



Resilience of Local Communities Experiencing Disaster in Lombok

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Abstract. Geographically, Lombok Island is located in an area with an active seismic activity level. With these conditions, Lombok is considered to have large earthquake potential. This study aims to dig deeper into the forms of community and government resilience in Lombok in dealing with disasters. This study uses a descriptive qualitative approach. The data collection technique is through a literature study in the form of research results published in national and international journals, theses, dissertations, and policy papers. Data analysis used the meta-aggregation technique by a qualitative systematic review method. The results of the study show at least three points, namely (1) the Government is recorded to have post-disaster programs that have been implemented in affected communities, (2) the Government cooperates with other institutions and non-institutions for the resilience of the Lombok people, and (3) the resilience of the Lombok people is carried out in two aspects, namely internal and external. The internal aspect includes the resilience of the Lombok people as survivors of natural and non-natural disasters, which are dominated by strengthening the values of local Sasak wisdom. In contrast, the external aspect is a resilience effort carried out by the Government for the affected communities, including social assistance, social support, disaster mitigation, and psychological therapy for the affected Lombok community.

Keywords: natural disaster · Lombok · resilience

1 Background

Geologically, Indonesia is located at the confluence of significant plates, including the Eurasian, Indo-Australian, Philippine, and Pacific plates. This geological location causes Indonesia to become a country prone to earthquakes, tsunamis, and volcanic eruptions (IRBI BNPB, 2020). While geographically, Indonesia is a tropical country located at the confluence of two oceans and two continents. The intersection of two oceans and continents makes Indonesia prone to hydrometeorological disasters (IRBI BNPB, 2020). Based on BNPB statistical data, disasters that occur in Indonesia can be divided into two types of disasters: hydrometeorological and geological disasters. In the last five years,

geological disasters, namely earthquakes, have contributed to the number of disasters that have occurred in Indonesia. There were 120 earthquakes recorded (Indonesian Disaster Data BNPB, 2017–2021).

Lombok is one of the regions located in the province of East Nusa Tenggara (NTB), Indonesia. Lombok Island has a great potential for natural disasters, especially earthquakes, based on its geographical location, which is an area of active seismic activity. In 2018 and 2019, Lombok was rocked by earthquakes that caused damage to areas close to the epicenter. BMKG noted that there were around 585 aftershocks that caused many victims, and damage occurred everywhere. Besides being prone to earthquakes, Lombok is prone to floods, extreme weather, landslides, etc. In addition to natural disasters, Lombok also has a non-natural disaster, namely COVID-19, which has shaken the world with its presence and claimed many lives. COVID-19 in Lombok is also on the list of disasters recognized by BNPB as non-natural disasters since 2021.

In 2018 an earthquake measuring 7 on the Richter scale rocked Lombok, especially Sumbawa, causing damage to the tourism sector (Puspitasari et al., 2019). The Government made several efforts to build and repair tourist attractions damaged by the post-disaster. The Government invites the public to also play a role in restoring human resources in the tourism sector to become better and be known to many people. Because the community also plays an essential role in promoting and building tourism in Lombok.

There was an earthquake measuring 7 on the Richter scale that rocked NTB on August 5, 2018 which caused physical damage and a decline in the community's economy. Where NTB has a large tourism sector that affects the economy, it is carried out to move the community's economy through efforts to restore community businesses and small industries due to natural disasters. Various natural disasters in Lombok made the community suffer material and non-material losses. This loss is illustrated by the loss of life, economic problems marked by the paralysis of the tourism sector, damage to houses, and psychological or mental health problems.

Human resource management is done through education and socialization to increase community resilience after the disaster. In this context, the community feels safe because there is a POKDARWIS (Tourism Awareness Group) which only focuses on the tourism sector without considering the resilience of local communities (Nurmayasari et al., 2017). Community resilience or resiliency is also considered in the face of natural disasters. Often stability is equated with vulnerability, but these two terms are different. Strength is broader in scope when compared to exposure. Resilience from one community to another is also further. Marlyono et al. (2017) explained that disasters affect community disaster preparedness with 46 percent.

Fallon (2004) explained that non-natural disasters such as the 1997 political crisis and the 2000 riots hampered Lombok's tourism. To overcome this, in 2002 the government and stakeholders worked together to reduce the vulnerability of external factors by attracting other industries so as not to have a negative impact on tourism development. On the other hand, Indiyanto and Kuswanjono (2012) reveal that if there is a reality, in community disaster management efforts, community participation is lacking because they are only used as objects of development policies. On the other hand, the participation of outsiders is considered excessive.

After the researcher conducted a study on the literature sources of previous research, the researcher found the fact that previous research was more concerned with the efforts and roles of the government, especially in the recovery of Lombok tourism without being accompanied by the resilience of the post-disaster community. In addition, previous research has also described the position of the community as the object of government policy in responding to post-disaster conditions. Therefore, this study will examine the resilience efforts carried out by local communities by utilizing the values of local wisdom. The urgency of this research is to study and find out how far the level of resilience of local communities is. This will support the formation of recommendations for efforts and forms of resilience or best practices in the future.

2 Research Methods

This research, entitled “Resilience of Local Communities in Facing Disasters in Lombok,” employs a qualitative approach with a descriptive research type. This research was conducted using a literature study technique using a systematic literature review model that utilizes the meta-synthesis method as a data analysis technique. In the literature study research, data was obtained from searching scientific articles online through various sources, namely Google Scholar and the Garuda Portal (Digital Reference Garb) owned by the Ministry of Education and Culture. Published articles were searched using keywords: disaster, Lombok, post-disaster, and resilience. Scientific articles or journals that meet the inclusion and exclusion criteria are taken for further analysis. This literature review process uses literature published in the last seven years (2015–2022) which can be accessed in full text in pdf format and is included in scholarly (peer-reviewed journals).

The criteria for the journals reviewed are scientific articles from research in Indonesian and English; the types of essays are the results of field research with the theme of disaster/post-disaster, Lombok, and resilience. Based on search results through Google Scholar and Garuda Portal, 16 scientific articles were found that matched the research criteria. From the 16 articles, the next step is to synthesize data using the narrative method by grouping similar extracted data (Fig. 1).

The last stage of this literature study research is a meta-synthesis with a meta-aggregation approach. This approach focuses on the synthesis process, which aims to answer research questions by summarizing various research results. Research topics are elaborated into specific themes in meta-aggregation to produce an analytical framework. In the meta-aggregation approach, the synthesis results are ‘aggregated’ (descriptive) from various research results under the relevant theme. In addition, local governments also produce policies that focus on community resilience efforts in dealing with future disasters.

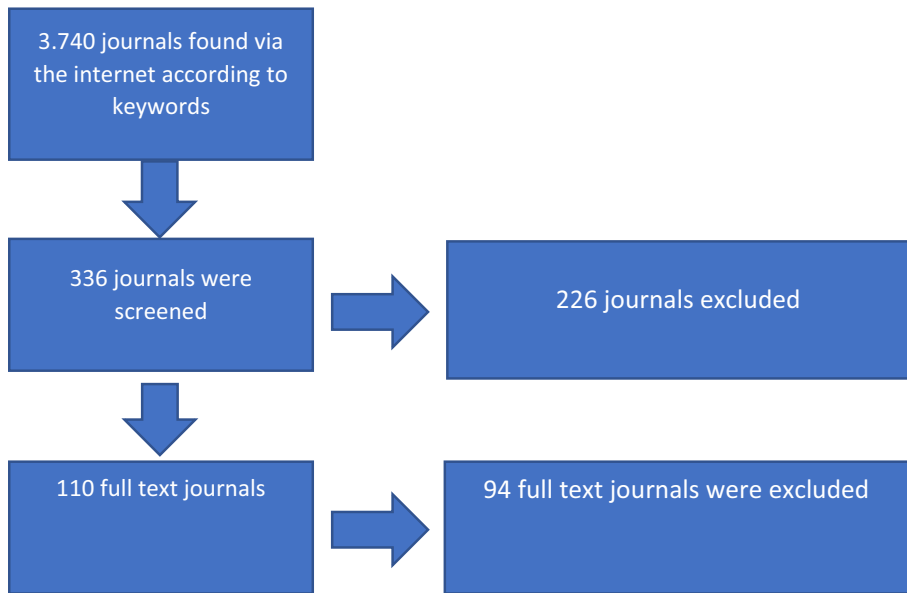


Fig. 1. Flowchart of literature study

3 Results and Discussion

1. Resilience

Resilience is a defense effort made by the Government and the community in the face of natural disasters. Resilience is essential because it can provide education and understanding to the post-disaster community. Resilience is based on the community's ability to overcome and anticipate disasters. The benefits of resilience are that people can overcome difficulties and predict post-disaster disasters (Grotberg, 2017). Local governments have an essential role in strengthening and growing the resilience of the Lombok people.

a. Government efforts

The Government's resilience is an effort made through a process of improvement and change in the physical environment of the Lombok people by increasing public awareness about how to deal with and overcome disasters. Planning the earthquake museum in Pemenang, Lombok, in 2018 is one of the Government's efforts to use an architectural resilience approach. Based on research conducted by Hibatullah, A. U. (2021) which states that the architectural resilience approach is useful for creating buildings in which there is an explanation of the history of the tsunami, how to overcome and anticipate it and provide education to the public to be more alert to disasters that will occur. The museum will be used as a place of community defense in the earthquake disaster in the future.

Disasters often occur in Lombok, the Government seeks to provide information to the community, especially Lombok youth, by increasing awareness of Lombok youth by increasing the responsiveness of Lombok youth using communication technology applications. This makes the Government provide support and facilities regarding communication technology that can be used by Lombok youth. Technology is required in meeting the needs of the community, especially Lombok youth, in accessing information that appears and increasing knowledge to be more thorough in receiving any information from outside so as not to be wrong in disseminating information to others.

Community empowerment is also a form of government response to the economic conditions of the Lombok earthquake victims. This is done by providing assistance through processing cashew products in Sugian Village, East Lombok. The aim is to improve and restore good sustainable economic development in the future for the people of Lombok (Saloko et al, 2020). Apart from damage to agricultural land, religious facilities were also damaged and destroyed. So that the Government can cooperate with stakeholders to rebuild the damaged facilities, it helps Lombok people's daily activity, especially in religion. So, the Government is trying to improve religious facilities such as building a mosque to be a center for *da'wah*, a place of worship, and a place to properly understand the mosque's position. It will be used as a place for prayer, recitation, and other religious activities to provide social control to the people of Lombok. After a disaster, people need to be more patient in accepting the various problems.

The Government also built buildings such as houses to house the affected communities and built school facilities, workplaces, agricultural land, and places of worship to support the activities of the Lombok people who initially lost their homes and valuables. This can help them rise by utilizing existing facilities and facilities to improve their economy in the future. The Government is also trying to help the community in resilience by providing assistance and donations of food, water, clothing, and others. In practice, the community plays a role in helping the Government to repair and build existing facilities. The community becomes micro and small business actors by making snacks from cocoa beans which then sells and sells dry cocoa beans to increase people's income so that the economy improves. This is in line with the explanation of Saloko et al (2018) which explains that the government and the community are also developing Kampung Chocolate agro-tourism to increase the income and economy of the community.

In development, some things must be done by selecting parties involved in managing the cocoa village and choosing a place for processing. And then, proceeding with data collection, processing cocoa beans, which are processed by the community, and video or documentation is also needed and then product marketing to the community seller.

b. The Form of Resilience in Post-Disaster Lombok

Internal Resilience

Internal resilience is a form of stability carried out by the people of Lombok personally. Some states of resilience carried out by the community are as follows:

1. Resilience includes household livelihood strategies carried out by the Lombok people after the 2018 earthquake, including selling or managing the rest of their house

assets. Communities cannot take advantage of their damaged and buried property (Nurjihadi, 2019). In addition to selling assets in the form of goods, they also sell and manage agricultural and livestock investments. This is because most of the Lombok refugees are workers in the agricultural sector (Nurjihadi, 2019).

2. **Collective Livelihood Strategy.** The collective livelihood strategy is one of the strategies used by Lombok earthquake survivors in meeting their needs. This strategy is carried out collectively where there are communal structures that manage the needs of the community as a whole. This strategy is a form of resilience carried out by the community as a center for managing the daily needs of the affected community. This strength is also included in the fulfillment of logistics management for affected communities (Nurjihadi, 2019) (Fig. 2).
3. **Strengthening community social capital.** Social capital includes internal resilience needed by the community in dealing with various conditions. Social capital reflected in the attitude of mutual cooperation, mutual understanding, and compassion for other communities. This social capital is the basis for increasing and ensuring survival, especially in fulfilling a living for the family. This is necessary to improve the post-disaster emergency response for the self-adaptation process. In addition, shared kitchens are managed by the community using the remaining kitchen utensils (Nurjihadi, 2019).
4. **Holding the people of Lombok's cultural and moral values.** All traditional actions or processions in Lombok are permanently embedded with a moral message that indirectly makes Lombok's people rise up and try to be better. Courage is one of the moral attitudes that became the basis for Lombok earthquake survivors to carry out their profession for the economic needs of their families without waiting for help from the Government or other organizations (Sumardi dkk, 2021).
5. **Resilience based on local wisdom.** Community resilience is also formed from local Sasak knowledge. Local insight supports community resilience, such as *besiru*, *mulaidem & awik-awik*, *sereat*, and *sembek*. The local wisdom of *Besiru* and *mulaidem & awik-awik* is needed for stability in the physical aspect. The psychological element uses the local understanding of *sereat* and *sembek*. Utilization of the value of local wisdom for community resilience to disaster situations, including resilience in the Covid-19 pandemic (Sumardi dkk, 2021).
6. **Self-confidence.** The resilience of the people of Lombok is formed with a sense of self-confidence that is built from a sense of individual adversity as disaster victims. Being a person with a disability due to a disaster does not make them lose their enthusiasm. Still, they can identify their abilities and social support so that their resilience comes from themselves and the surrounding environment (Maulana, 2020).

4 External Resilience

The form of external resilience is a form of stability to the people of Lombok. The resilience carried out by the Lombok government includes the following:

1. **Social assistance for earthquake victims.** The village government and hamlet heads members of the KLU (North Lombok Regency) facilitators collect data on victims,



Fig. 2. Children Sells Lombok Accessories. Source: Research Documentary, 2022

damage to houses, and existing infrastructure. It aims to help and show concern for the condition of the victims, especially in emotional control after the disaster (Alam, 2022).

2. Social support in the form of a mosque as a center for *da'wah*. The Government cooperates with existing stakeholders to make the mosque a place that has an existence in evoking religious spirit. The Government does this to increase the resilience of trauma healing communities with a *da'wah* approach. The mosque's existence supports individual resilience about being calm, adapting to change well, and having complete faith in God. In disasters, following Alam (2002), self-confidence and attitudes that have been formed that are part of individual resilience can be seen in disaster situations and trauma from the tragedy that occurred. Social support for the existence of mosques is related to individual psychology regarding the 2018 earthquake and the emergence of the Covid-19 outbreak (see also Alam & Hoon, 2021) (Fig. 3).
3. The Center for Settlement of the Ministry of Public Works builds an Earthquake Resistant House (RTG) to resilience and focuses on the choice of RISHA (Simple Healthy Instant House). This form of resilience turned out to be resistance from the Bayan community because they were unsure of the strength of the building in the event of an earthquake and violated local norms and customs (Kinanti dkk, 2019).
4. Lombok Earthquake Museum in Pemenang, North Lombok. The form of government resilience can be seen in the museum's establishment. The establishment of the place was motivated by the formation of the region's image as a tourist area. The development is carried out to develop potential by the private sector and the Government. In addition, this museum can be a center for public education about earthquakes, such as collection rooms, sharing rooms, and simulation rooms (Hibatullah, 2021) (Fig. 4).
5. Disaster mitigation socialization program. This program is carried out by local governments in collaboration with village governments, traditional stakeholders, religious leaders, government institutions, and non-governmental institutions. On par



Fig. 3. New adaptive building to reduce the earthquake effect. Source: Research Documentation, 2022



Fig. 4. Earthquake Resistant Building of Konferensi Mempolng Pemenang (KMP) in Pemenang. Source: research Documentation, 2022

with Alam, Nilan, & Leahy's (2019) study, this is a form of building and strengthening the resilience of the resilient Lombok community (Zuhdi dkk, 2019).

6. Continuous counseling assistance program. The Government facilitates this program as a form of community resilience for the present and future or other situations. The impact caused by an earthquake is not only material or physical but also psychological (Thoyibah dkk, 2019).
7. Psychological therapy for Post-Traumatic Stress Disorder (PTSD). Resilience with family-based treatment is critical to prevent stress reactions due to the earthquake's impact. This psychological therapy also demonstrates the importance of being aware of proxy responses and stress reactions (Maulana, 2020).

Based on the findings of previous studies, resilience based on the value of local wisdom is one of the reinforcements for the resilience of earthquake victims or survivors. Disasters in Lombok are faced by the people of Lombok by strengthening through cultural mechanisms that show the strength of cultural values and local wisdom. This is in line with previous research conducted in the North Lombok Regency (KLU) by Nurjihadi (2019) which showed that the strength of community social capital was very

strong when the condition of the community as earthquake victims was very difficult. The strong social capital of the community makes post-disaster handling and recovery easy to do. The strength of social capital in individual Lombok earthquake survivors has a positive influence on increasing the social resilience of the local community. The strength of social capital is also in line with the concept of social resilience by Keck and Sakdapolrak. The dimensions of community resilience, namely the Lombok earthquake survivors responded to disasters and overcome difficulties collectively, the Lombok earthquake survivors also applied an attitude of learning from the experience of the previous earthquake that encouraged the strengthening of community adaptation to changes in social life after the disaster, and the Lombok earthquake survivors. Also formed a group of institutions that focused on meeting social needs and resilience in the face of post-disaster crises.

In addition to strengthening high social capital, it is also resilient based on local wisdom. Community resilience efforts based on local wisdom will facilitate the process of recovering post-disaster conditions. This local wisdom is preserved by the Sasak communities. In overcoming conditions after the geological disaster occurred, cultural values and local wisdom also became special guidelines for indigenous peoples in dealing with the difficulties faced during the post-disaster life crisis. The value of mutual cooperation instilled by each individual in carrying out social life makes it able to lighten every burden. On the other hand, deliberation activities that adhere to ancestral customs and culture are also able to strengthen every foothold of the Lombok people in facing any situation, including the most difficult situations during a disaster. This is of course in line with the research conducted on the Sasak people by Sumardi & Wahyudiati (2021) who found that the value of local wisdom is an alternative solution. Local wisdom of the Sasak people such as *besiru*, *awik-awik* & *mulaidem*, *kursi*, and *sembek* are quite effective in overcoming the impact of the Covid-19 disruption. With this, the level of strengthening community resilience based on local wisdom is able to have a positive influence and impact in overcoming a condition, this is because the Sasak people still adhere to existing cultural values. Thus, the use of local wisdom is one of the strengthening efforts of community resilience to the various problems faced.

5 Conclusion

Lombok Island has a geographical location prone to seismic activity, so it has a moderate potential disaster risk, with a score of 122.33. The disaster risk makes Lombok must always be aware of disasters, especially earthquakes. Records of the Lombok earthquake in 2018 caused casualties and losses in various sectors. The resilience efforts carried out are by planning the construction of an earthquake museum to educate the public regarding knowledge about disasters, how to cope, and all prevention efforts so that people have high disaster anticipation. The earthquake in North Lombok resulted in socio-economic changes for the people of Lombok. One of the challenges in the perceived resilience effort is the lack of equipment and health facilities. Health care facilities that collapsed after the disaster made it difficult to evacuate disaster victims. The dynamics of resilience that continue to occur are considered by various parties to find essential points in post-disaster recovery efforts (Alam & Nilan, 2018). The Government is trying to help the

community stabilize by providing assistance and donations in food, water, clothing, and others. In addition, there are other efforts made by the Government and stakeholders, such as providing capital assistance, money, and cooperation with communities. And other stakeholders, developing human resources to improve living standards and socializing with communicative language and innovative ways related to natural disasters impacts, prevention as well as its mitigation to minimize disaster risk in the future.

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