Capitalizing on Structured Experience on Disasters to Build Disaster Mitigation Awareness Among Muhammadiyah Activists

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Abstract. This article explains the assistance provided to the Head of the Muhammadiyah Branch (PRM), Kadirojo, in mitigating natural and social disasters. The issue of disaster mitigation is one of the important variables in the process of reducing the number of disaster risks that are likely to occur. This includes the potential megathrust disaster in the southern part of the Java Sea, where the position of Palbapang village is within a radius of 7 km from the southern coast of Java. This step will be managed using an androgyny approach, which explores the structured experience of the Kadirojo community related to disaster problems such as fires, earthquakes, infectious diseases, and social disaster problems. Meanwhile, the pedagogic approach is used to socialize the Kadirojo PRM management from a number of disaster mitigation experiences from communities outside Palbapang village and abroad. Focus Group Discussion and training will be carried out systematically in order to change the perspective of the community productively. According to the findings of this article, Muhammadiyah Kadirojo's Islamic teachings have not yet institutionalized disaster literacy, so it is still necessary to spread the message about it in order for it to become ingrained in people's minds.

Keywords: Muhammadiyah, Resilience Society, Social Capital

1. Background

The Kadirojo community and PRM Kadirojo (West Palbapang) are one of the pilot projects of "Qoryah Thoyyibah," or "pilot community," in carrying out Muhammadiyah-style Islamic life practices in the Muhammadiyah Regional Leadership (PDM) of Bantul Regency. This choice is related to the existence of Muhammadiyah residents who consistently carry out religious and social practices. PRM Kadirojo also manages a number of charitable businesses, such as Taman Bustanul Atfal, and a number of Lazismu activities, such as the provision of ambulances, which are cars to help community members in need.

PRM Kadirojo also manages a number of daily, weekly, and 3-day recitations held both in mosques and people's homes. This recitation activity has been going on for a very long time and had a pause during the COVID-19 pandemic disaster (Surwando & Yanuar, 2021) as an option from the company to avoid the risk of COVID-19 transmission in the study forum. Many pilgrims from Kadirojo hamlet and from nearby hamlets in the Palbapang Bantul village environment attended the recitation.

PRM Kadirojo is active in providing disaster assistance, especially in the context of disasters and after disaster events. As in the 2006 earthquake (Haifani, 2008), PRM administrators communicate with various parties to distribute logistical assistance to help rebuild a number of damaged houses and public facilities (Baidhawy, 2015). In the COVID-19 disaster event, PRM Kadirojo is also active in managing the distribution of aid to a number

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of residents who have to self-isolate, in the form of providing logistic assistance for families who are isolating.

But in certain contexts, the people of Kadirojo still often experience panic when a disaster suddenly occurs, what to do, and the most effective steps to prepare effectively, including the risk of a megathrust disaster on the south coast of Java (Ophiyandri et al., 2020). In the COVID-19 disaster event, PRM Kadirojo is also active in managing the distribution of aid to a number of residents who have to self-isolate, in the form of providing logistic assistance for families who are isolating.

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In an assessment conducted together with PRM Kadirojo, which was attended by Drs. Isapardi and Sunardi, S.Pd, it was agreed that the implementation of the recitation was still focused on the issue of maghdah worship related to the practice of compulsory worship and sunnah. The issue of disaster as a real issue faced by the people of Kadirojo, from earthquakes and fires to COVID-19, has not been conveyed systematically and seriously, especially in the context of disaster mitigation literacy (Wardana et al., 2019). It is in this context that PRM Kadirojo proposes that this problem can be managed sustainably so that disaster risks can be managed efficiently (Rayawan et al., 2021). This article explores the influence of disaster literacy and collective awareness on the formation of disaster-resilient communities.

2. Methodology

The implementation method in service will combine adult education or andragogy by placing objects as parties who have distinctive and unique knowledge based on experience in disaster management. Here, the facilitators listen more and record all the descriptions and ideas from the audience. And will be guided by taking a pedagogic approach, where the facilitator will provide an overview of experiences from a number of communities in disaster management, both from experiences in Indonesia and outside Indonesia (Thomsen et al., 2018).

The evaluation of this method will be measured using pre- and post-test instruments to determine whether there is an increase in knowledge, attitudes, and behavior among the audience after the community service intervention process. Is there increased awareness of disaster mitigation, or does it just stop at the level of disaster mitigation knowledge?.

3. Results and Discussion

Muhammadiyah has a unique amount of experience managing major disasters in Indonesia, specifically the earthquake and tsunami disaster in Aceh in 2004, the earthquake disaster in Bantul in 2006, and the earthquake disaster in West Sumatra. This experience later led to the creation of the MDMC (Muhammadiyah Disaster Management Center), which is now known as. The main activities in the three disasters are activities based on evacuation, rehabilitation, and reconstruction. These three activities are more reactionary than proactive.

Learning from a number of past experiences, if disaster management is reactive, in addition to requiring large amounts of energy, the risks and impacts of reality become immeasurable and further complicate the next steps. It is in this context that MDMC then talks a lot about the importance of mitigation, which is an activity that can be carried out before a disaster occurs (Suwaryo et al., 2020). Mitigation will talk about ways to reduce disaster risk by creating disaster maps in the collective consciousness. Collective awareness
is defined as a comprehensive knowledge of disasters that then guides strategic steps to manage disasters productively (Wang & Tsai, 2022).

It is in this context that the idea of disaster-resilient literacy in Kadirojo Palbapang Bantul village is carried out. The intervention carried out was to explore the private experiences of the participants on the variety of disasters experienced directly or indirectly. What is felt, what is turbulent in the mind, and what spontaneous action will be taken. In the FGD, it was found that disaster awareness among each participant showed uniqueness (Monteil et al., 2020).

The second intervention is to explore the experiences of other communities when disasters occur. Either by being given a disaster video somewhere or by writing or oral stories. Reading, seeing, and hearing disaster experiences from others will easily generate sympathy and empathy (Wiwik Astuti et al., 2021). These structured experiences are then managed to build a critical awareness of the disaster (Takaaki, 2021).

The experience of disaster alone in a certain space produces a very deep trauma. Trauma is a negative energy, but if managed collectively, it will become a shared awareness and a positive energy (Gao et al., 2020). Fellow traumatized people will be resilient people. While the experience of witnessing disasters experienced by others will cause sympathy, empathy, and solidarity,. It is in this context that measurements are made of the experience and knowledge of participants in disasters (Xu et al., 2020).

In the FGD, after the video of the earthquake that occurred in Turkey was displayed, it was able to evoke memories of the past and generate energy to better organize disaster mitigation. In terms of the physical arrangement of buildings and public facilities to strengthen private and collective capacity,. The synergy of one's own knowledge and the knowledge of others will accumulate into a strong collective consciousness. In depth, it is evident that disaster literacy materials from outside the community are relatively lacking, and sharing space from community experiences is also lacking. From here, the participants build a common collective awareness that disaster literacy is a long-term education.

To ensure that disaster literacy education can run more systematically, an attractive disaster mitigation literacy tool is needed (Genc et al., 2022), which is able to illustrate disaster mitigation governance systematically. The provision of disaster mitigation modules and the provision of infrastructure in the form of equipment that can provide a picture of mass mitigation through slide projector devices will be an alternative for the sustainability of disaster literacy education (Suharto et al., 2020). The existence of slide projectors will facilitate the transformation of knowledge, readying the behavior of communities outside Kadirojo to be adapted into good behavior in managing disasters (Triyanto et al., 2021).

4. Conclusion

The literacy of disaster-resilient villages requires a comprehensive process of reflection from the community. Both vertical reflection by capitalizing on private experiences collected from past to present experiences, as well as horizontal reflection by capitalizing on the experiences of others. Memory of disasters will be an important social capital to build awareness of the importance of mitigation, evacuation, rehabilitation, and reconstruction in disasters. Disaster literacy efforts are like lifelong education, where each disaster has a unique complexion and character. The uniqueness of disasters will be managed properly if disaster literacy is able to build collective awareness about managing disasters.

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References


