

An Indonesian Community Policy Study for Tsunami Resilient Preparedness

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There has been a growing concern of ineffectiveness of disaster preparedness due to neglecting social, cultural, and religious aspects and lack of understanding actual condition of community preparedness. The main goal of this study is to provide knowledge of community policy study for tsunami resilient preparedness in Indonesian Moslem society. Interlink between three dimensions of tsunami preparedness (TEWS, Emergency Plan and Adaptive Capacity) and social level (individual, family, community and society) were developed as new Tsunami Resilient Preparedness (TRP). The identification of religious factors that consists of optimistic view, believe in religious leader and believe in neighbor have been proposed to predict people to take TRP. Given that religious factors are effective in influencing people to prepare for tsunami disaster, the integration of such factors into risk communication has been examined.

Chapter 2 examines the development and assessment of TRP in three communities namely Kushimoto, Japan, Yogyakarta and Aceh Indonesia. Assessment method involved in experts and local residents have resulted in TRP index revealing level of actual community preparedness, strength and weakness. TRP index is able to show the progress of preparedness allowing policy makers accurately address fundamental problem of community preparedness. Importantly, TRP has been applied to explore tsunami preparedness in cross culture communities.

In chapter 3, it examines religious factors in predicting people to adopt TRP. Optimistic view significantly predict all of TEWS, and most of Emergency Plan and Adaptive Capacity in combination data of Yogyakarta and Aceh. Residents believe in religious leader and neighbor also influenced to take tsunami preparedness although it was not all of TRP. Comparison analysis between Aceh and Yogyakarta implies that in community holding less Islamic rules like in Yogyakarta, promoting preparedness for tsunami through religious leader will be more effective than community hold strong Islamic rules like in Aceh community.

Chapter 4 shows the result of effect on risk information developed using religious contents and reinforced by religious leader in Yogyakarta. Residents were exposed by risk information containing religious messages were better improvement of their TRP compared to community received only a conventional risk information. Impact of risk information containing religious messages and reinforced by religious leader was also effective in influencing residents adopting some TRP. This finding provides an opportunity to develop intervention program using risk communication approach and involving religious leader.

The final chapter summarizes dissertation and discusses the limitation and further study. Focusing only individual perception on Islamic teachings, believing religious leader and neighbors are some limitation of this study. Further study should involve in religious leader and use different methods in integrating and assessing effectiveness of religious factors in influencing people adopting TRP.