. The various activities or forms of sustainable development programs in Kampung Bangkit include rehabilitation and construction of traditional security posts, house painting, trauma healing stage, school supplies, graffiti, training and hydroponic cultivation practices, outbound, camping ground, fruit tree planting, and carts.

The beginning of Kampung Bangkit movement is a post-disaster condition. The initiator said that from the

rise on their own without the government. At that time, the location was isolated from both media and government because all parties including the President of RI focused in other areas. The founders of Kampung Bangkit said, "They focus on the old home while the community behind it was neglected, undetected, no relocation, or other assistance. They tried to get up, so got up first, the economic factors were so burdening. We also had no sponsors but we had the spirit, build together with volunteers for graffiti, started afforestation and all kinds, even we also wanted to create a tourism destination. (Interview with YAR, initiator of Kampung Bangkit, 30/05/2017).

To beautify Kampung Bangkit, every wall of its lane is painted with graffiti ornaments and various moral messages "Garut Bangkit." This activity is initiated by the Garut youth community called GCW community (Garut City Writer) and Sedut (Seni Rupa 6 Garut). If other people use the material as relief aid, they use art for healing therapy for the flood victims and also kind of support from young people in Garut. This activity is aimed at disaster victims, especially children, and young people so they can raise up their lives, not traumatized, and motivated in protecting their environment (interview with SF, a committee of Kampung Bangkit, 06/11/2016).

The environment should be prioritized to create local wisdom. So far, the people in post-flood waters of Cimanuk River have been afraid of the water, and no one even dared to go to the river. People need to be encouraged to have the ability so that they can continue their lives even better. First, the effort to raise the spirit of community life is done by giving therapy that is by throwing activities in open space, i.e., inviting the survivors to do various entertaining activities such as camping around the river banks, then riding the boat in the river. Outdoor therapy activities that involve various elements including Scouting and hiking in Garut (interview with YP, a committee of Kampung Bangkit, 12/11/2016).

The issue of maintaining the environment, especially replanting trees in the vacant land is a common task. Kampung Bangkit will also be planted with strong and useful trees for the next 3-5 years. In addition, planting trees on vacant land is also beneficial for future generations. In Kampung Bangkit, a distance of 15 meters from the riverbanks will be used as green open space such as hydroponic plants. Then, houses located in a distance of 15 meters will be evacuated to an empty land. If the land is bought by the resident, there will be compensation for them. (Interview Result with AM, Villager of Pinggirsari Village, 07/12/2016).

In Kampung Bangkit there is a spot for rafting transit. The rafting is started from Bayongbong or anywhere else. At night, it provides snack peuting (night), there are sellers, art creations, and so forth that can help to gain income for the community. There is also a program from the authorities, especially in empowering women to allow them to have jobs, in addition to taking care the household. There is training and coaching so that women can make woven bamboo (craft) such as rattan chair craft (interview with DR, caretaker of Kampung Bangkit, 07/12/2016).

The cooperation of various parties in raising the affected areas shows the workings of social capital in the region. This is because Kampung Bangkit has witnessed a quality relationship in communities, organizations, and society which based on trust, norms and social networking (Putnam, 1993). In Kampung Bangkit there are also financial capital, physical capital, human capital, and symbolic capital where social capital does not always involve material exchange [13].

This study shows the interactionist nature of social capital. Such study can be found from Putnam's research (1993). In this perspective, capital (especially social capital) emphasizes trust and networking. At the meso level, it is known that people who have trusts also have better jobs in institutions, [14], there are three dimensions of social capital that can be recognized: First,

bonding social capital that refers to the relationships between individuals in primary group or in neighborhoods. Secondly, bridging social capital refers to the relationships between individuals who have power or access to business and social relations through secondary groups. Third, linking social capital enables individuals to explore and manage resources, ideas, information, and knowledge in a community or

This study also shows the emphasis of social capital from network aspect in which there is a core value called civic engagement [15]. This study shows that a bond, in whatever its form, weak or strong, can provide ease in living [16] in addition to the existence of a formal network of influence and power. This study uses an analytical approach to explain the power of social and economic actors [17].

Thus, the local residents were happy about the inauguration of Kampung Bangkit by Vice Regent of Garut. There is hope from the residents that in the future there are external parties who support Kampung Bangkit activities to raise even more. The local public judged that this is not a solely a plan but look forward assertiveness from the government and wait for the process. Activities in Kampung Pinggirsari require the integration of various stakeholders, government intervention, support and cooperation in conservation efforts and resource-based utilization [18]. The aid is oriented to growth that supports real ecological, social and economic objectives, as well as considering the interests of future generations.

IV. CONCLUSION

Based on the above discussion, it can be concluded the following things:

1. The form of post-disaster reconstruction program covering the social, economic and environmental area, rehabilitation and development of traditional security post, house painting, hydroponic plants, trauma healing, rafting tour, creative economy, a photo exhibition of river Cimanuk in the past, productive tree planting, carts, school supplies and graffiti paintings.
2. Supporting factors in the reconstruction of the village after the disaster come from the social capital that manifests in the shared feeling of the survivors, aid from an external party, an initiative of youth pioneer of Kampung Bangkit.
3. The impact of the post-disaster reconstruction of the village is the restoration of the community environment. The trauma, the loss of material, the damaged environment later can be comforted. The material is replaced from the aid, the reforestation is started, and the environment is on improvement.

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