Empowerment Muhamadiyah Resilience in Facing Disaster Through Mobilizing Local Wisdom Ideas

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Abstract. This service aims to build community resilience in disaster-prone areas in West Palbapang Village, Bantul District, and Bantul Bantul Regency, Yogyakarta, through a number of activities to explore a number of local wisdoms owned by the Muhammadiyah Association in the development of disaster-resilient villages. The head of the Muhammadiyah Branch (PRM), Kadirojo, was chosen as the location of service to continue the disaster service program systematically. In the previous year, an assessment was carried out related to the readiness of PRM Kadirojo's human resources as an actor in the formation of disaster-resilient villages at the Palbapang Village level. It will continue to be possible to identify a variety of local wisdoms that PRM Kadirojo owns in this service, both in the superstructure dimension (ideas) and infrastructures like infrastructure facilities that support the creation of disaster-resilient villages. The community service method uses a constructivist approach from Peter L. Berger through three main activities: objectification in the form of preparing an illustrated guidebook on disaster-resilient village development governance; externalization in the form of a series of focus group discussions; and internalization in the form of training for trainers for Muhammadiyah and Aisyiyah Branch Leaders. All three activities are carried out collectively and interactively. The results of the community service showed that the participants were able to identify a number of disaster local wisdoms, such as Kokoh Bakoh, to be applied in the management of life in disaster-resilient villages.

Keywords: Resilience community, Muhammadiyah, Local Wisdom

1. Introduction

Palbapang Village, Bantul District, Yogyakarta, is one of the villages that suffered massive damage during the earthquake on May 27, 2006. Referring to data from the Palbapang village office, the earthquake disaster caused more than 80% of private and public buildings to suffer severe damage and claimed up to 40 million lives, and hundreds of them suffered severe and minor injuries that required hospital treatment (Kompas.com, 2017; Walter et al., 2008).

Due to severe damage during the 2006 earthquake (Koseki et al., 2007), a number of world organizations, such as the IOM (International Organization on Migration) and FAO (Food and Agriculture Organization), built a number of logistics depots around the Palbapang village area. Even reconstruction consortia such as JRF (Java Reconstruction Funds), IRF (Islamic Relief), and Pertamina made Palbapang village one of the villages that received first priority for the redevelopment of a number of public assets, such as Kadirojo Elementary School, Karasan Elementary School, and Serut Elementary School, as well as a number of Palbapang Health Centers and a number of people's houses destroyed by the earthquake.

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The severity of the impact of the disaster in Palbapang Bantul village is inseparable from the geological position of the Palbapang Bantul village area in the area affected by the earthquake fault in Yogyakarta. Even in 2006, the distance between the epicenter and Palbapang village was only 4 km from the epicentrum of the earthquake, with the depth of the earthquake being only 10 km (Raharja et al., 2016). This condition caused a number of public and private facilities to suffer severe damage. As shown in the earthquake fault map, the Palbapang village area is in the red line of the fault, which then experiences continuous aftershocks. Many people's houses that had not previously been damaged in Parak at the time of the main earthquake then suffered moderate damage and finally became heavily damaged (Yumarni, 2018; Mulyaningsih, 2021).

From the previous community service activities, problems were found about the lack of knowledge of disaster mitigation by exploring the potential of PRM Kadirojo (Herningtyas & Surwandono, 2020), both in the super-structural dimension, namely what ideas Muhammadiyah has in viewing disasters pro-actively (Setiadi et al., 2021), as well as the infra-structure dimension, namely infrastructure facilities that need to be prepared systematically in the development of disaster-resilient villages (Yates & Paquette, 2011). This article wants to explain the transformation process of disaster-resilient village development by reinforcing local values that can be used as new values in managing disasters.
2. Methodology

The implementation of community empowerment in Muhammadiyah organizations is carried out in a participatory manner, which provides opportunities for the community to propose local ideas to be discussed in focus group discussions. Internalization of the value of local wisdom in disasters is also carried out democratically, in which the community identifies what social capital it already has and what social capital is not yet available. The focus of group discussion is carried out serially. First, the focus is on discussing the theme to be chosen to resolve the context of disaster. Second, focus on transferring new knowledge to current disaster issues and then identifying available social capital. Third, focus on carrying out the social capital mobilization process efficiently.

3. Results and Discussion

Muhammadiyah is known as a modernist organization in Indonesia, where the decision-making process in religion uses a logical, argumentative narrative but does not come out of the basic message of Islamic religious principles. In the context of local wisdom issues, Muhammadiyah is often accused of being an organization that is less friendly to local wisdom; this phenomenon is often associated with the principle of Muhammadiyah to avoid customs in society that are patterned with superstitious, bid'ah, and Khurafat narratives (Fauziyati, 2019). Muhammadiyah provided an argumentative response to the download, and as a result, Muhammadiyah publicly introduced a method of cultural da'wah at the Muhammadiyah Conference in Malang. This cultural da'wah is Muhammadiyah's respect for local wisdom, which has good basic values and can then be used as a medium to introduce ideas for solving problems in the community simultaneously (Husein, 2017).

In the local context of disaster wisdom in Javanese society, there are the terms "Kokoh" and "Bakoh." This term is very well known to Javanese people who are over the age of 70, often known as the non-Z generation. Parents teach families that when a disaster occurs, such as an earthquake, often referred to as "Lindu," the only effort that can be made to survive the disaster is to shout loudly and repeat the words "Kokoh" and "Bakoh.". The local value to be revived in building a disaster-resilient village paradigm is the slogan "Kokoh Bakoh.". Sturdy literally means strong from right and left shocks, while Bakoh also means strong because it is deeply embedded so that it will be strong to face pressure, both from above and below (Mashar & Hastuti, 2021). So far, the meaning of Kokoh Bakoh has been understood artificially, where it is only limited to oral expressions when a disaster occurs, or in the language of traditional society, the expression of Kokoh Bakoh as a mantra or prayer (Hadzantonis, 2023), which will make the person who utters the word survive the disaster (Muhazetty, 2017).

The empowerment of disaster-resilient villages carried out by Muhammadiyah Kadirojo is achieved by actualizing the idea of Kokoh Bakoh in the practical dimension of disasters, whether in the aspects of mitigation, evacuation, rehabilitation, or reconstruction. Sturdy and Bakoh in the mitigation dimension is how Muhammadiyah introduces in a number of educational activities the importance of building sturdy buildings, including all Muhammadiyah business charity buildings that must be earthquake-resistant. Built with the best construction and design. A sturdy and strong building will create a feeling of security and reduce panic when a disaster occurs while still in a position inside the building.
Strong and Bakoh in disaster evacuation activities and how Muhammadiyah residents become resilient citizens when facing disasters. Muhammadiyah Kadirojo has facilitated itself with a number of evacuation devices and medical aids, including the provision of ambulances that will facilitate mobilization when having to evacuate victims from disasters. Muhammadiyah provides a number of emergency infrastructures that can be called quickly, and the service is free. Muhammadiyah manages philanthropic funds from the source of zakat maal (wealth) from administrators, members, and the general public. (Harnia & Isbah, 2021).

As for the implementation of the strong value of Kokoh and Bakoh in rehabilitation, it is how Muhammadiyah jointly recovers from disaster situations. For example, when there was an earthquake in Bantul in 2006, Muhammadiyah Kadirojo coordinated with various parties, especially Muhammadiyah's charitable efforts to participate in social, economic, and public health recovery. By building solidarity with many groups, Muhammadiyah Kadirojo is able to manage the disaster rehabilitation stage well.
Meanwhile, implementing Kokoh Bakoh's local wisdom in post-disaster reconstruction is how Muhammadiyah conducts "gotong royong" in the Kadirojo community, as well as raising funds from charitable institutions. Referring to the reconstruction process after the 2006 earthquake, Muhammadiyah Kadirojo was able to rebuild the mosque damaged by the earthquake, rebuild Aisyiyah Kindergarten, which was also damaged by the earthquake, and distribute some assistance from the Muhammadiyah Association.

4. Conclusion

The process of objectification in community empowerment can run effectively due to the ability of Muhammadiyah Kadirojo to identify social capital for disasters and make community empowerment intervention programs run effectively. The process of externalization in community empowerment can run well, related to the shared awareness that benevolence is something that must be faced firmly, thus causing optimism in facing disasters. Meanwhile, internalization can continue to be sustainable, related to the Muhammadiyah Kadirojo program, which has a space for socialization of Islamic values and local wisdom in the Islamic study room, which is carried out regularly

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References:


