

Socio-Cultural Approach on Disaster Risk Management of Sirnaresmi Customary Village, West Java

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Abstract

The Sirnaresmi indigenous people are one of the communities that still maintain their traditional culture to this day. In carrying out the rules and customs in the community, Sirnaresmi Village has its own institutional structure. There are several stakeholder institutions that support landslide risk reduction in Sirnaresmi Village. This study aims to determine the socio-cultural life and disaster risk management of the customary community in Sirnaresmi Village, West Java. The result showed that efforts to reduce the risk of landslides in Sirnaresmi Village have been carried out. However, the capacity in Sirnaresmi Village is still insufficient to reduce the risk of landslides. Some possible solutions are disaster risk reduction efforts by community organizing in disaster management through the formation of Disaster Management Community Groups (KMPB) and increasing public knowledge in reducing disaster risk together with experts from the Regional Disaster Management Agency of Sukabumi Regency. The other practical implications were also suggested such as by nurturing local traditions to help reduce disaster risk and involving local leadership roles in disaster risk reduction efforts.

Keywords

socio-culture, customary community, disaster risk management, Sirnaresmi

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1. Introduction

Sirnaresmi Village is administratively located in Cisolok District, Sukabumi Regency, West Java Province. Based on Sirnaresmi Village Profile data 2019, the administrative boundary of the study area in the northern region borders Lebak Regency, Banten Province; in the southern region bordering Cicadas Village; the western region is bordered by Cicadas Village; and the eastern region is bordered by Kabandungan District (Shalih, 2021). The area of Sirnaresmi Village is around 4,917 hectares and consists of 7 (seven) hamlets and 1,711 heads of families (KK). The geographic condition of the study area is at varying altitudes, namely in the range 600-1200 (masl) with a slope above 40 ° in some village areas, with this geographical condition the study area is an area with a high risk of landslides (Ihsan et al., 2021).

Sirnaresmi Village has long been known as a traditional village with a unique socio-cultural aspect. The distinctive socio-cultural pattern in Sirnaresmi Village is still maintained today. Sirnaresmi Village is one of the villages with three groups of indigenous people, namely Kasepuhan Cipta Mulya, Kasepuhan Sinar Resmi, and Kasepuhan Ciptagelar (Mutaqin & Iryana, 2018). Although the Sirnaresmi community lives among the other communities insociety, they are able to preserve and maintain their ancestor's heritage in the form of socio-culture and values of life. The people of Sirnaresmi Village still maintain the socio-culture which shows the characteristics of Sundanese culture in the 16th century.

In socio-cultural life, society prioritizes the balance of the relationship between humans and nature. This can be seen from the principles of natural resource management practiced by the Kasepuhan community. One of them is the philosophy of life contained in a belief which assumes that "Mother Earth, Heavenly Father" which means the integrity of the earth and all its contents must be properly maintained, because if there are elements/creatures that are damaged it will damage the balance of processes in this area (Pan, 2021)

Based on the conditions in the field, the community knows that Sirnaresmi Village does have a high risk of landslides. So that people feel worried and worried about landslides which can happen at any time and can threaten their lives or property. So the balance of the relationship between humans and nature is very important there (Muis et al., 2019). This study aims to determine the socio-cultural life and disaster risk management of the customary community in Sirnaresmi Village, West Java.

2. A Brief Overview of Sirnaresmi

Sirnaresmi Village is one of the traditional villages that has 3 groups of indigenous people, namely Kasepuhan Cipta Mulya, Kasepuhan Sinar Resmi, and Kasepuhan Ciptagelar (Firmansyah, 2018). This village consists of 7 RW and 31 RT with a population of Sirna Formal Villages based on village monograph data in 2010 consisting of 1537 families, with a male population of 2619 people and a population of 2694 women with the majority of the population aged 50-60 years (Marina & Dharmawan, 2011).

People start working when they are > 20 years old. Most of them have primary school education, and only a small proportion have junior high / high school education. The main livelihood of the community is as farmers. However, since the expansion of the Mount Halimun

Salak National Park (TNGHS) has resulted in some people having side jobs, namely palm tappers, traders, laborers and ojeg (Dewi, 2018).

Kasepuhan people are mostly Sundanese. Kasepuhan people have a philosophy of life, namely "*tilu sapamulu, dua sakarupa, hiji eta-eta keneh*". *Tilu sapamulu*, *tilu* which means three, *sapamulu* in the same sense, *dua sakarupa* that is, two in one form, *hiji eta-eta keneh* which means that one will return to the other also on your *tilu-sapamulu*. Guidelines for the people of Sirnaresmi Village which are expressed in the language of the community incu-putu are "*Patokan Nyangkulu ka hukum*" the meaning that is higher than the head is the law and law in question, namely religious law and customary law that must be obeyed by the community. Furthermore, "*Nunjang ka Nagara*" The norms that must be obeyed by community members is submission to the rule of law in Indonesia, and in society it is also known as "*Mupakat jeng balarea*" If in carrying out everything, it begins with deliberation to reach consensus, including problems with indigenous peoples, it must be resolved by deliberation (Hayat, 2012).

In the aspect of customary belief (*buhun*), state (*nagara*) and religion (*syara*) is a combination which shows that the people of Sirnaresmi Village recognize the change from a kingdom to an Indonesian state and the presence of other beliefs, namely Islam. Apart from that philosophy "*Ibu Bumi, Bapak Langit*" also inspire people's lives (Hayat, 2012).

3. Socio-Cultural Approach of Kasepuhan Sirnaresmi on Disaster Management

The Kasepuhan Sirnaresmi indigenous people are never separated from the philosophies of life that have become one soul in the Kasepuhan community itself. This philosophy is the guide for people's life. The people in Sirnaresmi Village have a philosophy of life, namely "*tilu sapamulu, dua sakarupa, hiji eta-eta keneh*" which literally means "three faces, two in a likeness, one the same" (Rusmana et al, 2017).

Apart from being full of meaning, this philosophy actually supports the community in efforts to reduce the risk of landslides in Sirnaresmi Village. Based on conditions in the field, the community does have a strong determination to achieve a goal. Reducing the risk of landslides in Sirnaresmi Village is also an important goal. Therefore, with a strong determination to make it happen, the community jointly reduces the risk of landslides by making various efforts including preserving nature around landslide-prone areas and developing and maintaining a number of local wisdoms.

The community has its own customary rules which are obeyed by all people in Sirnaresmi Village. On the other hand, the law is indeed a guide for life in Sirnaresmi Village. The people of Sirnaresmi Village always comply with the prevailing system of values and norms, always adjust themselves in words and actions with existing values and norms so that social harmony occurs in the family, community, nation, and megara (Nurmalasari, 2020). In addition, the people in Sirnaresmi Village always respect each other, try to understand and understand the differences that exist in society. In an effort to reduce the risk of landslide disasters, the community always obeys all forms of regulations that support these efforts. The community always follows the directions and rules of the local government through the Sukabumi District BPBD, which is a special institution in disaster management.

The deliberation activity is an effort to discuss efforts to reduce the risk of landslides. Deliberations were held to reach consensus in reducing the risk of landslides in Sirnaresmi

Village. The community also always obeys the directions and rules recommended by the local government through the Sukabumi District BPBD. This is also a form of obedience to state regulations in which in disaster-prone areas, people are required to be more alert to the threat of existing disasters (Pratidina et al., 2020).

All forms of efforts are made to prevent or cope with landslides, the community works hand in hand and please help. Cultural aspects are also very attached to society. This is reflected in daily life such as regulations in agricultural management, foodstuffs (rice), use of building materials, prohibitions on selling rice and paddy and so on (Pratiwi, 2017).

The economic side relates to existing customary regulations, where people who do have a main livelihood as farmers are not allowed to plant rice more than once a year, are not allowed to sell agricultural products, nor are they allowed to use a rice grinder to pound rice (Syaufi et al., 2021). The side of natural management can be seen from the management and preservation of forests, traditional agricultural models with various rituals that follow. Society upholds the principle of natural balance. Forests as one of the sources of life, therefore in their use, they should not be done carelessly and should really pay attention so as not to disturb the balance of nature (Andriansyah et al., 2021).

In the social system in Sirnaresmi Village, positions in the traditional management structure are determined based on lineage, except for the elder (who is commonly called “*Abah*”) as the highest leader (Suganda, 2009). In addition, the community in Sirnaresmi Village has always maintained a culture of mutual cooperation. This is clearly illustrated where the community always helps each other when one of the residents is hit by a disaster. The assistance provided varies from personnel assistance to material assistance provided by the community in Sirnaresmi Village.

4. Local Wisdom in Disaster Risk Management

Local wisdom that is still practiced by the community in Sirnaresmi Village includes the following: *bebentengan*, *lelemahan*, *ngabeberah* dan *talutug* (Ihsan et al., 2021). Apart from being a preserved culture, some of these local wisdoms can also support efforts to reduce the risk of landslides in Sirnaresmi Village. With this local wisdom, the community has made efforts to reduce the risk of landslides in Sirnaresmi Village.

The local government through the Sukabumi District BPBD in collaboration with the Kodim has agreed to form a KPL (Field Control Command) organization which the community can contribute to. The KPL organization has handled emergency response to landslides, has disseminated information on landslides to the public, and has also coordinated all elements of society for the rescue and evacuation of victims and the evacuation of assets that can still be saved. Efforts that have been made by KPL support disaster risk reduction in Sirnaresmi Village. As mentioned by participant 3 as the head of the RT in the interview as follows:

"There is also a KPL organization formed by BPBD Sukabumi Regency and Kodim Sukabumi Regency, we work together in the KPL organization that was formed," he explained.

The community has also made efforts to reduce the risk of landslides from a cultural aspect by utilizing existing local wisdom (Raharja et al., 2016). The community tries to maintain local

wisdom until now as a form of respecting the heritage or culture of their ancestors and as an effort to reduce the risk of landslides in Sirnaresmi Village. In addition, Sirnaresmi Village has the capacity in the form of health facilities and infrastructure, there are a number of health workers, socialization of landslides from BPBD Sukabumi Regency, assistance after landslides, efforts made by the community to overcome landslides. Although all these aspects are still not sufficient, the capacity level in Sirnaresmi Village is still in the low category.

Capacity will greatly influence community efforts to reduce disaster risk. Therefore, it is necessary to have an effort that involves all parties to increase the capacity in a high disaster-prone area, so that it will help the community in making efforts to reduce the risk of landslides (Setiawan, 2014), by utilizing capacity building with CDBP (Community Based Disaster Preparedness) communities in Sirnaresmi Village (Andhika, 2018; Fatanti et al., 2019; Humaedi et al., 2013; Prihananto & Muta'ali, 2013).

5. Conclusion

Based on conditions in the field, the community knows that Sirnaresmi Village does have a high risk of landslides. So that people feel worried and worried about landslides that can occur at any time and could threaten their lives or property. However, the community is still trying to overcome or reduce the risk of landslides, one of which is by managing the risk of landslides.

Community self-directed implementation of efforts to reduce the risk of landslide disasters, namely by utilizing existing customary institutional aspects as well as cultural aspects with local wisdom. With customary institutions, the community also regulates various matters, especially natural management. As is well known, natural management in Sirnaresmi Village has been determined by customary rules made by the customary community institution in Sirnaresmi Village by dividing the forest into three types of forest (entrusted forest, forest cover and cultivated forest). This forest management is a form of landslide risk management efforts in Sirnaresmi Village which the community adheres to collectively (Sadma, 2021).

The results showed that efforts to reduce the risk of landslides in Sirnaresmi Village have been carried out. It's just that there has not been a big impact from the efforts made. In other words, the capacity in Sirnaresmi Village is still insufficient to reduce the risk of landslides. Some possible solutions are disaster risk reduction efforts, first, community organizing in disaster management through the formation of Disaster Management Community Groups (KMPB). Second, increasing public knowledge in reducing disaster risk together with experts from the Regional Disaster Management Agency of Sukabumi Regency. Third, nurturing local traditions to help reduce disaster risk. Fourth, involving local leadership roles in disaster risk reduction efforts.

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