

	SUARGA: Studi Keberagamaan dan Keberagamaan	
Vol. 1 No. 1 (2022) 17-26	E-ISSN: 2961-9513 P-ISSN: 2961-7820	

***Localization in Humanitarian Response: Strengthening Local
Communities Capacity Through Women's Leadership in
Disaster Risk Reduction (Case Study: Central Sulawesi and
Banten Province)***

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Abstract

The impact of humanitarian crises and disasters on structural inequalities and women's vulnerability is discussed in depth in this paper. Despite these difficulties, women are still the earliest responders in disasters, have the ability to reach hard-to-reach areas, and have a great awareness of the local context. The findings of research and lessons learned from the YAA program in humanitarian response in Central Sulawesi and Banten will be the focus of this paper. There are five important results of the research and learning program. First, the disaster increased pre-existing gender disparities. This crisis has affected women and girls disproportionately. For women, this has resulted in new risks and vulnerabilities, as well as new potential for change. Secondly, men continue to dominate the official decision-making structures and coordinating systems for disaster response. Women and women-led organizations, on the other side, have been able to impact informal and local decision-making spaces. The third finding is that women and women-led groups have a wide range of skills, expertise, and connections that become important assets in humanitarian assistance. Due to a lack of competence in humanitarian work and operational capacity issues, women's participation is still limited. The fourth result is that local community voices, knowledge, and cultural traditions can all be deployed as resources in a community-based disaster risk reduction program that is integrated into regional development policy. The last result is that the community's collective memory of disasters, as well as local understanding about disaster risk mitigation, must be transferred down through the family in order for potential disasters to be dealt with effectively. In other words, localization in humanitarian response brings communities, particularly local women, at the centre of humanitarian preparedness and response in a fair and dignified manner. It is believed that by localizing

humanitarian response, local capacity will increase, reducing disaster risk and promote community resilience in the face of disasters.

Keywords: *disaster, gender inequality, localization, women's leadership, decision making, local knowledge, disaster risk reduction*

Introduction

Localization humanitarian action is the result of global discussion on the humanitarian sector at the World Humanitarian Summit, which culminated in the release of the Grand Bargain (ICVA:2017) in 2016 as a strong support for the humanitarian system's localization reform. The capacity of the local community and local multi-stakeholders, such as the government, community, volunteers, and local civil society organizations, is strongly influenced by the early response to any crisis, especially during the golden period of disaster management. These local actors are the first responders to a crisis and are a part of the community that's also served before, during, and after a disaster.

On September 28, 2018, an earthquake with a magnitude of 7.4 struck Donggala, Central Sulawesi. A tsunami was triggered by the earthquake that struck Palu City and the west coast of Donggala. The tsunami that struck Central Sulawesi had a height of 11.3 meters in Tondo, East Palu, Palu City, and 2.2 meters in Kampung Mapaga. According to the results of the BNPB's situation report, which was updated on February 5 2019, the Central Sulawesi earthquake and tsunami impacted 4,340 people missing and dead, 172,635 people displaced, 4,438 people injured, and 15.58 trillion rupiah in damage. The earthquake occurred as a result of the Palu-Koro fault's activity, which runs from the Sulawesi's sea to the Bone bay. Within the scope of Central Sulawesi, the Palu-Koro Fault was formed by the collision of three tectonic plates: the active microtectonic plate of the Australian continent (Banggai-Sula) from the east, the continental plate of Europa-Asia/Sunda Land from the west, and the Philippine marine microplate from the north. The Palu-Koro Fault is a bifurcation and a left shear fault.

An earthquake along this fault occurred in 1927, backed by a tsunami, in 1938, accompanied by a tsunami that hit the Mamboro area, Kab. Donggala, in 1968, an earthquake with a magnitude of 7.3 centered in the Sulawesi Sea caused a tsunami that swept the Donggala coast, and in 2012, an earthquake with a magnitude of 7.3

centered in the Sulawesi Sea caused a tsunami that swept the Donggala coast. The Makassar Strait segment, the Saluki segment, the Palu segment, and the Moa segment are divided into four portions by the National Earthquake Center (PUSGEN). In addition to causing a tsunami, the earthquake triggered liquefaction in several areas, including Balaroa, which is located in the center of the Palu-Koro, Petobo, Jono Oge, and South Sibalaya faults.

On December 22, 2018, a tsunami struck the west coast of Banten, several months after the disaster in Central Sulawesi. An explosion from Mount Anak Krakatau's eruption caused the tsunami disaster. Landslides are more likely to occur during full moons and high tides. According to the BNPB, the Sunda Strait tsunami killed 437 people, injured 14,059 people, left 16 people missing, and displaced 33,721 people. Banten had also been hit by a tsunami in 1883, which was similarly caused by Mount Krakatau and had a sea level of up to 41 meters. The number of deaths reached 36,000 persons, indicating that the disaster's damage and losses were much greater.

Strengthening local community capacity by women's leadership in disaster risk reduction has an action agenda to increase women's voice and representation in disaster decision-making at all levels. The impact of humanitarian crises and disasters on structural inequalities and women's vulnerabilities is discussed in depth in this study. Despite these difficulties, women are still the early responders in disasters, have the ability to reach difficult areas, and have a good awareness of the local context.

Research Methode

Several research and learning outcomes of the YAPPIKA-ActionAid (YAA) Humanitarian Action Priority and Resilience Program (YAA) in Central Sulawesi and Banten Provinces in 2018–2020 create the basis of this paper. These are two provinces in Indonesia that were impacted by catastrophic natural disasters in 2018. The Indonesian government takes a different approach in both cases, which makes them interesting to study. The Indonesian government immediately responded to the earthquake in Central Sulawesi by assuming leadership in disaster response, limited international engagement, and declaring that relief would be delivered through national or local humanitarian partners. At the time, The Indonesian government-built leadership

in disaster response during the Sunda Strait tsunami by declaring that the situation could be handled locally and that the central government would strengthen logistics. These two disaster responses marked the beginnings approach and technique of dealing in the humanitarian sector, namely the localization of humanitarian response, with various adaptations depending on the scale of the disaster.

A literature and document study was used to collect data for this paper. This paper takes a qualitative approach in general. In this study, the technique analyzes case studies to illustrate and explain the patterns of increasing gender inequality experienced by women and girls in the aftermath of disasters, as well as how localization works in the humanitarian response in the provinces of Central Sulawesi and Banten. This paper also adopts an advocacy or participation paradigm, addressing the needs of women, girls, and women's groups who are socially, politically, and economically marginalized in the following of the disaster. At some point, this study will have an action agenda to strengthen women's voices and representation in disaster decision-making at all levels

Localization and Women's Leadership and Localization in Humanitarian Action

Localization of humanitarian response is the process of recognizing, respecting, and strengthening local government leadership and civil society capacity in humanitarian action in order to help disaster-affected people solve their problems and prepare national actors for future humanitarian responses. This concept is a criticism of the international community, which, by frequently taking out and carrying over humanitarian responses, occasionally weakens structures and processes carried out at national and local levels. In other words, by shifting responsibility away from international actors and toward national and local actors, both government and non-government, localization of humanitarian response can increase the system's effectiveness and efficiency. Localization has five advantages in humanitarian response: 1) respond quickly, with greater access and networks, 2) improving acceptance, 3) spending is more efficient and effective, 4) strengthening the quality of development, and 5)

strengthening accountability (Fabre dkk: 2017).

According Oxfam Canada (2018), a feminist approach to localization aims to solve power inequalities and patriarchal structures in humanitarian action by transferring responsibility to national and local female actors, leading to improved outcomes for women, girls, and their communities. The feminist approach to humanitarian action must be transformative because it seeks to change the dynamics of power. Also, this approach must be intersectional, taking into consideration the numerous forms of discrimination that women face.

Women's leadership in the context of localizing humanitarian responses shows various forms, from organizing and speaking the needs of families and communities to boosting women's leadership positions in the economy and politics, including decision-making at all levels. However, if localization failed to integrate women's actors and roles, or encourage women's leadership, the localization process risks worsening women's issues, as well as strengthening gender inequities among civil society organizations (Oxfam:2018).

The feminist perspective highlights leadership that is used to build a more equal structure and collective organization. How to build and manage a partnership with actors fighting for women's rights is a main focus of the feminist approach to localizing humanitarian action (Oxfam: 2018). In other words, the localization agenda and feminist approach emphasize more equal collaborations between international, national and local actors.

Localizing humanitarian responses to transitions in power and agency, as well as financial and technical capability to responders at the local and national levels, is emphasized by ActionAid (2017). Women and women-led civil society organizations must be able to transfer their knowledge, skills, and resources to the local level in order to improve preparedness, emergency response, and resilience. Women-led localization, according to ActionAid, is a process of growth that empowers women and girls to lead processes, resources, and people, as well as have a voice in humanitarian response decision-making. Additionally, women-led localization is a process that gradually connects national women's networks and grassroots women's groups with international women's rights movements in order to transform power and resource linkages in the

humanitarian response system.

Women-led localization ensures that women's leadership and agency are at the center of humanitarian efforts. This refers to the various responsibilities played by women's leadership and women-led organizations in disaster preparedness, response, and recovery, which are usually ignored and under-resourced. This concept promotes and supports women, girls, and women-led organizations who can be represented fairly and lead disasterpreparedness and response actions in disaster-affected communities, as well as in humanitarian response decision-making spaces at the global, national, and international levels (ActionAid UK: 2019).

Increased participation of local actors in humanitarian response delivers a diverse set of skills, experience, and knowledge, including local wisdom. Local wisdom is knowledge that is unique to a specific community or culture that has developed through time as a result of the mutualistic relationship between the community and the environment (Kartawinata: 2020). Local wisdom is also generated from various historical experiences passed down from ancestors or earlier communities who have faced disasters. There are four key reasons that highlight the value of local knowledge in the context of disaster risk reduction (Desfandi: 2014). First, unique indigenous traditions and strategies included in local wisdom can be shared and modified by other groups faced with similar situations. Second, integrating local wisdom into current practices and policies promotes community engagement andempowers people to take the lead in disaster risk reduction initiatives. Third, the information included in local wisdom can contribute to the provision of useful knowledge about the local area. Fourth, the informal approach in which local wisdom is shared serves as a model for other educational efforts in disaster risk reduction.

Women's Challenges to Strengthening Local Capacity During Humanitarian Response

Women in decision-making are often influenced by many aspects of social, political, and economic life. Women's restrictions also contribute to the increasing disparity in decision-making. The social norms that exist force women to undertake the majority of household and caring responsibilities. This can restrict women from playing a bigger role

in the public space, particularly in terms of leadership and decision-making. This is especially noticeable in countries with patriarchal religious and cultural traditions (ActionAid UK: 2019).

Despite the variety that exists, patriarchal culture remains strong by many aspects of Indonesian culture, added inequality and discrimination. Women's participation in the formal sector, leadership, and ownership of productive assets remain relatively low. Furthermore, the level of gender-based violence is still commonly associated with women and girls. These issues are highly common in Central Sulawesi, where society is highly patriarchal; women and girls are particularly vulnerable to gender-based violence, including child marriage (19 percent of women marry before the age of 18), and most are discouraged from participating, leading, and making decisions.

Gender inequality, discrimination, and unbalanced power relations are worsened during disaster response. As a consequence, many women face issues such as a lack of safety, limited mobility space, exploitation and sexual harassment, and gender-based violence. Women's livelihoods are also disproportionately impacted, and a lack of health care in a disaster context has an impact on women's sexual and reproductive health. Women's and girls' loads in Central Sulawesi increased after the disaster as a result of their increased workload after their husbands lost their income. Furthermore, many of their own sources of income have been destroyed, exacerbating the situation (e.g. selling excess food from the food garden, which has been damaged in a disaster).

Women's representation during first disaster response is relatively high, despite rising gender inequality and discrimination, although it tends to be in administrative jobs and low-level management responsibilities, with just a few women represented on senior management teams. Women's leadership was less essential at the beginning of the response because they thought their contribution was not accommodated and respected in the forum. Furthermore, women have limited access because child care is exclusively the duty of women.

Women's Community Leadership as a Disaster Risk Reduction Strategy

Every meeting attended by women from Kulawi local area, Central Sulawesi, actually wore a headband made of an arrangement of beads with a specific design called *tali enu*. They wrap *tali enu* around their heads in a simple manner as a symbol that

the role of women cannot be separated from every business. Tina Ngata's part comes to mind when you see a Kulawi traditional woman who follows traditions and is full of personality while wearing Tali enu. Tina Ngata, along with Maradika and Totua Ngata, is one of three traditional leadership roles held by traditional institutions. Tina Ngata is made up of two words: tina, which means mother or lady, and Ngata, which means village.

Tina Ngata is present as an image of the role of women as one of the leaders who have a significant function and impact in controlling social life and protecting the environment. Character Tina Ngata's may be found in the Kulawi area's customary system of traditional institutions, one of which is in Mataue Village. The function of traditional institutions in disaster management is extremely powerful, and Mataue Village is one of the gender-responsive villages in disaster management. This may be observed in the open space for discussion in every disaster management process to react to varied requirements and limits related to gender. All indicators in terms of access, participation, control over resources and decision making, policy advantages, have been properly implemented. This traditional organization manages all disaster management activities, and many traditional regulations are in line with efforts to reduce disaster risk. Tina Ngata serves as a conflict resolution or mediator for any situations that arise in the traditional system. Tina Ngata's presence in traditional forums facilitated the participation of women and youth in planning and decision-making.

The Baduy community of Banten Province follows a farming routine that is considered not only a source of income but also a part of their spiritual beliefs. This is because farming is an aspect of the Baduy's devotion. Since the age of six, children in the Baduy Community have been farming. They work in the fields, both men and women. In the fields, men and women play nearly identical duties. Women are simply not involved in the process of cleaning fields by cutting down trees and grass on the area that will be used as fields. Both men and women work in the kitchen, although women are more dominating. Men in Baduy are neither forbidden or negatively stereotyped from helping their mother or wife in the kitchen. Women are also not barred from working in agriculture or engaging in economic activities such as selling. The Baduy people believe in equality in the division of labor in the fields, household work management, and economic

operations. This is happening everywhere, especially Baduy Dalam.

The role of traditional institutions in disaster management is particularly prominent in Central Sulawesi, where Mataue Village is one of the gender-responsive villages in disaster management. This may be observed in the wide space for discussion in every disaster management process to react to varied requirements and limits connected to gender. All indicators in accessibility, participation, control over resources and decision making, as well as policy advantages, have been properly implemented. This customary organization oversees all disaster management actions, and many customary regulations are in accord with efforts to reduce disaster risk.

All of Mataue Village's achievements are intimately connected to Tina Ngata's contribution. Tina Ngata serves various capacities, including a) planning agriculture activities since Tina Ngata knows a lot about astrology in the sky to be utilized as guidance for farming, b) Tina Ngata plays a part in resolving conflicts or as a mediator for all issues that arise in the customary system. Tina Ngata's presence in traditional forums facilitated the participation of women and youth in planning and decision-making.

A Kasepuhan Sinagar indigenous community exists in Jatake Village, Panggarangan District, Lebak Regency, Banten Province. Kasepuhan Sinagar is unique as well as being led by a woman, although other traditional communities, such as the Baduy community in Kanekes Village and Kasepuhan Cicarucub in Neglasari Village, are led by males. Emak Enah, a female traditional leader, leads this community. The Cieusih River flows through the valley, which is bordered by hills. This river provides water for bathing, washing, and other purposes. There are sections of this river that are sacred and are only used for ceremonial cleaning prior to rituals or other cultural events. Emak Enah was named Kasepuhan leader in accordance with existing traditional rules to carry out her duties as Kasepuhan leader. As a traditional leader, he is referred to as mama, which means "mother." Emak Enah is supported by a group of women who help prepare various needs for traditional ceremonies and care for the Kasepuhan house.

Emak Enah's leadership in Kasepuhan Sinagar can be seen in the village's commitment to traditional regulations, which call for just 40 houses to be built. If people wish to build a home, they must obtain permission from the Kasepuhan leader and can build a house outside of this village area, also known as Sabrang Village, which

is located close to Sinagar Village on the Cieusih River's border. This village is also exclusively inhabited by elderly people, as the youth have gone abroad to various places, both inside and outside of Banten. Furthermore, according to Emak Enah and other Sinagar women, this Kasepuhan has never suffered food insecurity because they always have a surplus of harvests. Some of the rice harvested by agriculture is kept in rice barns around the towns, while the rest is sold to the public. The rice may be kept for many years. Often, the food offered during traditional rituals is made from rice harvested by locals.

Local Community Wisdom as a Community-Level Disaster Risk Reduction Strategy

Local wisdom is the process through which information is collected, stored, maintained, and passed down across generations. Local wisdom, according to Minsah et al. (2017), is a component of traditional culture that is profoundly rooted in human and community life in areas such as human resources, culture, economy, and law. As disaster-prone locations, both Central Sulawesi and Banten Provinces have local knowledge about disaster experiences and a culture of disaster mitigation that naturally arises and survives in collective memory.

The Kaili community of Central Sulawesi Province has a culture that has been passed down from generation to generation in the form of customary law. The Kaili community's rule of law is being used to regulate social life that has existed and built-in line with values and norms that have been accepted upon for ancestors, such as Pasumba (ceremonies), Ampen (behaviors), and Kainggau (actions). The Kaili people create traditional regulations and punishments on the exploitation and utilization of natural resources known as Ombo Nungata.

Ombo can be interpreted in three ways: 1) protecting the natural environment from human activities that cause damage, 2) conserving nature, and 3) caring for events and disasters that occurred in the community (natural disasters, social disasters, and deaths Raja/Madika and etc). Ombo Nungata also has two major goals: 1) to ensure that the community follows the collectively agreed norms, and 2) to protect, safeguard, and conserve all varieties of Ombo in order to sustain nature's balance. In

other words, Ombo Nungata is a representation of the Kaili community's decision to pursue disaster mitigation strategies based on their local wisdom.

Ombo is the product of the Kaili community's local knowledge to protect nature as a representation of disaster risk reduction strategies. The Ombo at issue are as follows:

1) Ombo Pekanalu Nungata (protecting and conserving the living spaces); 2) Ombo Pekanalu Olo-kolo (guarding and protecting certain animals); 3) Ombo Pekanalu Nutuda- tuda (keeping certain plants); 4) Ombo Pekanalu Mpangale (conserving certain forests); 5) Ombo Pekanalu Nudua (preventing infectious diseases); 6) Ombo Pekanalu livutontasi (maintaining environmental sustainability of marine habitats and biota). 7) Ombo Pekanalu Korona, binangga, keke (protection of rivers); 8) Ombo Pekanalu Mata Nuuve (conservation of waters); and 9) Ombo Pekanalu Tana Ntodea (protecting certain land areas). If any Kaili people break these norms or taboos, they will be subject to Givu: Samparoresi Tavausanctions, where the punishment is a pair of healthy and fat goats.

Furthermore, the Kaili community is familiar with verses from syair or Kayori, which are forms of oral literature that contain old lyrics about the past that are deep in meaning, including natural disasters. There's Kayori, who relates the narrative of the 1938 earthquake and tsunami in Palu, Tondo, and Mamboro. Kayori also described the impact of the disaster, which caused Momboro to be submerged in the sea, victims to collapse, and people's homes to be damaged, causing in land subsidence in the Tanjung Momboro and Tondo neighborhoods, which became known as Koombana, which meaning a collapsed location. Syair also shows community solidarity, and the Kayumalue community believes that similar occurrence might happen again. Not just poetry, but numerous natural disaster occurrences in the Palu Valley have been documented in the collective memory in the form of various stories, Such as the story of Lalobong, Sawerigading's big dog, fighting Lindu, the lake's giant eel, which caused earthquakes, flash floods, and the landslide that subsequently buried the Kaili Sea (or what is now known as the Palu Valley).

In order to preserve the memory of the disaster, the Kaili community names areas based on the characteristics of the area, biological characteristics, position, and stories that have happened. There are regional names that signify disaster, such as the

area Duyu in Palu City, which means landslide, and the village Kaombona in Kab. Sigi, Donggala, and Parigi Moutong, which also means landslide. This demonstrates that the area has been affected by the same disaster, namely landslides. In addition, there is the location Biromaru, which meaning rotting reeds. Desa Jono Oge, which meaning numerous reeds, is another village with a similar name based on ecological history.

The Baduy tribe in the province of Banten has a proverb "*gunung ulah dilebur, lebak ulah, dirusak. Larangan teu meunag dirempak, buyut teu meunang diroboh, lojor teu munang dipotong*" Which means that neither mountains nor valleys can be destroyed. Never do what is prohibited, do not modify the restriction, and do not cut length. The proverb's meaning is to live simply, to manage nature without damaging or changing it, and to follow traditional norms and hereditary restrictions. The Baduy people interpret disasters as the result of human activities that destroy nature. As a result, in the Baduy traditional area, certain actions that would destroy nature are forbidden, such as changing the contour of the soil, using chemical products, chopping down trees in restricted forest areas, and modifying rivers. Destroying nature within the Baduy traditional area means causing damage to the world outside the Baduy region, according to the Baduy people.

Local knowledge about earthquake resilience is shown in the Baduy community through the construction of the dwellings, where the Baduy build houses out of bamboo and wood taken from the forest. The bamboo is tied with rattan, while the house's roof is formed of palm leaves and fibers. Furthermore, the house is designed as a house on stilts with a floor height of roughly 30-50 cm from the ground. The location of the dwelling is likewise restricted under traditions, with houses only allowed to face north and south. This kind of home construction is regarded ideal if it is adapted to the area's disaster risks, such as floods and earthquakes.

The Baduy community also has disaster-related knowledge. The Baduy people draw an analogy between the region where they live with the island of Java, where the head is in Ujung Kulon, the feet are on the islands of Bali and Madura, and the lungs are in the vicinity of Mount Kendeng, which is the Baduy village's dwelling. For the Baduy people, the island of Java is like a body interconnected by veins, or what is commonly called as "kendeng veins." The meaning of the kendeng veins also implies that there is a fault in Mount Kendeng's path. In this sense, the Baduy ancestors were tasked with

guarding thekendang veins, particularly those in Java Island's lungs, such as Mount Halimun or Mount Sangga Buana in the upper Ciberang River, Mount Madur in the Bayah region, and Mount Honje in Ujung Kulon, which is analogous to the head.

Furthermore, most Banten residents refer to the tsunami as a *cah laut*, a phrase passed down from their ancestors. Ancestors in Bayah passed down stories of natural indications such as a red dot appearing in the southwest direction when there was a *cahlaut*. This is caused by plate movement on the seafloor, which produces sparks similar to fire. Ancestors in Bayah have also specified evacuation spots in the case of a *cah laut*, such as the Kiara Payung¹ area and Bungkereut. Stories regarding indicators of an impending *cah laut* are also passed down from generation to generation in several locations in Banten. The indication in issue may be a natural phenomenon that is out of the ordinary, or it could be uncommon animal behavior.

Banten residents have made efforts to reduce disaster risk in their own special ways. In addition to this, various rituals are conducted by the people of Banten as part of disaster prevention strategies through saving their local knowledge. One of them is a member of the Kasepuhan Cicarucub community, and the event *Saren Taun*, which signifies one of the rites performed every year after the harvest, is one of them. The purpose of implementation *Saren Taun* is to ask for prayers for the safety and health of the villages in particular, as well as everyone in general. Kasepuhan Sinagar also conducts *Saren Taun*, which tries to protect the community and the children and grandchildren of the Kasepuhan Sinagar family from numerous threats, including disasters.

Local knowledge discovered among the people of Central Sulawesi and Banten demonstrates how humans interact with environment after a disaster occurs. Learning and local knowledge that is passed down from generation to generation will naturally lead to the people of Central Sulawesi and Banten developing their own methods of disaster management or disaster risk reduction. In other words, the people of Central Sulawesi and Banten's local knowledge and collective memory can enrich disaster literacy

¹ Nama Kiara Payung karena daerah tersebut banyak ditumbuhi pohon Kiara yang nantinya akan menjadi tempat berlindung warga.

and serve as a source of reference for local-based disaster risk reduction actions that can also be used as guidelines for designing a sustainable development in the two regions.

Conclusion

The natural disasters that struck Central Sulawesi and Banten in 2018 at least demonstrated a new approach and method of working in the humanitarian sector, namely the localization of humanitarian response. The disaster, on the other hand, increased gender inequality, discrimination, and unequal power relations between men and women. The most obvious example is the increased workload put on women and girls once their husbands and/or dads lose their jobs, and the commitment to child care is exclusively the responsibility of women. Furthermore, after a disaster, there is a lack of health care for women and girls, which has an impact on women's sexual and reproductive health.

Despite these challenges, women and women-led communities may hold power in informal decision-making spaces at the local level. Not only that, but women and women's groups have a variety of skills and knowledge that may be useful in disaster risk reduction activities. In Central Sulawesi, for example, Tina Ngata (village mother) in Mataue Village plays a part in agricultural sector planning because Tina Ngata has knowledge of astrology to be utilized as a guidance in farming. In Banten, Emak Enah leads Kasepuhan Sinagar by according to good traditional norms and ensuring that this kasepuhan always has a surplus of rice crops.

Local knowledge about disaster events and a disaster mitigation tradition that organically arises and survives in collective memory may also be used to build community-based disaster risk reduction measures. In Central Sulawesi, for example, there are kailivillages that practice Ombo Nugata, which is rule and punishments relating to the exploitation and utilization of natural resources as a manifestation of disaster risk mitigation. There are Baduy communities in Banten who are skilled about earthquake-resistant housing construction, as well as the ritual Saren Taun conducted by Kasepuhan Cicarucub and Kasepuhan Sinagar to protect the community and children from many hazards, including disasters.

From the above, numerous recommendations may be made to increase women's

leadership in localizing humanitarian response in Indonesia. First, encourage national and local governments to design disaster risk reduction activities that are based on a strong cross-sectoral gender analysis, have a strong focus on women's rights and gender concerns, and are implemented in collaboration with women and local women's groups. Second, encourage the government to provide resources to current programs that promote gender equality and women's rights across the disaster risk reduction cycle. Third, encourage both national and local governments to integrate local wisdom about disaster and mitigation culture into regional development programs in order to reduce disaster risk.

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