The community experiences
of social assistance programmes following a
disaster in Indonesia:
2010 Mount Merapi eruption

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Contents

List of Figures

List of Tables

Attestation of Authorship

"I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the qualification of any other degree or diploma at a university or other institution of higher learning, except where due acknowledgement is made in the acknowledgements."

Signed: _____ Date: 29 Agustus 2016

Henrikus Adi Hernanto

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Abstract

Social assistance programmes have been noted as one of the important keys to determining the success of the recovery process in the aftermath a disaster. It has also been shown that social assistance programmes following a disaster, significantly contribute to the recovery phase of disaster management, by utilizing the communities' capacity to facilitate community recovery from a disaster. Through the community recovery framework, social assistance programmes, with active collaboration and interaction between the community and the social assistants, can speed up community recovery efforts; contributing to the disaster recovery management.

The Law of the Republic of Indonesia Number 11 of 2009 and Regulation of the Ministry of Social of the Republic of Indonesia Number 82 of 2006 set out and guide the social assistance delivery to the community. However, most of the literature addressing social assistance programmes, following a disaster in Indonesia, is from the government's perspective, the legislation outlook and the social assistants' point of view. Little is known about the benefit and practice of the social assistance programmes from the perspectives of the affected community. Therefore, the current study sought to address this gap by exploring the experiences of social assistance within the affected community following a disaster. With this knowledge, the government, NGOs, private sectors and other parties would gain insights, inputs and recommendations from the affected community, to whom the programmes were delivered, so that social assistance programmes following a disaster may be made more effective.

A qualitative study was conducted in Kinahrejo hamlet, the most affected community from the 2010 Mount Merapi eruption. Data was analysed using qualitative descriptive methodology via open-ended and close-ended questions with 10 participants. The study explored whether the lived experiences of the Kinahrejo community was congruent with Indonesian regulation regarding social assistance programmes. This study has contributed to the field of research on social assistance programmes following a disaster by providing findings on the importance of the mentioned programmes toward the affected community from the community's experiences and perspectives.

Chapter One: Introduction

Disaster is an event that can cause loss of life, property, and resources. The Asian Disaster Reduction Center (ADRC, 2003) defined disaster as a serious disruption of the functioning of society, causing widespread human, material, and environmental loses which exceed the ability of the affected society to cope using only its own resources. Disasters have been classified as either natural or man-made. Natural disasters are catastrophic events resulting from natural causes such as volcanic eruptions, tornadoes, earthquakes etc., over which man has no control (Bolin, 1989; Shaluf, 2007). It is this classification that is the focus of the current study.

The nature of disaster management is such that there is much jargon. Hence, the key terms and definitions are listed directly below; following which, the geographical context of this study and a quick sketch of Indonesian disasters is provided. The chapter will then outline concepts of disaster management from the literature, followed by the gap this study seeks to address. Next, the research question and objectives are defined, and the significance of the study identified. Finally, the structure of this dissertation will be presented.

1.1 Terms and definitions

A list of key terms used within the dissertation, that the reader should know and understand before proceeding, has been provided. The terms are organized alphabetically.

Ash fall

Ash fall is a rain of airborne ash resulting from a volcanic eruption; a deposit of volcanic ash that, depending largely on the intensity and thickness, could disrupt and damage the infrastructure, structure and any equipment, as well as impacting human and animal health.

Community services

Community services are designed to encourage and assist residents of a community to participate in, or continue to participate in, improving the wellbeing, psychological, social, and economic conditions of individual members or the community as a whole. In the Indonesian context, community services are referred to as social assistance programmes.

Disaster

Disaster is a sudden, calamitous event that seriously disrupts the functioning of a community or society and causes human, material, and economic or environmental losses that exceed the community's or society's ability to cope using its own resources. Though often caused by nature, disasters can have human origins.

Lava flow

Lava flow is hazardous material processed in volcanic eruptions: streams of molten rock that pour or ooze from an erupting vent. When lava is still within the earth, geologists call it magma. Most lave flows at a rate of 60 km per hour and usually erupts with temperatures between 1,000°C and 1,200°C.

Paroxysmal eruption

Paroxysmal eruption is viscous, high-pressure magma that explodes from a large, shallow reservoir; for example, Santorini in Greece, Krakatoa and Merapi in Indonesia. Paroxysm in the volcanic sense refers to any volcanic activity resulting in ash and lava being ejected. Paroxysmal virtually means any eruption involving sudden severe explosive ejection.

Phreatomagmatic eruption

Phreatomagmatic eruptions contain juvenile clasts, composed of fragment and pre-existing minerals and rock, resulted from the interaction between magma and water.

Pyroclastic flows

Pyroclastic flow, also known as pyroclastic density, is a fast-moving current of hot gas and rock, which reaches speeds moving away from a volcano of up to 700 km per hour. Pyroclastic flow normally hugs the ground and travels downhill or spreads laterally under gravity. Its speed depends upon the density of the current, the volcanic output rate, and the gradient of the slope. The gas can reach temperatures of about 1,000°C.

Seismicity

Seismicity is the frequency, intensity and distribution of earthquakes in a given area. In geology, seismicity refers to the geographic and historical distribution of earthquakes. Induced seismicity refers to typically minor earthquakes and tremors caused by human activity that alters the stresses and strains on the earth's crust.

Solastalgia

This term 'solastalgia' was first created by Albrecht to explain the sadness people felt when their home environment was negatively impacted. It is a yearning for the reappearance of the beauty and security of their home environment.

Subduction

Subduction is the process that takes place at convergent boundaries, by which one tectonic plate, a large-scale motion of Earth's lithosphere, moves under another tectonic plate and sinks into the mantle as the plates converge. Regions where this process occurs are known as subduction zones.

Tsunami

Tsunami, also known as a seismic sea wave, is a very high, large sea wave in the ocean that is caused by the displacement of a large volume of water, generally by an earthquake or a volcanic eruption under the sea. It can cause great destruction when it reaches land. Earthquakes, volcanic eruption and other underwater explosions, including detonations of underwater nuclear devices, landslides, glacier calving, meteorite impacts and other disturbances above or below water, have the potential to generate a tsunami.

1.2. Indonesian context

Geographically, Indonesia is an archipelago that lies on the juncture of four tectonic plates: The Asian plate, Australian plate, Indian Ocean plate, and Pacific Ocean plate (Latief, Puspito, & Imamura, 2000; Nugroho, 2012; Putra, Kiyono, Ono, & Parajuli, 2012). In southern and eastern parts of Indonesia there are volcanic arcs that extend from the islands of Sumatra, Java, Nusa Tenggara, and Sulawesi whose sides are old volcanic mountains and low plains partially dominated by swamps (Verstappen, 1994). The condition is prone to disasters such as volcanic eruptions, earthquakes, tsunamis, floods and landslides (Latief et al., 2000; Nugroho, 2012; Ophiyandri, Amaratunga, & Pathirage, 2009; Putra et al., 2012; Verstappen, 1994).

Data shows that Indonesia has one of the highest levels of seismicity in the world; for example, 10 times higher than the level of seismicity in the United States (Voight, 1990; Wylie, 2008) (see Figure 1, p.5; Indonesian seismicity map). Since Indonesia is located between four tectonic plates, the movement of those plates creates earthquakes (Latief et al., 2000; Puspito, 2002; Putra et al., 2012). Earthquakes caused by tectonic plate movements can create tidal waves in the ocean (Latief et al., 2000; Nugroho, 2012; Wiseman, Banerjee, Sieh, Bürgmann, & Natawidjaja, 2011). Most regions in Indonesia are strongly influenced by the movement of tectonic plates; therefore, besides earthquakes, Indonesia often experiences tsunamis (Hébert et al., 2012; Nugroho, 2012; Puspito, 2002).
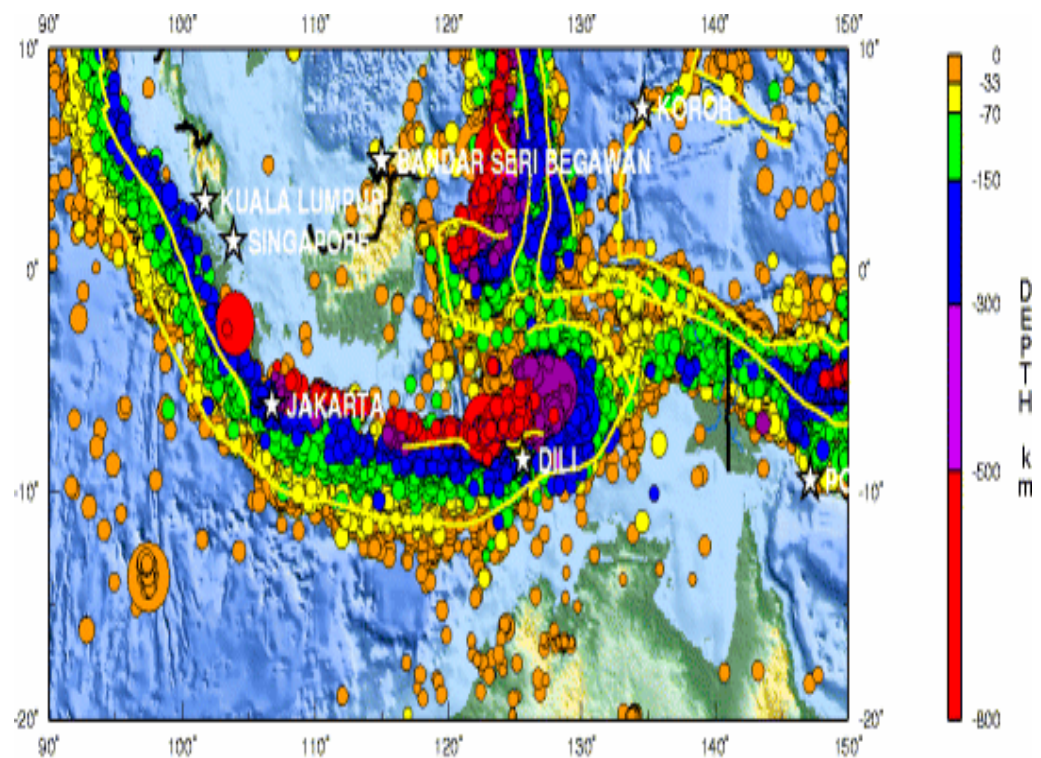
Figure 1: Indonesia seismicity map (Putra et al., 2012)

Tsunami.

Tsunamis in Indonesia are largely caused by tectonic earthquakes that occur along subduction zones and other seismic active areas (Nugroho, 2012; Puspito, 2002). During the period 1600-2000AD there were 105 tsunamis incidents, 90 percent of which were caused by tectonic earthquakes, 9 percent by volcanic eruptions and 1 percent by landslides (Latief et al., 2000; Puspito, 2002). In the same period, 32 tsunamis occurred, 28 of which were caused by earthquakes and 4 caused by a volcanic eruption under the sea (Latief et al., 2000; Ophiyandri et al., 2009). Coastal areas in Indonesia are prone to tsunamis, especially the west coast of Sumatra, southern coast of Java, the north and south islands of Nusa Tenggara, Maluku Islands, the northern coast of Irian Jaya and almost the entire coast of Sulawesi (Latief et al., 2000). Maluku Sea is the area most prone to experience tsunamis (Latief et al., 2000). The United Nations International Strategy for Disaster Reduction (UNISDR) data has shown the exposure of the population or the number of people in the area who may lose their lives due to disasters; Indonesia is faced with very high disaster risk (Badan Nasional Penanggulangan Bencana [Indonesian National Disaster Management Authority], 2012). Based on UNISDR estimates, there are 5,402,239 people potentially affected (Nugroho, 2012). Nugroho (2012) explained that Indonesia was ranked first out of 265 countries in the world, as surveyed by the United Nations agency for a potential tsunami. Tsunami threat risk in Indonesia is even higher than in Japan, the country most famous for its earthquake and tsunami risk.

Volcanic Eruption.

Another natural disaster in Indonesia is volcanic eruption (see Figure 2, p. 7; Indonesian major active volcanoes map). Volcanic eruptions are one of the types of natural disasters discussed in this dissertation. Indonesian volcanism is related to the subduction zones of the four major tectonic plates. Indonesia has a total of 500 inactive volcanoes and 147 active volcanoes throughout the country (Siebert, Simkin, & Kimberly, 2011). On Sumatra Island, for instance, there are only 9 active volcanoes that together caused 128 historical eruptions on record (Verstappen, 1994). While on Java Island, a much smaller island, there are 23 active volcanoes with 470 historical eruptions on record (Verstappen, 1994). In fact, almost half (47%) of all historical eruptions have occurred on Java, the most densely populated island of the country (Hadisantono et al., 2002; Suryo & Clarke, 1985; Verstappen, 1994). One of the most active volcanoes is Merapi Volcano, located in Yogyakarta Province in Java Island (Hadisantono et al., 2002). In October-November 2010, Merapi Volcano's large eruption continued with the emergence of pyroclastic flows, ash fall and lava flow (Daniell, 2011; Siebert et al., 2011). This disaster left at least 165 people dead and 225,000 people needed to be evacuated (Anjasni, 2013; Daniell, 2011). Its eruption was one of the biggest disasters in Indonesia in the last 10 years (Brassard, Howitt, & Giles, 2015; Daniell, 2011), resulting in damage and losses of approximately 3.62 billion rupiahs (similar to approximately NZD 566,865) across the economic sector, infrastructure, housing, social sector, and cross-sector (Daniell, 2011). The Indonesian government declared the event a National Emergency (Badan Nasional Penanggulangan Bencana, 2012). Nevertheless, four years after the emergency, the recovery phase is yet to be completed, including the short-term and long-term recovery and reconstruction management for both physical and social rehabilitation and reconstruction (Wasito, Indrasti, & Muharam, 2014).

Figure 2: Major active volcanoes in Indonesia (Siebert et al., 2011)

1.3. Disaster management

Disaster management is the discipline of dealing with risk, risk avoidance, crisis handling and recovery management (Coppola, 2011; Fahrudin, 2002). There are four phases of the disaster management cycle: mitigation, preparedness, response, and recovery (Coppola, 2011; Tomasini & Van Wassenhove, 2009). From those four cycles of disaster management, this study will focus on the recovery phase of disaster management, in particular, the social assistance programmes that follow a disaster.

The recovery phase begins with the stabilization of the disaster and ends when the community has recovered from the disaster's impacts (Jha & Duyne, 2010; Qomarun, 2007). It is related to making decisions and taking actions after a disaster aimed at restoring or improving the pre-disaster living condition of the affected community

(Wimbardana & Sagala, 2010). According to Indonesian Legislation, disaster recovery is a series of activities aimed at bringing the conditions of disaster-affected community and the environment back to pre-disaster conditions by restoring the functions of institutions, infrastructure, and facilities through rehabilitation (*Government regulation of the Republic of Indonesia Number 21 of 2008 concerning Disaster Management*, 2008, p. 3). In addition, "rehabilitation means repairing and recovering all aspects of public or community services to an adequate level at post-disaster areas particularly to normalize or recover all aspects of government administration and community life at post-disaster areas" (*Government regulation of the Republic of Indonesia Number 21 of 2008 concerning Disaster Management*, 2008, p. 3).

The recovery period is the length of time necessary to restore the functionality of a structure, infrastructure system, including water supply, electric power, a community, etc., to a desired level that can function close to, or the same, with, or better than, the pre-disaster conditions (Cimellaro, Reinhorn, & Bruneau, 2010).

1.4. Social assistance following a natural disaster

In the aftermath of the 2010 Mount Merapi eruption, the Indonesian Government along with the private sectors sent professional social workers—more commonly known as *social assistants* in Indonesian terminology—to facilitate and support the affected community during the recovery phase in order to rebuild their lives (Matowani, 2011; Suharto, 2008). The roles of the government and the private sector in post-disaster recovery programmes that involve the community are essential for the restoration and reconstruction of the infrastructure, environment and well-being of the community (Bakkour et al., 2015; Calderon, 2010). Recovery is based on the notion that local

communities have the capacity and capability in disaster management (Lawther, 2009; Lindell & Prater, 2003; Mathbor, 2007; Norris, Stevens, Pfefferbaum, Wyche, & Pfefferbaum, 2008).

Social assistance may well be one of the important keys of disaster management and involves all stakeholders: the government, private sectors, and the community, to determine the success of the disaster management by utilizing the community's capacity in disaster management (Fahrudin, 2003; Lawther, 2009; Nakagawa & Shaw, 2004; Rusmiyati & Hikmawati, 2012; Wise, 2007). "Social assistance is needed to prevent the deterioration of community groups and citizens; to assist the community in carrying out its functions and roles to increase its capacity; and to maintain the community towards self-reliance" (*Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare*, 2009; *Regulation of the Ministry of Social No. 82 of 2006*, 2006). "Dynamic interaction and communication between the community and the social assistants, during the social assistance programmes following a disaster, could accelerate the recovery efforts being undertaken" (Mathbor, 2007; Nakagawa & Shaw, 2004; Perry & Lindell, 1997; Rowlands & Tan, 2008; Vallance, 2011).

Scholars have investigated the benefit of the social assistance programmes following a disaster to the community in Indonesia (Masrukin, Toto, Bambang, & Ahmad, 2014; Rusmiyati & Hikmawati, 2012). However, most of the literature is taken from the government (Kementerian Sosial, 2009; Tira, 2010), the legislation point of view (Sukoco, 1998; Wibhawa, Raharjo, & Budiarti, 2010) or from the social assistants' perspectives (Fahrudin, 2003; Germain & Gitterman, 1996; Javadian, 2007; Rusmiyati & Hikmawati, 2012; Suharto, 2008). Very little is known about the benefit and the practice of the social assistance programmes from the perspectives of the affected communities in Indonesia (Matowani, 2011) and none in particular on the Mount Merapi

10

volcanic eruption disaster event. Therefore, the current study seeks to address this gap by exploring the experiences of the social assistance within the affected community following the disaster. In particular, this study is interested in the community point of view on the social assistance programmes following a disaster in Indonesia.

The community, although they have good knowledge and experience in facing the disaster, has rarely been involved in the disaster management knowledge-making (Matowani, 2011). Scholars need to understand the extent of the role of social assistance following a disaster and how social assistants actually do their work as mandated in the Indonesian regulations, from the community standpoint (Mathbor, 2007). To date, it is suggested that researchers have not taken into account the specific result of the social assistance programmes delivered to the affected community following a disaster in Indonesia, particularly none on this Mount Merapi area. With this knowledge, the government and other parties would gain insights, inputs and recommendations from the affected community, to whom the programmes were delivered, so that social assistance programmes following a disaster may be made more efficient and effective.

1.5. Research question & research objectives

The context of this study is the Indonesian community of Kinahrejo, which was affected by the 2010 Mount Merapi eruption. The specific research question this study will address is: *What are the community experiences of the social assistance programme following the 2010 Mount Merapi volcanic eruption?*

To address the research question, the following three research objectives are outlined, broken down into the specific interview questions:

1. To explore community experiences of the social assistance programmes following a disaster.

    a. *What were your experiences of the social assistance programmes following 2010 Mount Merapi eruption?*

2. To explore community perspectives and expectations of social assistance programmes following a disaster.

    a. *Is it important that social assistance programmes are delivered to the community following a disaster?*

    b. *What aspects of the social assistance programmes were most important to you at that time?*

3. To make recommendations for future social assistance programmes following a disaster.

    a. *What aspects of the social assistance programmes (if any) could have been improved?*

    b. *What aspects of the social assistance programmes (if any) delivered to your community were lacking or missing?*

1.6. Significance of the study

This study gives voice to the community by describing their lived experiences in the aftermath of a disaster and their perspectives of social assistance programmes delivered to them (Philpin, Jordan, & Warring, 2005). Individuals, professional groups, and organizations who may benefit from this study's findings include emergency policy

makers, emergency managers and crisis respondents, social assistants, local council and central government involved in emergency management.

This study will contribute to social assistance programmes by identifying the community experiences (e.g. roles, actions) and perspectives of the social assistance programmes during the recovery phase of disaster management which are often left unrecognized or unused (Blaikie, 2007). Recognizing the experiences and perspectives of the affected community members is essential in order to evaluate whether or not the programmes are beneficial and how far such programmes affect the community.

The study will also identify the gap between legislation on social assistance programmes following a disaster and their practice from the affected community's point of view. Understanding this gap may induce a sense of involvement in affected people which results in their continuous engagement and long-term commitment to disaster management activities, especially in the social assistance programmes following a disaster (Pandey & Okazaki, 2005).

Finally, as I am working for the Indonesia National Disaster Management Authority, I hope this study can contribute to Indonesian Disaster Management and social assistance programmes. The results of this study are expected to be disseminated to provide new knowledge for a policy brief and to promote better community service, especially within the social assistance programmes following a disaster. The exploration of the affected community experiences and perspectives will identify windows to empower and enrich the policy and the legislation on social assistance programmes.

1.7. Structure of the dissertation

The dissertation is presented in five chapters. Chapter one has provided an introduction to the study topic, including the background and rationale of the study. Chapter two reviews the research literature relating to disaster recovery, community recovery and social assistance programmes following a disaster in the Indonesian context, including the Indonesian legislation on social assistants. Chapter three explains the research design including the research epistemology and methodological stances, the ethical considerations, the ways in which participants were recruited, the methods of data collection and data analysis. Chapter four presents the findings of the study, and chapter five summarizes the discussion and recommendations for Indonesian social assistance programmes following a disaster. Limitations of the study are noted and recommendations for further studies put forth, before ending with the conclusions.

Chapter Two: Literature Review

2.1. Introduction

The literature selected to review in this chapter is focussed around the concepts of the recovery phase in disaster management and community recovery. The community recovery framework will be studied to understand the link between the recovery phase of emergency and the social assistance. Indonesian specific terminology on social assistance programmes following a disaster will be briefly presented to give a better context for answering the research question. Finally, it is important to touch on the Indonesian regulations on the social assistance to understand how the social assistance programmes in Indonesia should work.

2.2. Disaster recovery, community recovery, and social assistance

Exploring the conceptual linkage between the recovery phase of disaster management and community recovery is an important undertaking to inform the discussion on how the affected communities can react to, and ultimately recover from, a disaster, so that they come out stronger than before (Nakagawa & Shaw, 2004; Norris et al., 2008). In the disaster management context, the post-disaster recovery phase is often connected to the concept of community recovery and social empowerment where the community acts as the front line in disaster management (Djalante & Thomalla, 2011; Masrukin et al., 2014; Mathbor, 2007; Norris et al., 2008).

Principles of recovery actions, following a disaster, are detailed in a range of countries. For instance, the United Nations supported Charter of Minimum Standards for Disaster

Response, known as the Sphere Project (2004), defined minimum standards for all areas following a disaster (Young & Harvey, 2004). These standards asserted that communities involved in disaster, as well as vulnerable groups in those communities, should not be regarded as helpless (Drury, Novelli, & Stott, 2013; Rowlands & Tan, 2008; Young & Harvey, 2004). Rather, their power, resources, and abilities, should be seen and encouraged (Eisenman, Cordasco, Asch, Golden, & Glik, 2007; Folke et al., 2002; Manyena, 2006; Tanaka, 2013). Focusing on the resources and capacities of the people and the community is an important component of disaster recovery (Eisenman et al., 2007; Manyena, 2006; Paton, 2006; Tanaka, 2013). The active involvement of the community is intended to ensure that reconstruction and rebuilding is suitable to their needs, sustainable, and culturally sensitive.

Scholars have noted that the community does have competence and capacity in disaster management, especially during the recovery phase of disaster management (Engle, 2011; Lawther, 2009; Mathbor, 2007; Perry & Lindell, 2003). Research has been conducted on the Mount Merapi communities, regarding the community potency in disaster management, by Anjasni (2013) who explored the Cangkringan community potency for planning the Volcano eruption, as disaster readiness and preparedness, using the strength, weaknesses, opportunities, and threats (SWOT) assessment. Another study done in the area of disaster recovery by Wimbardana and Sagala (2010) who explored the social impact and recovery process of the Pengalengan community following the 2009 West Java earthquake. The authors introduced the framework of community recovery, and several aspects that could speed up and facilitate the recovery phase of disaster management were found. However, the contribution of the social assistance programmes following the earthquake was not addressed. Consequently, this current study tries to find the importance of the social assistance programmes in the aftermath of a disaster.

Research has shown that social assistance and the social assistants' responses significantly contribute to the recovery phase of disaster management (Chou, 2003; Javadian, 2007; Lalonde, 2007; Rowlands & Tan, 2008), especially to the community recovery and empowerment (Craig & Mayo, 1995; Lindell & Prater, 2003; Mathbor, 2007; Miller, 2007; Patricia A. Wilson, 1996; Wimbardana & Sagala, 2010). Previous disaster response and recovery studies have shown that active collaboration and interaction between the community and the social assistants can speed up community recovery efforts (Chou, 2003; Fahrudin, 2003; Hatu, 2010; Sartore, Kelly, Stain, Albrecht, & Higginbotham, 2008; Wasito et al., 2014). Social assistance programmes are needed "to prevent the deterioration of people and groups of people in the community; to assist the community in carrying out their functions and roles to increase their capacity; and in addition, to maintain the community towards self-reliance" (*Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare*, 2009; Matowani, 2011, p. 2; *Regulation of the Ministry of Social No. 82 of 2006*, 2006).

The affected community may well be involved in playing an important role to rebuild their own life, as individual community members and a community as a whole, to restore and rebuild the structure and infrastructure, their environment, and their welfare (Lawther, 2009; Mathbor, 2007; McIvor, Paton, & Johnston, 2009). Involving the local community affected by disaster can foster their skills to develop the chances for recovery (i.e. to simplify change) and the improvement of pre-disaster resources (Vallance, 2011); and may further develop the community and each individual in the community's quality of life (Masrukin et al., 2014; Wilson, 1996; Wood, 1996). Thus, the concept of empowering people is essential in social assistance (Craig & Mayo, 1995; Masrukin et al., 2014; Wilson, 1996; Zastrow et al., 2008). Masrukin et al. (2014) explored the community empowerment model in the communities of the Mount Merapi area

following the 2010 eruption. They noted the importance of community development after Mount Merapi eruption in four communities affected by the disaster: Tlogolele village in Boyolali Regency, Jumoyo village in Magelang Regency, Balerante village in Klaten Regency and Kepuharjo village in Sleman District. The study noted the importance of disaster recovery management that encourages assistants who continually engage with the community to aid recovery from disaster. Therefore, social assistants need to have the dynamic role when assisting the affected community, to be in the midst or within the community, as an agent of change and actively involved to solve the problems they face (Delaney & Shrader, 2000; Eakin, Benessaiah, Barrera, Cruz-Bello, & Morales, 2012; Haque, 2004; Sugito, Suswanto, & Sabiq, 2013; Swatzyna & Pillai, 2013). However, the study did not address whether the community development within the social assistance programmes has met the affected community's necessities or not, and whether the assistants have done their work as mandated by the Indonesian regulation. Therefore, the current study will identify the gap between legislation on social assistance programmes following a disaster in Indonesia and their practice from the affected community's point of view. In addition, Kepuharjo community was actually not the most affected community in Sleman District as they described in the study. The current study will explore the most affected community in Sleman District of Yogyakarta Province's experiences and perspectives following the 2010 Mount Merapi eruption.

2.3. Community recovery framework

Morrow (1999) and Wisner, Blaikie, Cannon, and Davis (2014) stated that the impact of natural events, including disasters, is determined by access to resources in pre-impact conditions. The access to resources is influenced by a dynamic process embedded within

societal environments that relates to past and present socio-economic process and political decision making. Access to resources involves the ability of an individual, family, group, class or community to use resources that are directly required to secure a livelihood in normal, pre-disaster times, and their ability to adapt to new and threatening situations (Wisner et al., 2014).

Morrow (1999) categorized four resources termed "Community Recovery Resources" that influence community vulnerability: economic resources, personal resources, family and social resources, and political resource. Access to such resources is always based on social and economic relations, including the social relations of production, gender, ethnicity, status and age; meaning that rights and obligations are not distributed equally among all people. People earn a livelihood with differential access to material, social, and political resources to get back to 'normal life' after disaster. Wisner et al. (2014) drew this concept as the 'Access Model'.

Lindell and Prater (2003) developed a model that described the impact of disaster. In the "Disaster Impact Model" the physical impact of disaster is the primary forms of devastation – causalities and damage – by natural hazard and this is more observable than social impact. The physical impacts of disasters include casualties (deaths, and injuries) and structural damage (infrastructure, public facilities, properties, etc.) (Lindell & Prater, 2003; Wisner et al., 2014). The physical impacts of a disaster are the most observable and easy to measure; whereas social impact can develop over a long period of time and can be difficult to assess when they occur (Lindell & Prater, 2003).

The current study explores the community experiences of social assistance programmes following a disaster. To give a clear description of the study context, I developed a framework of community recovery following a disaster in Indonesia. This framework has been adapted from Lindell and Prater's (2003) *Disaster Impact Model*, Morrow's

(1999) *Community Recovery Resources*, Wisner et al.'s, (2014) *Access Model*, and Departemen Kesehatan's (2005) interventions in (Indonesia) disaster management (see Figure 3, community recovery framework). This framework were modified for the Indonesian context to best suit with the Indonesian regulations on interventions in disaster management in Indonesia and the regulations on Indonesian Disaster Management.
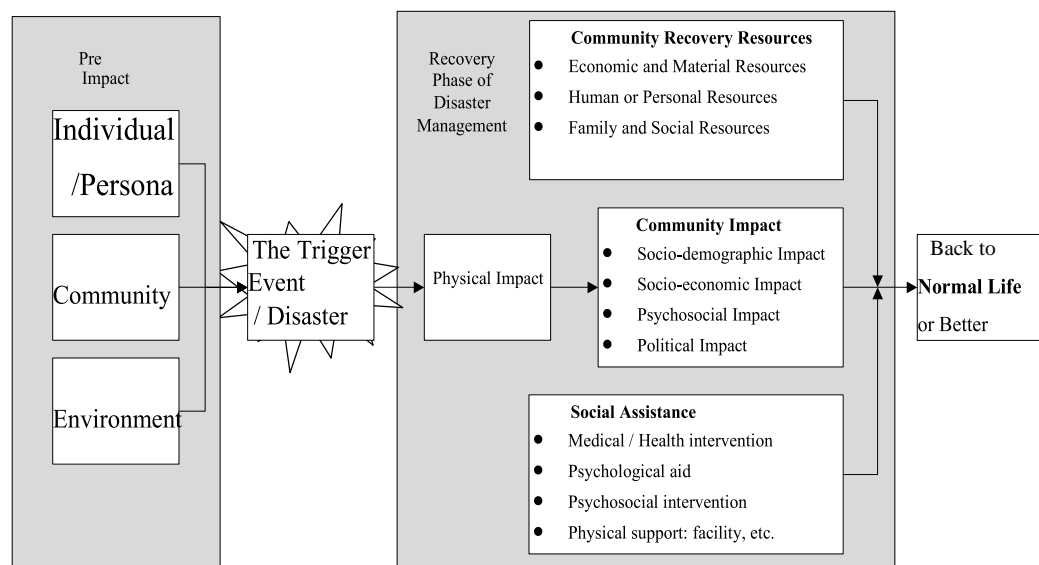
Figure 3: Community Recovery Frameworks (Source: Adapted from Lindell and Prater (2003), Morrow (1999), Wisner et al., (2004), and Departemen Kesehatan (2005))

2.3.1. Impacts.

Lindell and Prater (2003) categorized the community impacts into demographic, socio-economic, psychosocial, and political impacts. The main demographic impact of disasters is destruction of household dwellings (Lindell & Prater, 2003). The people in the community have to face many problems during the time that they rebuild their house, including living in temporary shelters with non-preferred location and structures, logistical and aid distribution problems, and limitation of resources for

rebuilding permanent housing (Lindell & Prater, 2003). There is also an increase in the emigration of population segments that have lost housing (Cutter et al., 2013). In many cases, people who have lost their home leave their neighbourhood for temporary reasons, such as traumatic feelings, loss of job or community assistance, and conflict. This leads to the 'ghost town' phenomenon; for example, in L'Aquila, in the Abruzzo region, Italy following the 2009 Earthquake (Stratta et al., 2014) and in New Orleans, USA following Hurricane Katrina in which 30% of the population has not yet returned three years since Katrina and permanent repairs to infrastructure have only started after their return (Olshansky & Chang, 2009). Another example currently visible here in New Zealand is Christchurch, where a visiting reporter described the city as being "The world's largest ghost town" (Hilton, 2012, p. 1) following the 2011 Canterbury earthquake (Mutch, Marlowe & Gawith, 2013).

The main socio-economic impacts of disasters are direct economic losses in damaged properties or assets (Lindell & Prater, 2003). Some of these cannot be replaced, so their loss causes a reduction in consumption (a decrease in the quality of life) or a reduction in investment (a decrease in economic productivity). Other assets are replaced through either in-kind donation (e.g., food and clothing) or commercial purchases.

Psychosocial impact includes fatigue, gastrointestinal upset, confusion, impaired concentration, attention deficits, anxiety, depression, and grief. They also include behavioural effects such as sleep and appetite changes, ritualistic behaviour, and substance abuse. There are population segments who require special attention; including children, frail elderly, and people with pre-existing mental illness, racial and ethnic minorities, and families of those who have died in the disaster (Lindell & Prater, 2003). For instance, six years after the devastating tsunami in 2004, Aceh's and Nias' community in the Sumatra Island of Indonesia still experienced traumatic feelings of

loss associated with the disaster event, especially the Internally Displaced Persons (IDPs) group who experienced substantial post-disaster changes in life circumstances (impact) (Irmansyah, Dharmono, Maramis, & Minas, 2010). In the 2010 Mount Merapi case, Warsini, Buettner, Mills, West, and Usher (2014) found that more than 65% people across the local communities felt profound sadness and disappointment because they were exposed to the destruction, and over 77% of the people experienced 'Solastalgia'— a sadness in the aftermath of the destruction of one's home. Furthermore, Warsini, Buettner, Mills, West, and Usher (2015) found that two years after the eruption many survivors were still traumatized.

In some cases, disaster impact can cause dynamic social activism that brings political disruption during the period of disaster recovery (Lindell & Prater, 2003). Many cases of political impact are related to social relationship conflict between people at different levels, such as relations within household, between men and women, children and adults, and between citizens and their government (Wisner et al., 2004). Some victims usually attempt to recreate pre-impact housing patterns, but it can be problematic for their neighbours if victims attempt to move to another housing pattern. Conflicts arise because such housing is usually considered to be a blight on the neighbourhood and neighbours are afraid the "temporary" housing will become permanent (Lindell & Prater, 2003). After a disaster, many communities were divided into tented camps, host communities and barracks, which contributed to an erosion of community cohesion (Steinberg, 2007). Just when it was most urgently needed, the capacity of communities to come together, comfort each other, and start the rebuilding of lives was badly battered. There are exceptions to this generalization as some ethnic groups have very close ties to their neighbourhoods, even if they rent rather than own (Lindell & Prater, 2003). The Vietnamese community in Village de L'est, New Orleans,

for example, showed a community with deeper connections that stayed in touch during and after the disaster was more likely to work together to rebuild their neighbourhood (Aldrich, 2008).

2.3.2. Community resources.

Morrow (1999) categorized the resources that communities need to recover into: economic, personal, family and social, and political resources. Each are used by households, governments, NGOs, and private sectors to respond to the impact of disaster (Morrow, 1999). Economic resources related to the poor household who has limited economic and material support. Such households commonly have insufficient finances for buying services and materials in the aftermath. However, economic and material resource can be recovered with financial assistance through grants for buying required services and materials. Specific mechanisms for financing recovery include obtaining tax deductions or deferrals, unemployment benefits, loans (paying back the principal at low- or no-interest), grants (requiring no return of principal), insurance payoffs, additional employment, depleting cash financial assets (e.g., savings accounts), selling tangible assets, or migrating to an area with available housing, employment, or less risk (in some cases this is done by the principal wage earner only) (Lindell et al., 2006).

Human and personal resources include: health, physical ability, personal experiences, education, time, and skills (Morrow, 1999). The elderly are more likely to need disaster-related assistance with health, physical ability, and mental-health. Children may also lack adequate family support as their parents may lose time and money caring for their children after the disaster. Groups with physical and mental disability have limitations in work, mobility or self-care. These groups are likely to experience the psychological effect of disasters and may require psychiatric diagnosis and benefit from crisis

or trauma counselling (Lindell & Prater, 2003; Morrow, 1999). The personal experiences, education and skills possessed by the household can significantly influence its recovery, such as better preparedness and appropriate behaviour for future disaster response, gaining access to resources, better employment opportunities, dealing with bureaucracies and much more (Morrow, 1999). Family and social resources are related to social networks and embedded kinship (Morrow, 1999).

New emergence of the community recovery concept brings social assistance into the community recovery process (Wimbardana & Sagala, 2010). The concept forefronts the potential role of community recovery in the disaster recovery phase by explaining the speed of post-crisis recovery (Wasito et al., 2014). Scholars have sought to link the speed and effectiveness of the process of disaster recovery to aspects of community recovery (Wasito et al., 2014; Wimbardana & Sagala, 2010). Wimbardana and Sagala (2010) have given new knowledge on the importance of community recovery to the recovery phase of disaster management by exploring the Pengalengan community recovery process following the 2009 West Java earthquake. However, those study was not taken from the community point of view and not addressing the importance of social assistance to support the community recovery following a disaster, as well as the recovery phase of disaster management.

2.4. Social assistance programmes following a disaster in Indonesia

In the worldwide context, social assistance means assistance provided to persons in need that includes financial assistance and social services. In Indonesia, the term social assistance, as used in this study, is more like community development services (Hatu, 2010; Matowani, 2011; Midgley, 1990; Papilaya, 2003; Suharto, 2008);

unlike the social assistance which is related to social security as in Australia, Britain and the USA (Bolderson & Mabbett, 1991), or the social security concept in the Netherlands (Kapteyn & De Vos, 1999) and Brazil (Leite, 1970).

In the Indonesian context, as referred to in Ministry of Social Decree, which is elaborated into the handbook of *"Glosarium Penyelenggaraan Kesejahteraan Sosial"* in 2009, social assistance is:

> *Pendampingan sosial merupakan suatu proses relasi sosial antara pendamping dengan klien yang bertujuan untuk memecahkan masalah, memperkuat dukungan, mendayagunakan berbagai sumber dan potensi dalam pemenuhan kebutuhan hidup, serta meningkatkan akses klien terhadap pelayanan sosial dasar, lapangan kerja, dan fasilitas pelayanan public lainnya.* (Kementerian Sosial, 2009, p. 122)

The terminology used has not previously been translated into English. Yet a translation of the same reveals the definition of social assistance in the Indonesian context, means a social relationship that involves dynamic interaction and communication between the community/client and the assistant to solve the problem, by utilizing all the resources and potency in order to fulfil the basic needs, as well as to upgrade the community accessibility towards basic social fulfilment, work, and other public services.

While the concept of 'social assistant' in Indonesian context is "A person appointed or designated by the authorities, either the government or community, to give assistance to a group or a community" (Matowani, 2011, p. 3). Wibhawa (2010) added that a social assistant is a person who has skills and competence in delivering social services to the community. According to the Ministry of Social Decree No. 10/HUK/2007 year of 2007, a social assistant is a person who has professional competence in social work gained from formal education and/or experienced in social welfare work formally acknowledged by the government in conducting the social assistance programmes.

In general, it is about social assistants strengthening the support, making the best of the community's resources and ability to fulfil the necessities of life, in addition to promoting community accessibility towards basic social services, employment, and other public services. Social assistance can serve as formal and informal mechanisms allowing the community to gain support of knowledge, the support of health and mental needs, and the support of logistic and physical assistance, in times of crisis (Sherwood, 2013; Wasito et al., 2014). This is all in an effort to solve the problems as well as encourage community initiative in the decision-making process towards sustainability of self-reliance, which may be complex and cover both aspects of human life, physically and mentally. In the post-disaster recovery management context, social assistance programmes would include medical/health interventions (Departemen Kesehatan [Indonesian Ministry of Health], 2005), psychological aid (Departemen Kesehatan, 2005); and psychosocial interventions (Departemen Kesehatan, 2005), along with physical support (BNPB, 2010). The social assistance programmes following a disaster in Indonesia would involve professional social assistants and medical experts, as well as psychology and psychosocial practitioners.

Monkman (1991) elaborated on the outcome objectives of social assistance practice that social assistants mediate between the person and the environment for the purpose of bringing about change in one or both. The point of intervention for social assistants has been identified by many authorities as the interface between the coping behaviours of the person and the quality of the environment impacted (Fahrudin, 2010; Germain & Gitterman, 1996; Gordon, 1969; Monkman, 1991; Siporin, 1975; Warsini et al., 2015). The action taken by the social assistant to change the simultaneous transactions between community and the environment is the independent variable; the action seeks to match the coping behaviour with the qualities of the environment impacted (Monkman, 1991;

Siporin, 1975). Rusmiyati and Hikmawati (2012), Suharto (2008), and Wasito et al. (2014) proved this approach to be efficient in identifying the coping behaviours during the recovery of the community resulting from social assistants' intervention.

This study seeks to discover the experiences and perspectives of the affected community of Kinahrejo of the social assistance programmes following the 2010 Mount Merapi eruption. Research tools used in the data collection will be based on the characteristics of social assistance programmes delivered to the community, which includes the roles and tasks of social assistants as well as the activities and actions of social assistance which was taken from several Indonesian regulations and legislation. The theoretical guidelines of social assistance, as described below, will be used to compare the Indonesian legislation on social assistance and the actual delivery of social assistance programmes from the affected community perspectives.

2.4.1. Roles of social assistants.

Given the nature of social work, social assistants have the professional responsibility to work closely with the community to improve and develop the interaction between each individual, groups or communities, so that they can carry out their duty to overcome problems and prosper (Hermawati, 2001). Nelfina (2009) reiterated that the social assistant has a fundamental duty to facilitate and assist the community in identifying the problem and its potential, as well as trying to solve it, and to improve the social function, both as individual and the overall community in order to perform their daily life and carry out the social function; in other words, to rebuild better.

Thus the assistant, together with the community, make efforts to meet their needs, facilitate and accelerate the process of achieving shared development goals, strategies,

and the success of improving the welfare of the community itself. Social assistants have roles as follows (Matowani, 2011; Teare & McPheeters, 1970, 1982):

1. *Facilitator*. Helping people to realize, recognize, formulate and find solutions to problems faced. Then, the task of the assistant acting as facilitator are:

   a. Together with the community, explore the potential and actual resources available to him and his environment,

   b. To uncover the community's expectations,

   c. Together with the community formulate the problems faced,

   d. To give community members understanding of the problems and together find the best solutions.

2. *Motivator*. To encourage, persuade and influence people to make efforts together to resolve the problem. Their main task as motivators are as follows:

   a. To sensitize and convince the public of their ability to solve the problem,

   b. To encourage people to perform various activities in accordance with his own ability to solve problems,

   c. To reassure people to solve their problems together beyond only counting themselves to the other party.

3. *Mediator*. To connect the community with other parties who can help to solve the problems they face. Tasks of assistant as catalyst are:

   a. To provide information to the community parties of the agencies that they might need to contact to help them solve the problem,

b. To help the community contact the required parties,

c. To convince the other parties to be willing to help the community solve the problem,

d. To encourage and assist the community to establish and maintain a good relationship with the various parties.

4. *Enabler*. To facilitate the community in putting up with activities undertaken to address the problem. As enabler, social assistants' tasks are:

a. Together with the community hold several activities in an effort to solve the problem,

b. Stimulate the community to seek new breakthroughs in addressing the problem,

c. Offer ideas/alternatives to the community in addressing the problems.

5. *Advocate*. To guide, give consultation, make people aware of their rights and obligations, as well as protecting the community interests. The tasks as an advocator are:

a. To provide guidance and counseling to the public about the various rules and norms of life and how to recover from a disaster (Departemen Sosial RI, 2009, p. 26),

b. To convince the public that they are there to help solve the problems faced by the community,

c. To take actions to protect the community interest, particularly in an effort to solve the problems they face.

Those roles and actions of social assistants are stated literally in the appendix of Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50) and in the 2007 Guidelines of Social Assistance and Trauma Centre (Direktorat Bantuan Sosial, 2007, p. 15).

2.4.2. Social assistance activities and actions.

There are several activities and steps of action the social assistant should do in undertaking assistance to the community affected by a disaster (Matowani, 2011):

1. Helping the community to identify its opinions, views, concerns, needs, feelings, experiences, skills, values, and expectations. Assistants, as a facilitator and an advocator, need to communicate and discuss issues related to problems and barriers faced, along with the community goals.

2. Escorting the group to analyse important things to resolve. One of the assistant's roles is facilitator, not to act as a decision maker. It is important to know what the problem is, why it happened and what issues are at the root of the real problem, as well as the possible ways to solve the problems.

3. Assisting the community to identify its abilities and resources to solve the problem. The social assistant has a role as catalyst, as elaborated previously. They also play the role of motivator to convince the community to rebuild their lives with their own strength, capability and resources.

4. Supporting young families with problem-solving. In this circumstance the assistance could act as a facilitator, a motivator, as well as dynamist, who can provide opportunities for young families to establish their own decisions without

intervention. However, if needed, the social assistant can contribute the best solutions or opinion to solve the problem for the family.

5. Facilitating the community to conduct self-evaluation and set their measurement for further implementation. Self -evaluation and self-measuring is very important for the community in order to perform self-examination and reflection at the same time towards their efforts.

2.5. Community Based Disaster Management

Most of disaster response can be characterized as command and control structure one that is top down and with logistic centre approach (Pandey & Okazaki, 2005). Because of this, lack of community participation that results into failures in meeting the appropriate and vital humanitarian needs, unnecessary increase in requirement for external resources, and general dissatisfaction over performance despite the use of exceptional management measures. Recognizing these limitations, the Community Based Disaster Management (CBDM) approach promotes a bottom-up approach working in harmony with the top - down approach, to address the challenges and difficulties. To be effective, local communities must be supported into analysing their hazardous conditions, their vulnerabilities and capacities as they see themselves as well as giving social assistance during the emergencies and recovery phase of a disaster. In case of disasters, the people at the community level have more to lose because they are the ones directly hit by disasters, whether major or minor. They are the first ones to become vulnerable to the effects of such hazardous events. On the other hand, they have the most to gain if they can reduce the impact of disasters on their community.

Through community based disaster management, it is hoped that communities will be strengthened to enable them undertake any programmes of development including disaster preparedness and mitigation, disaster response and post-disaster recovery. The CBDM approach provides opportunities for the local community to evaluate their own situation based on their own experiences initially. Under this approach, the local community not only becomes part of creating plans and decisions, but also becomes a major player in its implementation. The CBDM approach acknowledges that as many stakeholders as needed should be involved in the process, with the end goal of achieving capacities and transferring of resources to the community, which level who would assume the biggest responsibility in over disaster reduction.

2.5.1. Defining Community

There are various definitions for the term community but for this study a community will be defined as a group of people who share common interest that bind them together, which could be physical location (geographical or spatial community), socio-cultural issues such as heritage, common experience or common vision, values and expectations (Chile, 2007). In this context, the common experience of social assistance programmes and the location stem out to be two important aspects for defining the community under study.

2.5.2. Implication

As the term "community" requires that members form a regularly interacting system of networks (Dale & Newman, 2010), and these networks are what Murphy refers to Social Capital. Social capital refers to the broad idea that social relations and values constitute an asset (as do physical or human capital), which assist in the attainment of development goals (Hall, 2006, p.332). Other social science researchers define social capital in disaster management as a function of trust, social norms, participation, and network which can play an important role in recovery (Nakagawa & Shaw, 2004). Community members in

theories of social science are viewed as active participants in disasters (Ronan & Johnston, 2005). Unfortunately, while we calculate damage to physical and human capital Dynes (2006) notes that, we usually ignore the social capital available within communities to deal with emergencies. The mobilization of social capital for building diverse network formation is a necessary condition for sustainable community development (Dale & Newman, 2010). Networks composed of ―bridging links‖ to a diverse web of resources strengthen a community's ability to adapt to change, but networks composed only of local ―bonding links‖ impose constraining social norms which can reduce resilience. Bonding ties are relations between family members, friends, and neighbours in closed, tightly connected networks. Bridging ties give access to resources and opportunities that exist in one network to a member of another network (S. Bhattacharya et al., 2009).

Networks consisting of various actors (National agencies, local agencies both provincial and district/city level, individuals, special interest groups, public organizations, private organizations, non-profits, Non-governmental organizations, volunteers etc.) reduces the tendencies for autonomous power to determine strategies of all the other actors (Farazmand, 2001). This diversity is also critical for enabling a community to move beyond adaptive management to an inclusive proactive participation with various actors to maintain and enhance resiliency (Waugh Jr. & Streib, 2006). An integrated approach based on the community participation framework and the social capital philosophies incorporated into emergency management, increases the effectiveness of networks in natural disaster situations. As there has been a paradigm shift to seeing disasters and emergencies as being caused by unresolved issues (Ronan & Johnston, 2005), communities should also directly take part in the development process of identifying strategies to address the underlying problems. Against the backdrop of these social

theories on community roles, social capital and community recovery framework, it is possible to incorporate social assistance programmes in managing post-disasters recovery management.

2.6. Chapter summary

This chapter has drawn from a range of pertinent literature to contextualize and justify the need for the study. The review of research has provided insight and strong background regarding conceptual knowledge on community, disaster recovery management and community recovery, as well as social assistance programmes following a disaster. The theoretical framework of disaster, community, and community recovery and the Indonesian context of social assistance to help the affected community to bounce back or fully recover after disaster has been concisely elaborated to describe the community experiences and perspectives. Indonesian legislation, that will be used in the research tool has also been highlighted. Chapter 3 will present the methodological and ethical principles that underpin this study and outline the methods used.

Chapter Three: Methodology and Methods

3.1. Introduction

This chapter consists of seven topics: (1) methodology, (2) epistemology, (3) researcher's position; (4) participant information, including the recruitment process and criteria used; (5) data collection; (6) data analysis; and (7) ethical considerations.

3.2. Use of qualitative methodology

The general strategy used for this study is a qualitative methodology. The qualitative methodological approach provides an opportunity for the voice, concerns and practices of research participants to be heard (Cole, 2006; Denzin & Lincoln, 2008; Flick, 2014; Magilvy & Thomas, 2009; Wahyuni, 2012; Weaver & Olson, 2006). Moreover, I desire to uncover the knowledge of how people might feel and think (Cole, 2006; Magilvy & Thomas, 2009; Stembridge de Aguilera, 2014); intending not to make any judgements about whether those thoughts and feelings are valid (Giddings & Wood, 2000). In addition, study into the experiences and perspectives of the affected community of the social assistance programmes, following a disaster in Indonesia, has not been previously studied. Therefore, a qualitative approach was deemed appropriate in order to investigate the phenomena and glean experiential data from the participants.

3.3. Epistemology

This study used a qualitative descriptive approach to describe the data (Magilvy & Thomas, 2009; Neergaard, Olesen, Andersen, & Sondergaard, 2009; Stembridge de

Aguilera, 2014). The epistemology the current study employs is a realist method that reports the experiences, meaning and the reality of participants (Braun & Clarke, 2006; Nel, 2014; Stembridge de Aguilera, 2014). In using a qualitative descriptive approach, I aimed to describe but not interpret participants' experiences (Magilvy & Thomas, 2009). This approach is data-driven, which allows the analysis of the topics to accurately represent what participants' discussed alongside supporting quotations (Neergaard et al., 2009). This approach aims to reflect each participant's reality in relation to his or her experiences of social assistance programmes following the 2010 Mount Merapi eruption (Neergaard et al., 2009). Through the language, obtained in interviews, the researcher is able to describe each participant's experiences (Neergaard et al., 2009; Polkinghorne, 2005).

3.4. Researcher's position

I was born and raised in Indonesia. I have lived in Yogyakarta province since I was in primary school up until I graduated with a bachelor degree from one of the universities in that city. Moreover, I live in the Sinduharjo village, a nearby village of Umbulharjo where the Kinahrejo hamlet is located. I am fluent in Java language, the local language used in Yogyakarta province. I have good understanding of the social and cultural context of the participants and the community dynamic. Moreover, my experiences give me an in-depth knowledge and cultural sensitivity to the context of a small community in the suburb of Yogyakarta and understanding of how to approach such a community. However, my interest in disaster management post-disaster recovery began when I worked for Badan Nasional Penanggulangan Bencana (BNPB; the Indonesian National Disaster Management Authority) in December 2010. Once this journey began, it became apparent that there were a few aspects that drew me to this study. Prior to this study, I

did not have a lot of knowledge around the theory on disaster management; however, I have since gained some practice and experience through my workplace.

Having awareness of my pre-understanding allowed me to take these into account as I engaged with and interviewed the participants. It allowed me to have a better understanding about how my view may affect the process of describing the topics participants discussed. Additionally, being aware of my prior knowledge of the social and cultural context, in such a small traditional-rural hamlet, offered me insight into the background of the community. However, before entering the community, I do not have the specialty knowledge and skills required of social assistants who work in the community. For that reason, I question if all social assistants really do have/master the required skills and experiences in engaging and building the affected community. In particular, do they have the range of skills to address the community member's problems. Subsequently, this study came out of a desire to understand better the community experiences on social assistance programmes following a disaster.

3.5. Participants

Kinahrejo is the top or last hamlet in the Mount Merapi Area in Sleman District of Yogyakarta Province, 4.6 kilometres from the Merapi crater. As a consequence, the Kinahrejo community, consist of 82 families, was the most affected by the Mount Merapi volcanic eruption, whose all of the community members were evacuated, and there were 12 family members in the community died; hence it was selected for the current study.

3.5.1. Participant recruitment.

Participant recruitment involved purposeful sampling (Hulley, Newman, & Cummings, 2001; Magilvy & Thomas, 2009; Morse, 2010; Sandelowski, 2001). The sample selection was based on who could best inform the research question and enhance understanding of the experiences of the affected community (criteria discussed below). Posters inviting prospective participants were posted in the community announcement board, at the meeting hall (usually used as meeting point, gathering, etc.), and at the head of the hamlet's house. The posters outlined the recruitment criteria, the invitation to the study and researcher contact details (see appendix A).

Before conducting the study, I met the village leader and the head of the hamlet to give the detailed study information and ask permission to conduct the study. This initial consultation is important and appropriate as part of the local Javanese culture. During this meeting, the inclusion criteria was clearly articulated and discussed. The head of the hamlet posted the poster and spread the information via word of mouth, as this traditional method has proven very effective in such traditional community (Bauer & Gleicher, 1953; Brown & Reingen, 1987). Afterwards, potential participants willing to join the study could contact the head of the hamlet or myself directly, as per the contact details.

3.5.2. Participant criteria.

To make the selection of the participants clear, I identified eligibility criteria for the potential participants who expressed their interest in the study. Those criteria were:

- Resident in Kinahrejo hamlet (i.e., permanent resident or a minimum of 5 years residing in the hamlet);

- Had experienced the Mount Merapi volcanic eruption in 2010;

- Had experienced the social assistance programmes;

- Were available at the time of the study for participation;

- Included all genders (i.e., men and women), adult range age including the elderly, any marital status, any occupations, any ethnicity, and any levels of education.

I provided the interested participants with sufficient information (see Information Sheet, Appendix B) about the current study before obtaining their consent (see Consent Form, Appendix C) for participation in order to allow them to make an informed decision. The information given to the potential participants included: the general purpose of the research, a brief background to the research, and the research questions. Potential participants then contacted me, if they wished to participate in the study.

Participants were selected in order of response and thus reduced selection bias. Due to the size of the current study, only 10 participants were selected. If there were more than 10 interested participants for the study, the selection would have been based on their availability to meet and on a first-come-first served basis. Fortunately, there were not more than 10 interested participants. The participants comprised of five male and five female people in Kinahrejo community.

3.6. Data collection

To discover the experiences of the affected community, interviews with open-ended question were conducted to collect data (Charmaz & Belgrave, 2012; Guest, Namey, & Mitchell, 2013; Kvale & Brinkmann, 2009; Magilvy & Thomas, 2009; Polkinghorne, 2005; Smythe, 2012). In addition, I collected data from a close-ended survey

to complement the interviews. Balancing the strengths and weaknesses of various research techniques I hoped could produce comprehensive research (Faulkner, 2003; Nardi, 2006; Stratta et al., 2014; Yin, 2003). The nature of this study is of qualitative enquiry; however, by combining both open-ended and close-ended questions I hoped to add greater depth and richness to the study that attempted to amplify the voices of the community members' own meaning. I found this method helped me to focus directly on what needed to be addressed in order to obtain insightful understanding on the issues (Creswell, 2013; Neergaard et al., 2009). Neuman (1997) also emphasised that most social science researchers would not be ready to concur with only one approach, nor would they conduct any research utilising only one.

Data collection sessions with each participant lasted between 30 and 60 minutes. The time for data collection was selected after considering convenience for both the participant and me. I was physically present in the community during data collection to help the participants understand the questions and provide responses accurately.

The interviews commenced in Java language and the survey used Indonesian language. As most participants' educational background was primary school only, during the interview session, most of the participants provided their responses directly to me, and I wrote these in memos. However, some participants, especially those who were able to use Indonesian language, wrote in the paper given to them along with the questionnaire.

3.6.1. Open-ended questions.

Qualitative data were obtained through open-ended questions. According to Maxwell (2012), the main strength of qualitative research methods is an inductive approach, emphasis on words rather than on numbers, and focus on specific situations or people.

Therefore, I wrote five interview questions using *Bahasa Indonesia* to address three objectives as stated earlier in the research problems:

1. *What were your experiences of the social assistance programmes following 2010 Mount Merapi eruption?*

2. *Is it important that social assistance programmes are delivered to the community following a disaster?*

3. *What aspects of the social assistance programmes were most important to you at that time?*

4. *What aspects of the social assistance programmes (if any) could have been improved?*

5. *What aspects of the social assistance programmes (if any) delivered to your community were lacking or missing?*

Neuman (2006) claimed that collecting data directly from its occurrence results in the evidence being grounded in the social setting where it is being conducted. Therefore, the interview occurred in Karang Kendal permanent shelter, where the Kinahrejo community settled, in order to achieve the goal of qualitative research and to generate rich and detailed data to provide an insight into participants' experiences and perspectives, and to help participants feel comfortable (Guest et al., 2013; Smith, 2008; Veal, 2006). The language used during the interview was pitched at a level that could be understood by the participants (Polkinghorne, 2005), local 'Java' language.

3.6.2. Close-ended questions.

To support the open-ended questions, I gave the participants, a close-ended questionnaire to complete in Indonesian language to encourage full participation (Polkinghorne, 2005).

The questionnaire was a purpose-built survey for the study using a Likert-scale that was designed to evaluate the social assistance programmes delivered to the community following the disaster. A copy of the questionnaire is included in Appendix D. Each questionnaire required between 15 and 30 minutes to complete.

There were 70 items in the questionnaire. Eighteen items collected the participants' demographic information, living experiences in Mount Merapi area, and volcano-related experiences of the participants. Fifty-two items collected information about each participants' level of "agreement or disagreement" on the social assistance programmes delivered to the affected community following the volcanic disaster. Each item on the participants' level of 'agreement or disagreement' was rated by the participants using a Likert scale from 1, indicating strongly disagree, to 5, indicating strongly agree. A sample question was: "*Social assistance programmes are important to be delivered to the affected community following a disaster*". The 5-point scale was selected to keep the questionnaire as simple as possible and to avoid burdening the participants.

The questions were developed to represent the various components and categories on the social assistance programmes based on the "Ministry of Social Decree No. 10/HUK/2007" (2007) and were divided into the following subsections:

1. General impression towards the social assistance programmes
2. Knowledge on the social assistance programmes
3. Perspectives towards social assistance programmes, which includes:

    a. Attitude and qualification of social assistants

    b. Social assistants action

    c. Principles of the social assistance programmes

    d. Role and tasks of the social assistants

The questions designed on the principles of social assistance as well as the social assistants' attitude and qualification were encompassed with the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare. The questions designed on the roles and tasks of the social assistants, as well as the social assistants' actions, were reflected the Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia,* year of 2003.

3.7. Data analysis

This study used a qualitative descriptive approach to analyse the data from the open-ended questions interview. The aim of a qualitative descriptive approach is to provide a rich description of an experience or an event. The final product of qualitative descriptive analysis is a description of the participants' experiences in a language similar to his or her own language (Neergaard et al., 2009). Since the research tool was in Indonesian language, I translated the data into English before data analysis.

Through this data-driven approach, the participants' experiences and perspectives were described at a surface level and supported with quotations taken directly from interviews. The data is shared here as participants discussed it, with no theory or interpretation applied (Magilvy & Thomas, 2009; Sandelowski, 2000, 2010; Sandelowski, Barroso, & Voils, 2007). Thus, the study's focus is on the meaning that the participants give those facts and views (Neergaard et al., 2009; Sandelowski, 2000). This made sense in the context of this study as it did not impose any preconceived theories or expectations onto the data.

This dissertation is a qualitative study driven by the interviews. However, I conducted additional close-ended questions to support the qualitative information. The survey data

from the current study was analysed using SPSS 15.0 software. As the focus of the current study is qualitative, evaluating significant relationships or hypotheses using regression analysis and inferential analyses was neither appropriate nor carried out. It was only appropriate to report descriptive data: means, frequencies for responses and standard deviations – as a simple analysis of the data.

3.8. Ethical considerations

Prior to recruiting participants and collecting data, approval of the research design and methodology, along with the research tools, were sought from the Auckland University of Technology Ethics Committee (AUTEC) in September, 2015. This was to ensure protection of the participants' welfare and rights (AUTEC, 2004). In addition, as ethics plays a crucial role in reliable and valid research, it was important for me to address the ethical issues at every stage of the research process (Hannes, Lockwood, & Pearson, 2010). Ethical approval was granted by AUTEC on the 6th of October, 2015 (see Appendix E). Crucial ethical considerations that need to be accounted for in this particular study include issues surrounding informed and voluntary consent, confidentiality, and the minimisation of risk to participants including the protection from exploitation (Ellsberg & Heise, 2002; Fisher, 2012; Soltis, 1989).

3.8.1. Informed consent.

I clearly informed all participants, in the Participant Information Sheet, the following: the research aims and objectives, the voluntary nature of the research participation, the ability to withdraw from the process study at any time prior to the completion of data analysis with no penalties; and the purpose and management of the information collected from the participants (i.e., all of raw data would be only be used for research purposes

and be destroyed after data analysis without causing disadvantages in any way) (AUTEC, 2004).

Two identical consent forms were provided for each participant to sign. One copy was provided to the participants for their records and I collected the other copy. The participants were asked to mark on the form if they preferred to receive a copy of the final report. Prior to signing the consent form, the information outlined in the Participant Information Sheet was fully discussed, and opportunities to ask questions were provided.

3.8.2. Protection from exploitation.

Protecting the dignity of participants is another focus of ethics (AUTEC, 2004). For that reason, I provided sufficient information to participants in return for their willing and informed consent to participate in the research (Flick, 2014). I also assured the participants that their involvement with the study was completely voluntary and that ethical approval was gained for the study. Mechanisms for maintaining participants' confidentiality of data were stressed and clarified before completing the questionnaire and brief interview sessions (Creswell, 2013). I had advised all participants to notify me if they felt uncomfortable with any discussions before, during, and after the sessions. However, no participant expressed such discomfort.

3.8.3. Confidentiality.

I understood the importance of maintaining participants' confidentiality and not revealing information about their identity in any form (Creswell (2013). There is a risk that the information provided by participants for research purposes could be used against them. Therefore, in order to maintain the participants' confidentiality, I employed the following actions (AUTEC, 2004): All possible measures were undertaken to protect and

treat the data in a confidential manner, both during and after data collection. I protected the participants' privacy and identity by using pseudonyms on the research questionnaire and all subsequent analyses.

The signed consent forms, all original recorded data and noted information were stored securely under lock and key at AUT and will be deleted and destroyed on completion of the study to ensure information remained confidential. I assured the participants that only my supervisors and I would have access to the raw data, and participants were assured of the security of their data.

For the current dissertation and future publications that may stem from this study, I chose not to reveal the identity of the participants or any information that could reveal their identities, in order to ensure confidentiality and the rights of the participants. All comments or direct quotes were presented in a manner that did not reveal the identity of the participants.

3.8.4. Social and cultural sensitivity.

It was an arduous process to get the ethics and social cultural research permit in Indonesia, especially since this study was conducted in a rural community of Yogyakarta province. However, I consider this very important and useful to present and share my experiences on how to get a social cultural research permit in Indonesia, especially for other scholars who would like to conduct research in Indonesia. Before going to the field, I had initial contact with the Indonesian Embassy in Wellington and sought permission to conduct a study in Indonesia in order to ensure that the current study was appropriate and socially and culturally acceptable in the community. A letter of recommendation was given from the Indonesian Embassy (see Appendix F). In addition, I sought supporting

documents and an official letter to support the current study from the Indonesian National Disaster Management Authority (see Appendix G), where I work.

Arriving in Indonesia, I went to the Yogyakarta Province Governor Office and provided the following three documents: (1) the legalised copy of the research proposal, which is my PGR1 and AUTEC approval letter, and the interview and survey questions completed with the supervisor's signature and approval, which were all previously translated into Bahasa Indonesia; (2) recommendation letter from the Indonesian Embassy Wellington; (3) and the National Disaster Management Agency supporting letter. A research license indicating that the current study passed social cultural sensitivity in Yogyakarta was then obtained from Sekretariat Daerah – Daerah Istimewa Yogyakarta (Regional Secretary of Yogyakarta Special Province) (see Appendix H).

Afterward, another written proposal along with the translated legalised copy of the research proposal and questionnaire and the original research licence/permit letter from the Province were submitted to Kantor Kesatuan Bangsa – Pemerintah Kabupaten Sleman (Sleman District National Unity Office), who then published a letter of recommendation to Badan Perencanaan Pembangunan Daerah – Pemerintah Kabupaten Sleman (Sleman Agency for Regional Development Office) for me to conduct the study in Sleman district (see Appendix I).

The Sleman Agency for Regional Development Office, who received the letter of recommendation from the Sleman District National Unity Office along with the legalised copy of research proposal and questionnaire, then published the permit letter to conduct the study in Sleman district and indicated that the proposed study passed the social and cultural sensitivity requirement (See Appendix J).

Despite these permits, I was required to provide a permission letter to the Sleman District Office for Regional Development, in order to obtain further permissions, to Cangkringan Sub-district office and Head of Umbulharjo village office.

In summary, the current study required the following permissions:

- Indonesian Embassy in Wellington (No. 545/VVN/09/2015/04, dated 17 September 2015);

- AUT Ethics Committee (Ref:15/361, dated 6 October 2015);

- Yogyakarta Province Regional Secretary (070/REG//v/391/10/2015, dated 26 October 2015);

- Sleman National Unity Office (Recommendation No. 070/Kesbang/3556/2015, dated 27 October 2015); and

- Sleman District Office for Regional Development (070/Bappeda/3635/2015, dated 27 October 2015).

3.9. Chapter summary

This chapter has outlined the methodology and epistemology used in the current study. The purposive sampling strategy of participant recruitment, data collection, followed by the description of data analysis and ethical consideration has been explained. In addition, detailed explanation was given on steps that cover the social and cultural consideration relating to the research in a small rural community in Indonesia and the procedures were followed to ensure this sensitivity. The results and findings of the data are presented next in chapter four.

Chapter Four: Findings

4.1. Introduction

In this chapter, the results of the study from the 10 participants of Kinahrejo community members in Mount Merapi are presented in three main parts. The first section presents the demographic characteristics of the study sample. Interview results from the open-ended questions are presented in the next section using qualitative descriptive methods. Lastly, the descriptive statistics from the close-ended questions obtained from the participant's self-completion questionnaires are briefly displayed.

4.2. Demography of the participants

The demography of the participants was 50% male and 50% female. As shown in Figure 4, (p. 46), they were all adults, with the number of participants for each age range shown in brackets: 17-20 (one person), 31-40 (four), 41-50 (four), and 1 person aged more than 50 years old. Almost all of the participants were married and had families (see Figure 5, p. 46; participants' marital status). As shown in Figure 6 (p. 47), their highest education varied between primary school, intermediate school, high school, and university, showing the variety of the participants who were willing to be involved in this study. Lastly, the participants' employment were mostly farmers/ranchers (see Figure 7, p. 47; participants' employment).
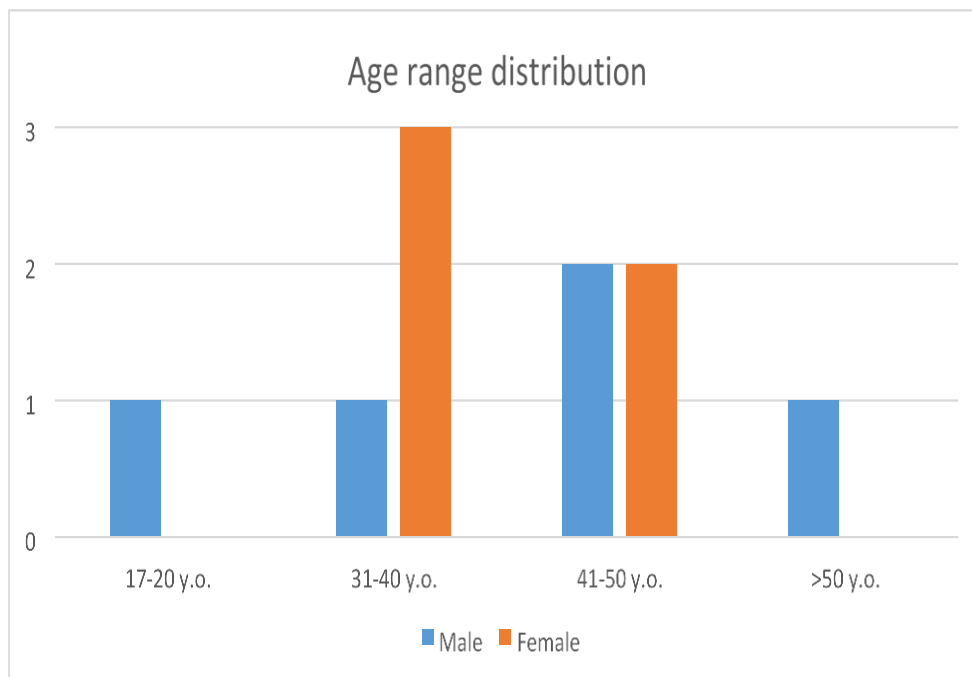
Figure 4: Participants' age groups and gender
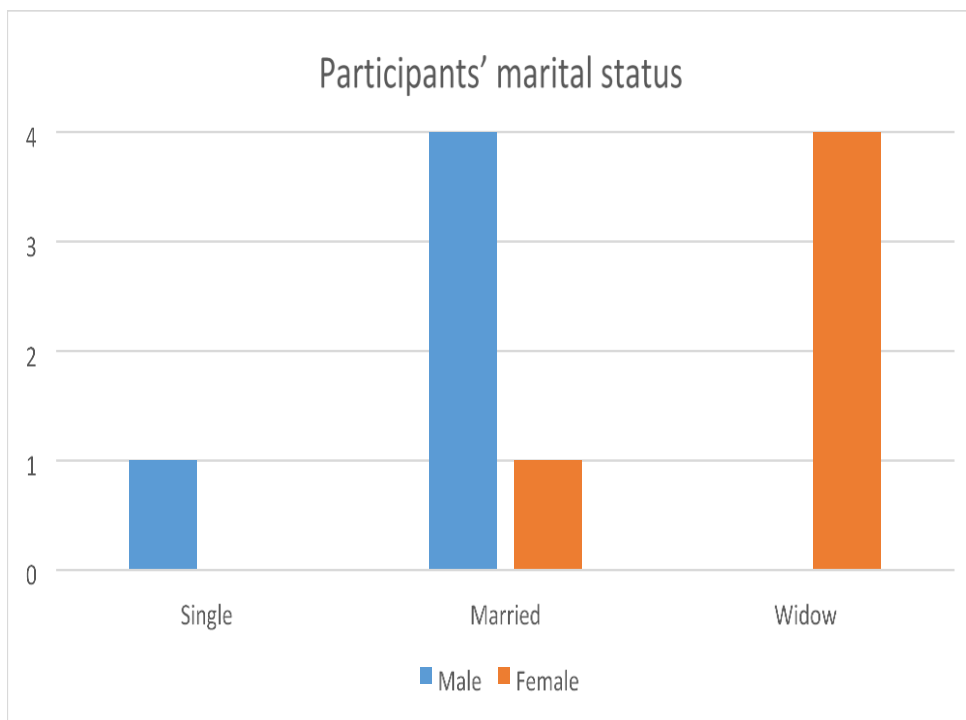
Figure 5: Participants' marital status
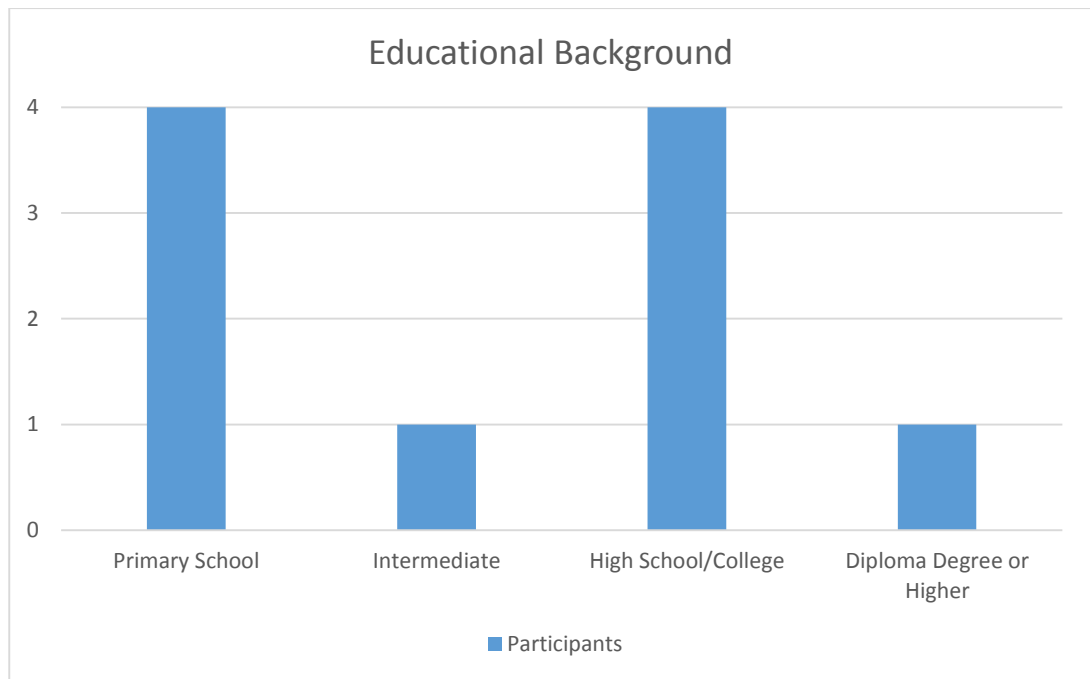
Figure 6: Participants' educational background
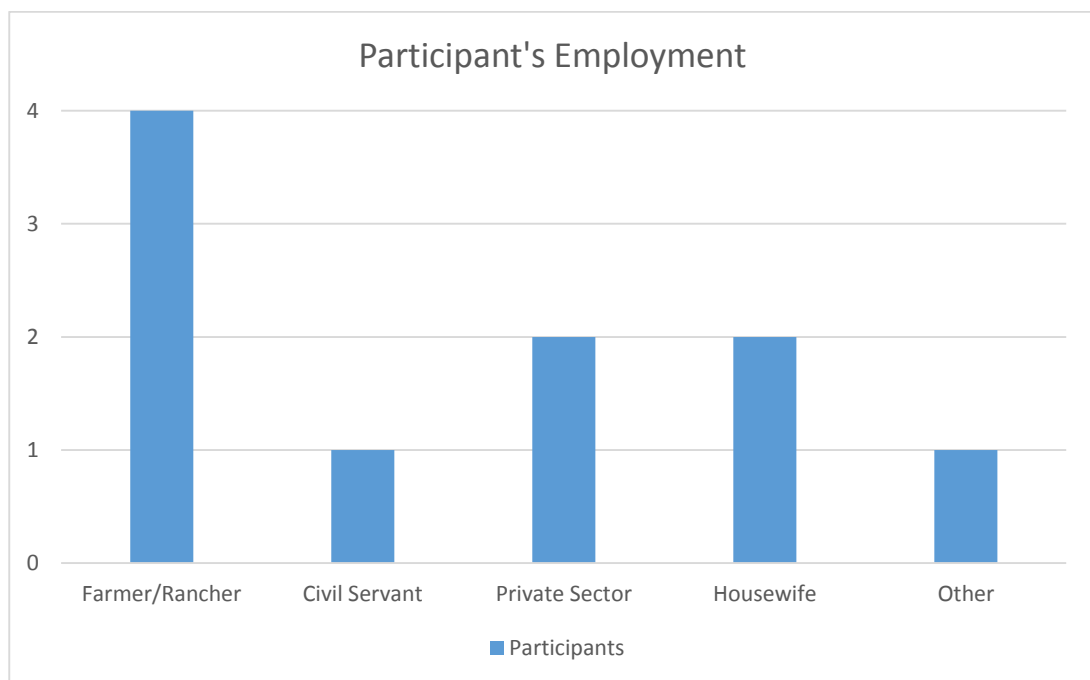
Figure 7: Participants' employment

4.2.1. Length of time living in Mount Merapi.

The participants' length of time living in Mount Merapi as members of Kinahrejo community are shown in Figure 8 below.
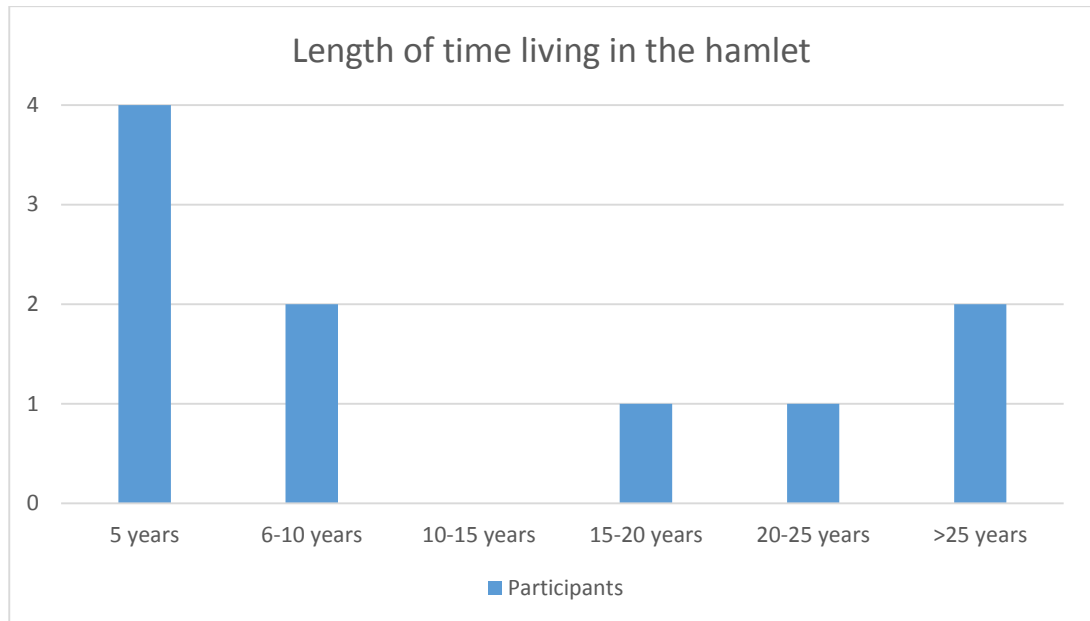
Figure 8: Participants' length of time living in Kinahrejo community.

4.2.2. Volcano related experiences.

The participants' volcano-related experiences based on the 2010 Mount Merapi eruption are shown in below.

All of the participants experienced some relocation: One person experienced 1 relocation; two people experienced 2 relocations; three people experienced 3 relocations; and five people were relocated more than 3 times.

They experienced either self-evacuation or forced-evacuation either to the nearest shelter, which is *Shelter Plosokerep* (7 people), one person was evacuated to *Pondok Pesantren* (Islamic boarding school) Al-Qodir, which is located in the same village, and another participant to *Balai Desa* (village hall, during emergency situation be used as evacuation

area) Wukirsari, which is neighbour village of Kinahrejo. The rest moved to other family
safe houses in Yogyakarta (see Figure 9).
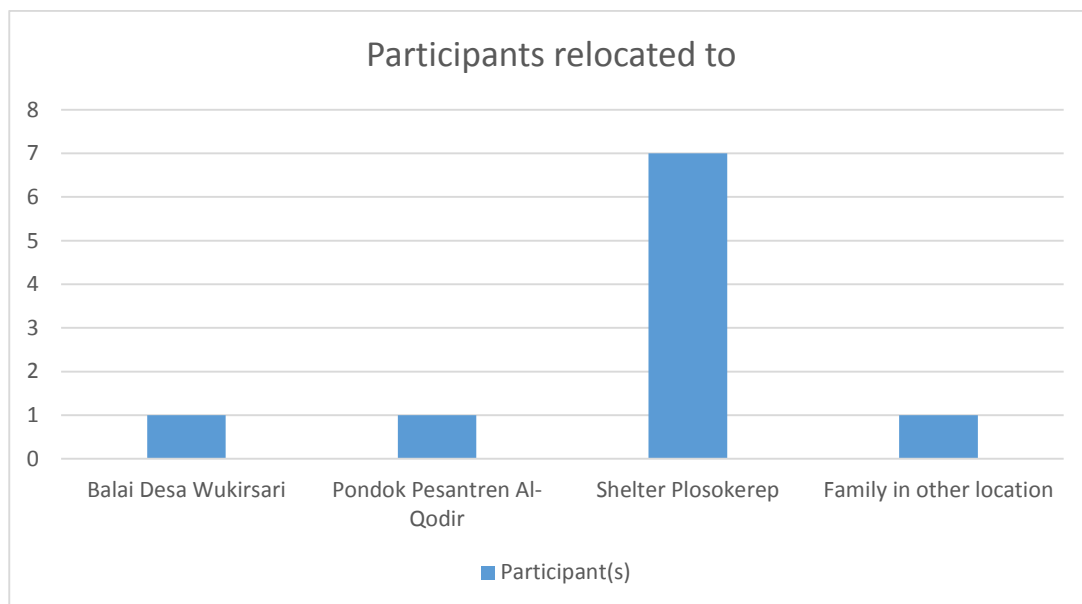
Figure 9: Participants' place to relocate/evacuate.

Due to the disastrous nature of the 2010 Mount Merapi eruption, some of the participants'
immediate family members died: one family member died (2 participants), two family
members died (1 participant), and three family members died (1 participant).
In addition to casualties, the 2010 Mount Merapi eruption created invaluable loses and
damage suffered by the participants (see Table 1, p. 50; Participants' loses and damage).

Participants' losses and damage

Participants	Losses				
	House	Vehicle(s)	Livestock	paddy field/field	None
Participant A	√	√	√	√	
Participant B	√	√	√	-	
Participant C	√	√	√	√	
Participant D	√	√	-	-	
Participant E	√	-	√	-	
Participant F	√	√	√	√	
Participant G	√	-	-	-	
Participant H	√	-	√	-	
Participant I	√	√	√	√	
Participant J	√	√	√	√	

Table 10: Participants' losses and damage.

4.3. Open-ended question results

In this section, I describe answers to the following areas: community experiences; community perspectives and expectancies; and recommendation for future assistance programmes. While overall discussion of the study's outcomes will take place in the final chapter, through the current chapter I comment on the congruence between expected services and received services.

4.3.1. Community experiences.

To explore the community experiences of the social assistance programmes following the disaster, the Kinahrejo community members were asked the first question: "*What were your experiences of the social assistance programmes following 2010 Mount Merapi eruption?*"

All participants said that they gained positive experiences of the social assistance programmes following the 2010 Mount Merapi eruption. They gave varying accounts of what their experiences were during the recovery phase of the Mount Merapi eruption. The social assistance programmes delivered many activities including the physical intervention or reconstruction including psychosocial interventions, medical interventions/treatment, psychological assistance, logistic help, workshops, as well as education and training around disaster subject area and others.

Some participants understood the concept or idea of the social assistance programmes following a disaster, the activities or help within the mentioned programmes, and could highlight the importance of the activities towards the community members in Kinahrejo hamlet.

There was medical post, and I got treatment there. The medicine was adequate, and the doctor was quite competent.

(Female, age range 41-50 y.o.)

There are three things at least I need to underline, that:

1. We got experiences and knowledge around disaster, hazard, risk, etc. from them [social assistants];

2. We got insights and education on what should we do during and after disaster/incident;

3. They taught us what to do while we were in the shelter, both temporary or permanent shelter.

(Female, 31-40 y.o.)

I received medical treatment and got logistic help, especially food, clothes, blanket, etc.., etc...

(Female, 31-40 y.o.)

This finding is congruent with the roles of social assistants as stated in the appendix of Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50) and in the 2007 Guidelines of Social Assistance and Trauma Centre (Direktorat Bantuan Sosial, 2007, p.15), as well as on social assistance activities and actions (Matowani, 2011).

Two participants quoted below reported that they knew there were several activities around the social assistance programmes, although they did not experience them. The main finding from this was that the participants talked about generally feeling and knowing they were involved in the programmes and received basic information without experiencing or remembering all the detail.

I know that they have psychological help/assistance and psychosocial intervention as well. That was really good.

(Female, age range 31-40 y.o.)

I did not remember the detail. But I know and I am sure that they have a lot of programmes and activities. And all of them are useful for us. All of them.

(Male, age range 41-50 y.o.)

In the above quotes, the participants reported their perceptions of the social assistance programmes; appreciating and acknowledging the existence of the mentioned programmes. They further opined that the activities within the programmes was valuable for the community members, although they did not utilize the services.

On the other hand, there were two participants who understood the benefit of joining several activities within the programmes and wanted to use the knowledge and skills for his or her own sake. It was not just to have something to do at that moment, but also to be used in the future to help others in the community and/or to make their own living.

I got training on how to cultivate and process 'auricularia' [cloud ear fungus] and oyster mushroom; I also attended education and training on inorganic rubbish management.

(Female, age range 41-50 y.o.)

There was a workshop on traditional [silk] screen printing and I attended it.

(Male, age range 17-20 y.o.)

This finding is congruent with the social assistance steps of action and activity to help community members play their role and give them ability to rebuild their lives with their own strength, capability, and resources (Matowani, 2011). Those two participants were involved in the activities within the programmes and recognized the presence of the social assistants and their contribution to the community, although the two participants did not further describe how valuable the workshops/training were and what they would do after attending the training/workshop and gaining the knowledge.

We, the survivor of the 2010 Mount Merapi eruption, were very much helped by the social assistance, especially from the Non-Government Organisation, such as the Islamic organisation Al-Qodir. They help us solving our community problems.

(Male, age range 41-50 y.o.)

In the quote above, the participant acknowledged and gave credit to the social assistants from the NGO, namely the Al-Qodir Islamic organisation who has helped him and some of the other community members. At that time, Al-Qodir Islamic organisation gave

assistance to the victims of the Mount Merapi eruption by holding and facilitating 300 refugees ("Depression and distress affecting Merapi victims," 2010). Al-Qodir was located in Wukirsari, a neighbour village of Umbulharjo, where the Kinahrejo hamlet was located.

> *Our family was getting helped by Pak Asih. We were evacuated using his motorcycle to Umbulharjo village hall. We got enough food by the social assistants, have shelter, place to sleep, blanket, clothes, etc.*
>
> <div align="right">

(Male, age, >50 y.o.)
</div>

Likewise, this participant acknowledged and gave credit to the mentioned person, Mr. Asih, who was son of *Mbah Maridjan*, the spiritual guardian or 'the gatekeeper' of Mount Merapi ("Mbah Maridjan Mt. Merapi spiritual guardian dies," 2010). That time, Mr. Maridjan was buried under a mountain of hot ash in his home because he refused to evacuate and yet, still, his defiance won him accolades as a tough and competent mystic (Hodal, 2012). Mr. Asih, Maridjan's son, then took his role appeasing Mount Merapi, officially handpicked by the Sultan of Yogyakarta, due to his contribution to the community in Mount Merapi. While he noted his experiences getting help by Mr. Asih, he also clearly stated the help to have a big influence or impact toward his life and the other community members.

> *Thank God that we have assistants that are continuously and sustainably helping and assisting us starting from the temporary shelter, permanent shelter, until we have our own home. They were here until our economic condition stable. We were taught and encouraged to be self-sufficient and autonomous in rebuilding our live and for the next future by giving us several education and training, etc. We are proud with the social assistants who were willing and able to help us, unite us, although we, the survivors, each of us has our own story and each has different background in this same community, but we are not scattered, but unite in one hope, one goal, one vision, and grow strong together.*
>
> <div align="right">

(Male, age range 31-40 y.o.)
</div>

In the previous quote, the participant graciously gave recognition and described his experience receiving social assistance programmes after the disaster. He attributed to both the fact that social assistance was very important, but also the community togetherness and unity as a solid community that could rebuild themselves from adversity; rebuild their lives, grow strong, reach their future together in one unity of hope, goal and vision as a community. It is worth mentioning that the concept of solidarity, tolerance and harmony emerged from the community member in a traditional rural society, as one of the essential factors to help them rise from difficulties and misfortune together.

4.3.2. Community perspectives and expectancy.

Exploring the community perspectives and expectation on social assistance programmes following a disaster, the second question asked was: "*Is it important that social assistance programmes are delivered to the community following a disaster*? If so, *what aspects of the social assistance programmes were most important to you at that time?*"

Overall, all the participants gave positive comments on the mentioned programmes. Only one participant stated that it was important that the programmes were delivered to the affected community. The other nine participants confirmed that it was very important that the social assistance programmes following the disaster were delivered to the affected community in the aftermath of a disaster. It truly revealed that Kinahrejo community members appreciated and expected the presence of the social assistants and all the activities in the programmes.

> *Yes, it's very important; and it's a must. All things in the social assistance programmes was useful and important for us, the affected community. Everything!*
>
> *(Male, age range 41-50 y.o.)*

Yes, it's important. Everything's important within the social assistance programmes. Because it helps us rebuilding our lives and help us forgetting our bad experience of the disaster.

(Female, age range 41-50 y.o.)

Yes, it's very important; and it's a must. everything! Social assistance programmes is a must to be delivered/given following any disaster to support the affected community.

(Female, age range 31-40 y.o.)

Yes, it's very important; and it's a must. The social assistance programmes was so important. We got a lot of knowledge and experiences; and we learned a lot from it.

(Male, age range 17-20 y.o.)

In the quotations above, four participants stated that all the activities in the social assistance programmes were beneficial and helped them both as a community and as individuals to bounce back from the incident. This finding is congruent with the roles of social assistants as stated in the the appendix of Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50) and in the 2007 Guidelines of Social Assistance and Trauma Centre (Direktorat Bantuan Sosial, 2007, p. 15) as well as the social assistance activities and actions (Matowani, 2011).

Yes, it's very important; and it's a must. The medical intervention, our safety, and the shelter.

(Female, age range 41-50 y.o.)

In the quote above, the participant mentioned that the health intervention or medical treatment, the focus on their safety priority, and the shelter for them to stay temporarily and permanently were the most important programmes within the social assistance

programmes following the 2010 Mount Merapi eruption. This was primarily due to the fact that she needed medical attention and treatment following the eruption. According to her, this made her experience in receiving the assistance programmes meaningful and important. The social assistants' focus on the refugees' safety, priority and place to live during the disaster and afterwards, is important to highlight.

Yes, it's very important; and it's a must. All the activities in the social assistance programmes, especially: 1). Psychology/psychosocial intervention; 2). Medical treatment/intervention; 3). Logistic help.

(Female, age range 31-40 y.o.)

In the above quote, the participant highlighted several activities in the social assistance programmes that she considered very important, namely: the psychology/psychosocial intervention, the medical treatment, and logistic help. This finding is congruent with the roles of social assistants as stated in the the appendix of Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50) and in the 2007 Guidelines of Social Assistance and Trauma Centre document (Direktorat Bantuan Sosial , 2007, p.15) as well as on social assistance activities and actions (Matowani, 2011) regarding the psychosocial and psychological aid and medical intervention, as well as logistic help delivered to the affected community.

Yes, it's very important; and it's a must. What was important that time: the harmony among residents, the tolerance between people, the mutual assistance/help, the solidarity, and the good connection of the people in the community.

(Male, age >50 y.o.)

Although the participant was not specifically answering the question on the activities within the social assistance programmes, he touched on the concept of harmony,

the solidarity and good connection among the residents as being important during the recovery phase of emergency management. This is noteworthy and emerged from the community member who believed that the solidarity, tolerance and harmony among themselves, as a traditional rural society, was an essential factor to help them rise together from difficulties and misfortune.

> *Yes, it's very important; and it's a must. What was important that time is that we, as a group of one community was united, and they [social assistants] could assist, accompany, and oversee us together with us in planning activities, executing the programmes, and everything, starting from the temporary shelter, in camps, and in permanent shelter until all of us reside in our own home and our economic has been stabilized.*
>
> *(Male, age range 31-40 y.o.)*

The same participant that answered the concept of unity as a community in the first question and drew the importance of growing together, healing together and becoming stronger together as one community. Nonetheless, this is an example that the social assistance programmes delivered to Kinahrejo community have gone beyond the guidelines. The social assistants have assisted, watched over, and accompanied the community starting from planning the activities and executing the programmes wherever the community is: in the temporary shelter, camps, and in permanent shelter; until all of the community members were residing in their own home and their economics have been stabilized. The actual assistance programmes were going beyond what was expected.

> *Yes, it's very important; and it's a must. Their assistance during the emergency period and after the eruption.*
>
> *(Female, age range 31-40 y.o.)*

Yes, it's very important; and it's a must. There are three things I know:

1. We need social assistant during and after disaster, and yes, we got some help from them;

2. need to underline that they were always here to help us;

3. That they gave solution to our life at that moment and also for our life in the future.

(Male, age range 41-50 y.o.)

Two participants stated that the social assistants' service during the emergency period and after the disaster, the recovery phase of emergency, was the most important part in the social assistance programmes. The recovery phase is actually the time frame the social assistance programmes exists, and may indicate that the whole idea of the social assistance programmes is very important.

Participants acknowledged the importance of the mentioned programmes. A participant added that the presence of the social assistants really helped her as an individual and all of the community members. The social assistants gave them solutions to their life and gave them hope to live for the future; another example that the programmes have met their objectives and, moreover, went beyond expectations.

4.3.3. Recommendation for future social assistance programmes.

There were two questions in the interviews seeking to gain some recommendations for future disaster management relating to the social assistance programmes following the disaster. The first question was: "*What aspects of the social assistance programmes (if any) could have been improved?*"

Despite their perceptions on the general impression about social assistance programmes and their acknowledgement on the importance of the social assistants' presence, almost all the participants made a good comment, critique and contribution to the mentioned

question. Only one participant said that there was nothing to be improved from the social assistance programmes following the disaster.

One participant commented that the personnel or the social assistants themselves and the detailed programmes could have been improved. This is understandable because the social assistants were from cross sectors; from the government, local council, private sector, and volunteers from other communities, regions or provinces. This participant was unsure from which organisation the social assistant(s) came from and he thought that could have been made more clear.

> *In the social assistance programmes following the disaster, I think the personnel themselves and the detailed program could have been better/improved…*
>
> *… I don't know exactly who they are or from which organisation were they come from. …. Could be volunteer though…. But I'm not sure…*
>
> *I know they helped us, that's it…*
>
> *…. I mean the purpose of each activities that I do not know closely what they meant….*
>
> <div align="right">(Male, age range 41-50 y.o.)</div>

> *In my opinion, there are three things could have been improved better: 1). The shower, wash and toilet places; 2). The field kitchen; 3). The shelter.*
>
> <div align="right">(Female, age range 31-40 y.o.)</div>

> *The medicine was quite adequate but not complete; and also the food was less salty and less savoury.*
>
> <div align="right">(Female, age range 41-50 y.o.)</div>

> *Things that could have been better/improved: 1. The temporary shelter; 2. The shower, wash and toilet facilities; 3. The field kitchen.*
>
> <div align="right">(Female, age range 31-40 y.o.)</div>

From the above quotes, it is noted that two participants commented on the field kitchen, and one participant commented on the taste of the food, which was less salty or savoury.

64

The same two participants urged the wash, shower and toilet facilities to be better managed and wanted the (temporary) shelter to be better built/managed/facilitated. One participant critiqued the medicine supplies. From the above quotations it is notable that, even in the aftermath of a disastrous tragedy, the victims or the survivors were not only focusing on the life and death issue, but paying attention to the detail. Even the small things, such as less savoury food, less salty food, and disposal bins, shows that sometimes, even the smallest things have the potential affect people – and to make people happier.

What could be improved or done better was:

1. The coordination with the shelter manager and the running of the wash, shower and toilet facilities. Because from our experiences, wash, shower and toilet matters/concern has been a very serious problem;

2. To involve the community about logistic plan, etc. if possible, and

3. The disposal bins.

(Male, age range 31-40 y.o.)

Another similar suggestion, highlighted by the above participant, of the problem with shower and toilet facilities was seen as important. Three community members mentioned the same thing. This was a really big problem for them that they asked for it to be better improved for the next programmes following a disaster. The number of the facilities were not enough to facilitate all the survivors and lacked hygiene. This participant also wished to get involved in the logistic plan, as they were not involved. The other concerns were about the lack of disposal bins while they were in the temporary shelter.

The second question that refered to the last objective of the study to recommend for future social assistance programmes was: "*What aspects of the social assistance programmes (if any) delivered to your community were lacking or missing?*"

Seven participants commented on what was lacking in the social assistance programmes delivered following the 2010 Mount Merapi eruption. The other three participants were quite satisfied with the overall social assistance programmes and said that there was nothing missing or lacking in the social assistance programmes:

> *In my personal opinion, I am quite satisfied with the social assistants and have no further comments on what was missing in the programmes.*
>
> *(Male, age range 31-40 y.o.)*

One participant stated that the social assistants should have been more active because often times the community members were the ones who actively asked for information or asked about help.

> *In my opinion, they should have been more active. Mostly or often times we were the one who actively asked: asked about information, helped, anything, etc.*
>
> *(Male, age range 41-50 y.o.)*

> *There are 4 points which need more attention: 1). Need more health/medical personnel; 2). Need more medicine, I mean the variety of medicine; 3). More wash, shower and toilet facility"*
>
> *(Female, age range 31-40 y.o.)*

In the quotes above, the participants gave good recommendations for future social assistance following the disaster by making three points, namely: more health/medical personnel; greater variety of medicine; more wash, shower and toilet facilities.

What was missing / what we need was the paediatrician. What available that time was just general practitioners.

(Female, age range 31-40 y.o.)

This participant cleverly saw that there was no paediatrician on the medical/health intervention at that time. This critique informs legislation in the policy of disaster management in health sector which, according to Departemen Kesehatan (2005), stated in the policy number 8, that any aid or intervention could involve necessary equipment and expertise. It is an understandable concern, given the likelihood that families with children will be among those affected by natural disasters.

It will be good if there was attraction for us, for example wayangan[1], jathilan[2], or dangdutan[3] or even layar tancep.

(Male, age >50 y.o.)

Another participant expected traditional performances for the community like some leisure activities to release stress such as *wayangan* (Javanese traditional performance), *jathilan* (Javanese traditional performance), *dangdutan* (Indonesian musical and dance performance) or *layar tancep* (common English term = movie in the park).

Their service to the victims, either the dead and the survivor ones.

(Male, age range 41-50 y.o.)

In the quote above, the participant desired better services/help for the victims, both dead and surviving. What he might have meant is the burial services with Islamic religious

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[1] see http://www.indonesianheritage.net/?p=5, https://en.wikipedia.org/wiki/Wayang, http://uniqueindonesia-place.blogspot.co.nz/2011/10/jathilan-is-traditional.html
[2] see https://en.wikipedia.org/wiki/Kuda_Lumping
[3] see https://indonesiawow.wordpress.com/2008/10/23/dangdut-the-indonesian-popular-music/, https://en.wikipedia.org/wiki/Dangdut

leader and proper funeral and prayer. This is an important point, given the propensity for death following natural disasters. People want to know that they can care for their lost loved ones in the manner dictated by their specific religions, and so governments should be prepared to cater to this.

> *We had enough activities like education, trainings, socialization, counselling, psychology or psychosocial intervention. But we need programmes on religious Islamic activities, such as prayer, Islamic lecture, Spiritual education and spiritual guidance, etc.*
>
> *(Female, age range 41-50 y.o.)*

Initially, the participant concedes that there were many good and important activities within the social assistance programmes following the disaster delivered to the community, such as education and training, counselling, psychological and psychosocial intervention. However, like the previous participant, he opined on the presence of religious Islamic activities for spiritual support such as Islamic prayer, lecture, spiritual guidance and education; which is an expectation of social assistants to go beyond what is written in the regulation. This would add to the recommendations for the future social assistance programmes as they highlighted their necessity of such activities to help them keep their faith (spiritual aspect) after facing difficulties for such disastrous incident.

4.4. Close-ended question results

This section describes the additional data from the close-ended question to support the interview (qualitative) data. The data was a purpose-built survey, consisting of 52 statements, that was developed to represent the various components and categories on the social assistance programmes based on several Indonesian regulations carried out to investigate the following:

1. Participants' general impression about social assistance

2. Participants' knowledge on social assistance

3. Participants' perspectives toward social assistance, which covered several

   points:

   a. Social assistants' attitude and qualification

   b. Social assistants' action

   c. Principles of social assistance

   d. Social assistants' roles and tasks

The questionnaire for the current study was designed using Likert-scales to evaluate the social assistance programmes delivered to the community following the 2010 Mount Merapi volcano eruption natural disaster. The participants' responses were measured with a 5-point Likert-scale and are shown in the Tables below. Scale one (1) represents "strongly disagree", scale two (2) represents "disagree", scale three (3) represents "neither agree or disagree", scale four (4) representing "agree", and scale five (5) represents "strongly agree".

4.4.1. General impression about social assistance.

The statement of: "Social assistance programmes must be delivered to the community in any event of disaster" reached a mean statistic of 4.90, the highest mean in the survey, which represented strong agreement (scale 5) of Kinahrejo community members' perspectives (see Table 2, Participants' general impression about social assistance programmes). Scale of 5 in this study represents "strongly agree".

Table 2: Participants' general impression about social assistance programmes (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
Social assistance programmes is a must in any event of disaster.	4.00	5.00	4.90	0.32
Social assistance programmes is a form of attention and responsibility given by the State/government to the people.	4.00	5.00	4.40	0.52
Social assistance program which is not in accordance would be fatal in society.	1.00	5.00	3.80	1.03

The data shows that all of the participants (100%) agreed that social assistance must be delivered to the community following any disaster event and that the programmes were a form of Government's responsibility to the affected community. The tendency of the participants' general impression about the social assistance programmes was leaning to the strong agreement.

4.4.2. Knowledge on social assistants.

The statements used in the survey below sought to understand the Kinahrejo community members' understanding of who were social assistants, what was the social assistants' role and how they worked during the social assistance programmes following the 2010 Mount Merapi eruption (see Table 3, p.67; Participants' knowledge on social assistants).

Table 3: Participants' knowledge on social assistants (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
I know who they (social assistants) are and what they were doing	3.00	5.00	3.90	0.57
I know their duties and responsibilities	3.00	5.00	3.90	0.57
I know how they work	3.00	5.00	3.70	0.67
I understand their role and what should we do together	4.00	5.00	4.10	0.32

The possible answer for the participants' knowledge on social assistants is scale 1 (strongly disagree) to 5 (strongly agree), the higher score means the higher degree of agreement and the lower score means the lower degree of agreement. Yet, the minimum answer in this section was 3 (neutral). This data shows that the mean was above the medium range and leaned toward the end of the scale, which means that the participants tended to agree to the mentioned statements.

4.4.3. Perspectives towards social assistance programmes.

The statements used in the survey below indicating Kinahrejo community perspectives towards social assistance programmes following 2010 Mount Merapi eruption, were taken from the guidelines of social assistance (Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare; Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia,* year of 2003) that represents various components and categories on the social assistance programmes based on Indonesian regulations. The categories include:

4.4.3.1. Social assistants' attitude and qualification.

The statements on social assistants' attitude and qualifications were encompassed with the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare (see Table 4, Participants' perspectives of social assistants' attitude and qualification).

The possible answer for the participants' perspectives of social assistants' attitude and qualification is scale 1 (strongly disagree) to 5 (strongly agree), the higher score means the higher degree of agreement and the lower score means the lower degree of agreement. However, the average mean on each statement below are above neutral (scale 3), and even tend to agreement (scale 4). The data below shows that the mean was above the medium

71

range and leaned toward the end of the scale, which means that the participants tended to agree to the mentioned statements.

Table 4: Participants' perspectives of social assistants' attitude and qualification (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
They were friendly and courteous in serving and helping the community	1.00	5.00	4.00	1.15
They have maturity and were reliable	2.00	4.00	3.70	0.67
They have concern, empathy and were affective in doing the assistance	2.00	4.00	3.80	0.63
They were sincere, honest, brave, and had a strong commitment	1.00	5.00	3.80	1.14
They were responsive about our difficulties and our frustration	2.00	5.00	3.80	0.79
They provided a clear information and explanation on the incident/emergency	1.00	5.00	3.80	1.14
Their information are easy to understand	3.00	4.00	3.70	0.48
They also provided a solution to our problem	3.00	4.00	3.60	0.52
In performing their duties and responsibilities, they have the capacity to help, assist and direct the community	3.00	5.00	4.10	0.57
They have extensive knowledge about disaster and how people should behave towards it.	3.00	5.00	4.00	0.47
They helped willingly, with a smile and always greet	3.00	4.00	3.80	0.42
They quickly help the community	1.00	5.00	3.60	1.26
They were able to integrate with other groups continuously	2.00	5.00	3.90	0.88

4.4.3.2. Social assistants' action

The statements on social assistants' actions were reflected the Ministry of Social Decree

on *Pengembangan Profesi Sosial di Indonesia,* year of 2003 (see Table 5).

Table 5: Participants' perspectives around social assistants' action (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
They knew and did what they should do	3.00	5.00	3.80	0.63
They set up tents and temporary shelters	4.00	5.00	4.20	0.42
They provided clean water, sanitation and hygiene (WASH)	3.00	5.00	4.10	0.74
They set up field kitchen and provided enough food	3.00	5.00	4.10	0.57
They provided proper health service	3.00	5.00	3.80	0.79
They gave insights about the disaster and information about how people should behave during emergency	3.00	5.00	4.20	0.63
They delivered psychological and psychosocial first aid	3.00	5.00	3.80	0.63
They provided special help for people with disability	2.00	5.00	3.80	1.03
They also helped and gave attention to the elderly, women, and children	2.00	5.00	3.70	0.95
They held a series of activities in psychosocial services for community development such as counselling, training, education for children (like a school emergency, mentoring, etc.)	2.00	5.00	3.90	0.88

The possible answer for the participants' perspective around social assistants' action is

scale 1 (strongly disagree) to 5 (strongly agree), the higher score means the higher degree

of agreement and the lower score means the lower degree of agreement. However,

the average mean on each statements above are close to the agreement (scale 4).

This data indicated that the social assistants' action is likely to meet the community's

need.

4.4.3.3. Principles of social assistance programmes.

The statements on principles of social assistance programmes were encompassed within the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare.

The statement within the concept of principles of social assistants in delivering the service of assistance namely: "Individualization: Social assistants understood each person with each respective characteristics" valued the lowest score in the survey, 3.40 of the perspectives of Kinahrejo community (see table 6, p.71; Participants' perspective of principles of social assistants). Value of 3 in the Likert-scale means neither agree nor disagree. This reflects that the community of Kinahrejo neither disagree nor agree that the social assistants, during their presence in the community, have applied the principle of Individualization and understood and respected each member in the community with his or her individual characteristics.

The possible answer for the participants' perspectives of principles of social assistance programmes is scale 1 (strongly disagree) to 5 (strongly agree), the higher score means the higher degree of agreement and the lower score means the lower degree of agreement. However, the average mean on each statement below are above neutral (scale 3), and even tend to the agreement (scale 4). The data below shows that the mean was above the medium range and leaned towards the end of the scale, which means that the participants tended to agree to the mentioned statements.

Table 6: Participants' perspectives of principles of social assistance programmes (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
Non-discriminative: They ignored the background, the physical state or psychological state of every person and avoid discriminative attitudes or actions against anyone	3.00	5.00	4.00	0.67

Statements				
Individualization: They understood each person with each respective characteristics	2.00	4.00	3.40	0.70
Non-Judgmental: They did not unilaterally assess personal and community	1.00	4.00	3.60	0.97
Participation: They involved all parties for all activities, starting from the initiation, planning, action and monitoring	1.00	4.00	3.50	0.97
Communication & Democratic: They performed mutual communication and were not dominating but based on mutual agreement	2.00	4.00	3.70	0.67

4.4.3.4. Social assistants' roles and tasks.

The statements used in this questionnaire are about social assistants' roles and tasks that were reflected and taken from the Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia,* year of 2003 (see table 7)*.*

Table 7: Participants' perspectives of social assistants' role and action (n=10)

Statements	Minimum	Maximum	Mean	Standard Deviation
They jointly together to explore the potential and resources of the environment	3.00	4.00	3.60	0.52
Together they dug the community expectations	1.00	4.00	3.50	0.97
Together with the community they formulated the problems they faced	2.00	4.00	3.60	0.70
They jointly found the solutions to the problems	2.00	5.00	3.70	0.82
They sensitized and convinced the community that together, they are able to overcome the situation	1.00	4.00	3.60	0.97
They encouraged the community to do a variety of activities to address the problem	2.00	5.00	3.70	0.82
They encourage the community to solve their problems without relying to other (parties)	2.00	4.00	3.60	0.70

They provided information to the public regarding the parties who could be contacted to solve the problem	2.00	5.00	3.70	0.82
They helped the community to contact the parties	1.00	5.00	3.60	1.07
They convinced the other party to help	1.00	4.00	3.70	0.95
They encouraged and assisted the community to establish relationships with various parties	2.00	4.00	3.70	0.67
Together with the community they hold a series of activities in an effort to solve the problem	1.00	4.00	3.60	0.97
They stimulated the community to seek new breakthroughs in addressing the problem	2.00	4.00	3.70	0.67
They offered new ideas/alternatives to the community in addressing the problems	3.00	4.00	3.80	0.42
They provided guidance and counselling to the community	2.00	5.00	3.90	0.88
They convinced the community that they were there to help	2.00	4.00	3.70	0.67
They made some efforts together with the community	3.00	4.00	3.80	0.42

The possible answer for the participants' perspectives of social assistants' role and action is scale 1 (strongly disagree) to 5 (strongly agree), the higher score means the higher degree of agreement and the lower score means the lower degree of agreement. However, the average mean on each statements above are above neutral (scale 3), and even tend to the agreement (scale 4). This data shows that the mean was above the medium range and leaned towards the end of the scale, which means that the participants tended to agree to the mentioned statements.

4.5. Chapter summary

This chapter outlined the results and findings collected from 10 participants in the Kinahrejo community. The first section of the chapter has described the demographic profiles of the community. This was followed by the interview results from open-ended questions and the findings using qualitative descriptive analysis. The results from the close-ended participants' self-completion questionnaire has also been displayed.

In summary, the Kinahrejo community has fair knowledge and understanding on the social assistance programmes delivered to the community following the 2010 Mount Merapi eruption. In addition, it is noted that the community on average, were satisfied with both the activities within the social assistance programmes following the 2010 Mount Merapi eruption and the social assistants; although there are several suggestions, input, and critics that the programmes could have been better improved. In addition, the finding of this study shows that the community experiences following a disaster regarding the social assistance programmes is congruent with the Indonesia regulations on social assistants, such as stated in the appendix of Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50), and the 2007 Guidelines of Social Assistance and Trauma Centre (Direktorat Bantuan Sosial, 2007, p.15). Moreover, the actual assistance programmes were deemed not only to have met their objectives, and yet, moreover, went beyond

what was expected.

The discussion on the community experiences of the social assistance programmes following 2010 Mount Merapi eruption will be accessible in the next chapter.

Chapter 5: Discussion

5.1.   Introduction

The purpose of this study was to explore the Kinahrejo community experiences of the social assistance programmes following the 2010 Mount Merapi eruption in Yogyakarta province, Indonesia; whether these findings are congruent with the legislation as the theoretical framework on social assistance programmes after a disaster in Indonesia. The main goal of this study was to gain knowledge from the affected community point of view on the social assistance programmes following the disaster. Interviews were conducted with 10 participants, which highlighted experiences related to three topics or objectives in this study (covered in the previous chapter). This final chapter of the dissertation will summarise the findings and present several recommendations for future social assistance programmes following a disaster. The limitations of this study will be reflected on, and the implications of the findings will be evaluated. Finally, directions for future research will be provided, culminating in a final conclusion.

5.2.   The demographics of the respondents

Despite the small sample size, findings suggested that this sample of affected community in Indonesia comprised a varied groups of people. In terms of gender, equal numbers of male and female were involved in the research. In terms of age, all respondents are adult. However, the predominant group of participants were 31-50 years old. It is no surprise that most of the respondents had been living in the hamlet for more than 5 years, even the whole of their lives, due to the fact that most of the inhabitants have been living in this rural community for their lifetime.

With respect to educational background, over half of the respondents were not highly educated. Almost half attended primary school only; the other half made it to intermediate school or higher. This level of education in this rural hamlet is typical, since mostly their way of living is as traditional farmers, stock farmers and volcanic sand miners (Mei et al., 2013). However, conducting research in this rural traditional community would require certain levels of knowledge and experiences, especially in the language used to fully understand and interpret data (Masrukin et al., 2014; Mei et al., 2013).

The findings showed that all members of the community were evacuated at least once during the emergency of 2010 Mount Merapi eruption. This was because Kinahrejo hamlet is the last community/hamlet in Mount Merapi, which is located only 4.6 kilometres from the crater/peak [see Figure 10, p. 77; Merapi hazard map before 2010 eruption[4]). Furthermore, half of the community members were relocated/evacuated three or more times. The possible reason why there were so many evacuations was because of the increasing danger or eruptions and in response to the alert levels (Mei et al., 2013; Rusmiyati & Hikmawati, 2012; Surono et al., 2012).

There were five crucial time periods for people living in Mount Merapi area during the emergency phase of the 2010 Mount Merapi eruption. These times are distinguished with respect to the extension and the contraction of the danger zones (Mei et al., 2013) (see Figure 11, p. 77; Time line showing changes in extension levels, evacuation orders and contraction of danger zones during the 2010 Merapi eruption).

1. Period A (25 October-2 November 2010)

    This is the moment when the explosive phreatomagmatic eruption of Mount Merapi on 26 October produced a 12-km ash plume and pyroclastic density;

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[4] See Kinahrejo in the small square box within the high danger zone of disaster prone zone (KRB)

12 municipalities, including Kinahrejo community, located in KRB III with a population of 24,024 people, were evacuated.

2. Period B (3-4 November 2010)

    Eruptive intensity increased with stronger degassing and a series of explosions, which extended the restricted zone to 15 km. During this date, 32 municipalities within the KRB III, with population of 90,325 people were evacuated.

3. Period C (5-13 November 2010)

    November 5th, the paroxysmal eruption took place, with consequent ash fall and pyroclastic density reached out 16 km from the summit. The night of 4-5 November sustained explosive eruptions generated an ash column that rose to 17 km altitude which resulted in the evacuation of all the community within the new radius of 20 km.

4. Period D (14-19 November 2010)

    As the volcanic activity decreased, the radius of the danger zone during this time period was decreasing maintaining a radius of 20 km for Yogyakarta Special Province but reducing to 15 km to 10 km for Central Java Province area nearby the Mount Merapi.

5. Period E (19 November-3 December 2010)

    After 3 December, local authorities again reduced the danger zone (see Figure 12, p. 78; Merapi hazard map after the 2010 eruption).
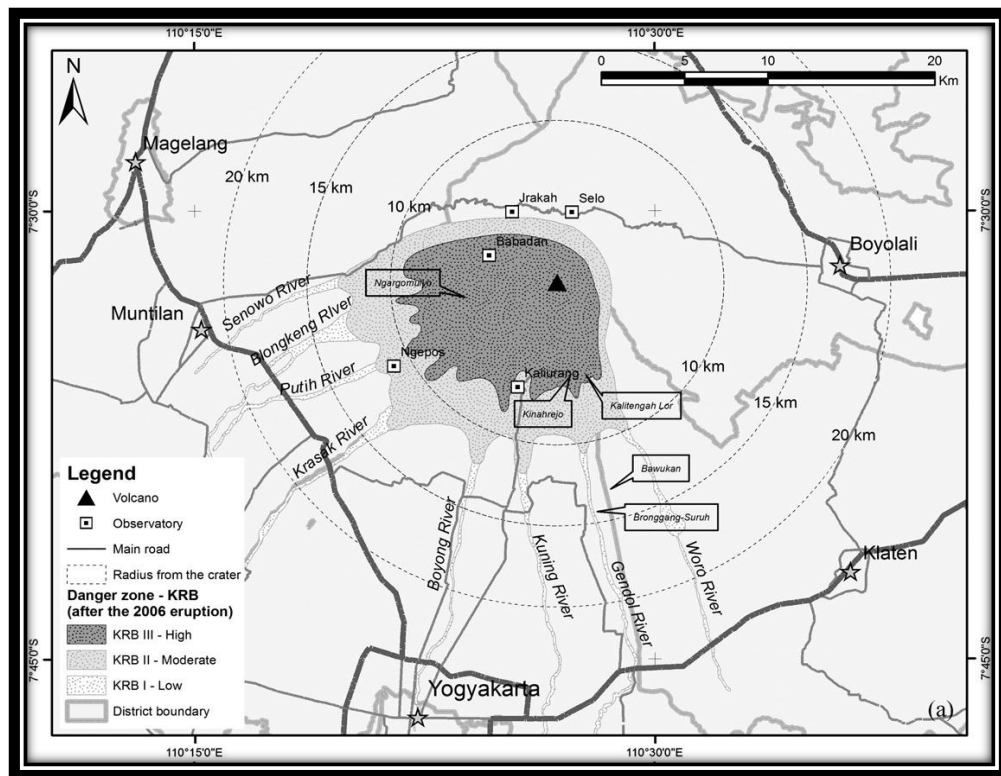
Figure 11: Merapi hazard map before 2010, based on Hadisantono, Andreastuti, Abdurachman, … et.al., (2002)
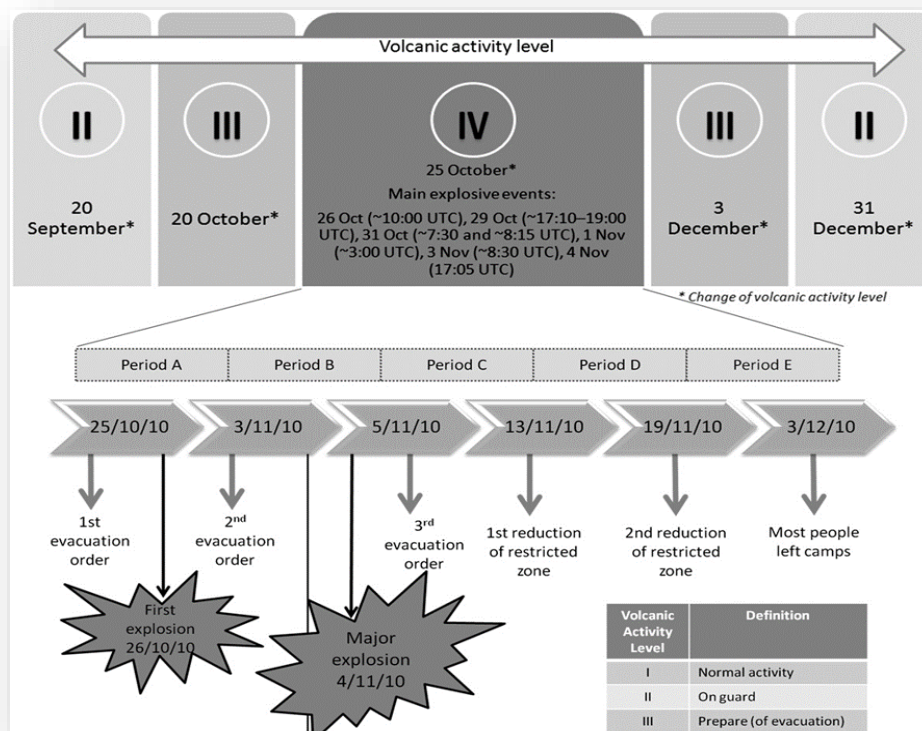
Figure 121: Time line showing changes in extension levels, evacuation orders and contraction of danger zones during the 2010 Merapi eruption (Mei et al., 2013).
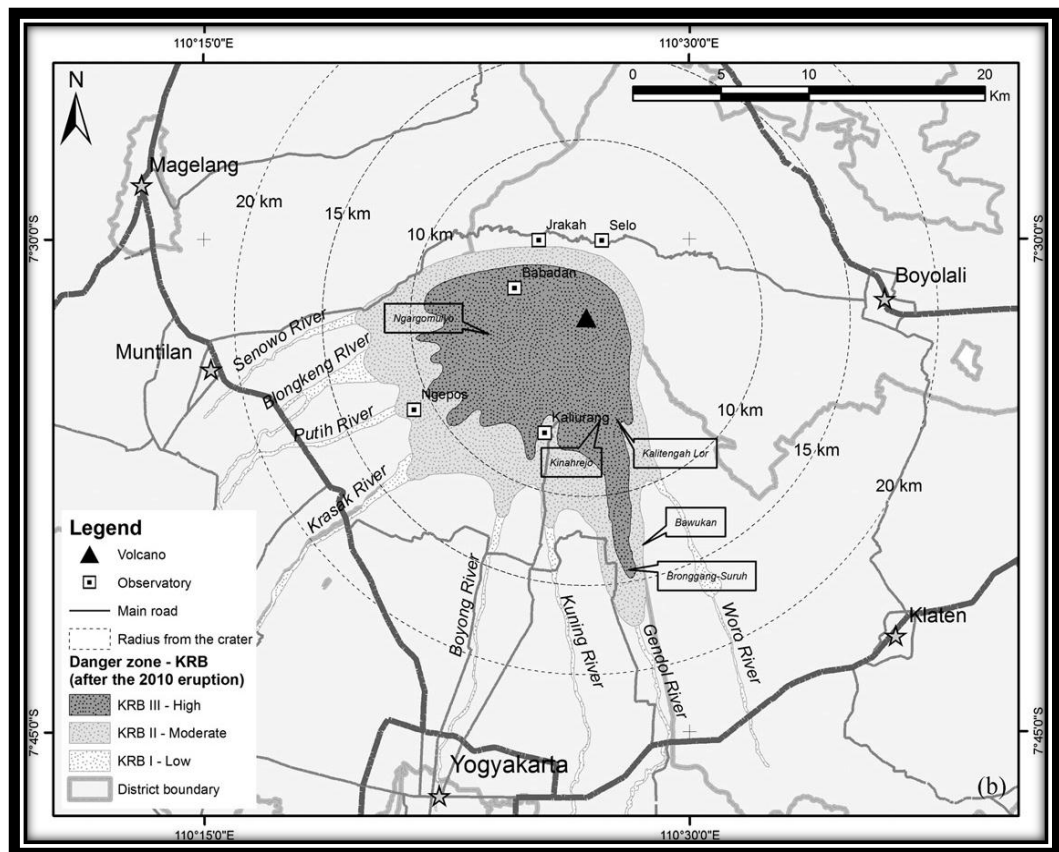
Figure 132: Merapi hazard after the 2010 eruption based on Hadisantono, et.al., (2002) and Sayudi, Nurnaning, Juliani, and Muzani (2010)[5].

The findings also showed that because of the pyroclastic density, ash fall and the lava flow (Mei et al., 2013; Surono et al., 2012), from the disastrous 2010 Mount Merapi eruption, all of the participants lost all of their belongings. This included their houses, vehicles, livestock, and paddy field.

5.3. Summary of key findings

Overall, the experiences of the Kinahrejo community indicated that the social assistance programmes delivered to the community following the 2010 Mount Merapi eruption were congruent with the Guidelines of social assistance from the Indonesian regulations on

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[5] Kinahrejo hamlet was (still) in the Danger zone – high KRB III, and the whole community were dislocated into Karang Kendal permanent shelter, located in Moderate KRB II.

social assistance. The participants described the roles of social assistants as being helpful, very important; they gave all what they had – attention, support, thought, hard work, for the affected community. This suggested that they were performing as expected by the Ministry of Social Decree on *Pengembangan Profesi Sosial di Indonesia*, year of 2003 (Lampiran Keputusan Menteri Sosial RI, 2003, p. 50). Similarly, the social assistance activities and actions were acknowledged by the Kinahrejo community to meet their needs, which suggested that their activities and actions met the Guidelines of Social Assistance, year of 2007 (Direktorat Bantuan Sosial, 2007, p.15). Moreover, some participants mentioned their actual hard work and support went beyond expectations. Not only addressing the community objectives, their support has been confirmed to give more than what they supposed to do. The social assistance programmes in the aftermath of 2010 Mount Merapi eruption were welcomed, well received and were thought to be very important by the Kinahrejo community.

5.3.1.   Research objective 1.

The first research objective was to explore the affected community experiences of the social assistance programmes following the disaster.

All the participants had noticed the social assistance programmes following 2010 Mount Merapi eruption and stated that they gained positive experiences from the mentioned programmes. They acknowledged and mentioned only a few activities within the programmes and not the whole programmes delivered to them. Some of the participants understood only the concept or idea, while others understood only the activities and not the broader context and purpose of the programmes. As the social assistance programmes following a disaster includes several activities, to rebuild the affected community, such as physical intervention, psychological assistance, psychosocial intervention, medical

treatment, logistic help, and some workshops and trainings, the understanding of the community members involved as the participants of the study was not comprehensive, as the participant noted only what he or she experienced. However, all participants were actively involved in the programmes and had their own unique perspectives and roles in the social assistance programmes following the disaster. All of the participants recognized the value and the benefit of the social assistance programmes delivered to them; the most affected community from the 2010 natural disaster of the Mount Merapi eruption.

It is evident that two participants received medical treatment and one participant acknowledged that there were psychological assistance and psychosocial intervention. These findings suggest that the participants had their needs met, which was congruent with the Guidelines of Social Assistance and Trauma Center (Direktorat Bantuan Sosial, 2007). It is also noted that three participants attended a workshop and training within the social assistance programmes following the Merapi eruption aimed to empower and develop the community capacity. Those participants believed and reported that the activities within the social assistance programmes gave them benefit to their knowledge and skills to be used to help themselves and the community. This finding is congruent with the social steps of action and activity to help community members play their role and give them ability to rebuild their lives with their own strength, capacity, and resources (Matowani, 2011).

It is also worth mentioning that the finding of the current study presented one of the participant's concept of solidarity, tolerance and harmony between the community members and may well be one of the essential factors to help the Kinahrejo community rise from difficulties and misfortune together in one unity of hope, goal and vision as a community. This attributed and added new knowledge that has not been explored by the

previous research. However, as it only relates to one person, it is a topic that warrants more exploration.

5.3.2. Research objective 2.

To explore the community perspectives and expectations on social assistance programmes following the disaster, two questions were asked at the interviews. The first question was: "*Is it important that social assistance programmes are delivered to the community following a disaster*?"

The findings of the current study noted clearly that there is strong evidence that the Kinahrejo community had positive perspectives towards the social assistance programmes following the disaster and had a deep expectation for such programmes to be delivered to the affected community after a disaster. For example, all of the participants contended that the programmes were important to be delivered to the affected community following the 2010 Mount Merapi eruption. Moreover, nine of them argued that such programmes were very important to the Kinahrejo community. It is clear within the study that it is essential that social assistance programmes should be delivered to the affected community following any kind of disaster.

Astuti and Sofhani (2015) found that social assistance was important in the recovery phase of the Jumoyo community in Salam sub-district, in Magelang, Central Java following the disaster of cold lava flood 2011. Similarly, the participants in the current study reported that the social assistance programmes following a disaster is noted to be important to be delivered to the affected community.

The second question was: "*What aspects of the social assistance programmes were the most important to you at that time?*" The findings of the current study show that eight participants stated that all the activities within the social assistance programmes following 2010 Mount Merapi eruption were very important. Two participants mentioned that the medical intervention or medical treatment and the psychosocial aid, as well as psychological intervention and the logistic help, was the most important aspect in the programmes.

The findings of the current study support the previous research and literature addressing several interventions in disaster management be delivered to the affected people or community (Fahrudin, 2010; Javadian, 2007; Pingani et al., 2013; Rønholt, Karsberg, & Elklit, 2013; Te Brake & Dückers, 2013). The literature indicated that the delivery of medical intervention, as well as the psychosocial aid, psychological intervention and the logistic help to the affected community or the victims of a disaster, is very important. Although the current study did not find any contradictions to previous study or literature; yet, the current study could add to the knowledge on social assistance programmes following a disaster since the understanding was taken from the affected community's point of view.

It is notable to illustrate, that one participant touched on the concept of harmony, the solidarity and good connection among the residents as being important during the recovery phase of emergency management. This is noteworthy and emerged from the Indonesian community member who believed that the solidarity, tolerance and harmony among themselves, as a traditional rural society, was an essential factor to help them rise together from difficulties and misfortune. This close relationship to the neighbourhoods has shown and supported the previous research done by Lindell & Prater (2003) similar to the Vietnamese community in Village de L'est, New Orleans that showed a

community with deep connections that stayed in touch during and after the disaster (Aldrich, 2008), was more likely to work together to rebuild their neighbourhood.

5.3.3. Research objective 3.

In order to offer some recommendations for future social assistance programmes following a disaster, two questions were asked: "*What aspect of the social assistance programmes (if any) could have been improved?*", and "*What aspects of the social assistance programmes delivered to the community (if any) were lacking or missing?*". These questions elicited different answers from each of the participants.

The results from these two questions to the community members of the Kinahrejo hamlet would become the recommendation for future social assistance programmes following a disaster and summarised below.

5.4. Recommendation for future social assistance programmes following a disaster

The following recommendations are offered for future social assistance programmes following a disaster in disaster management recovery. The ordering of this recommendation is based on the participants' comments, with suggestions that come from multiple persons being placed first and the occurrences of the suggestions.

1. Provide more public facilities especially showers, wash basins and toilet places, and the disposal bins, as well as to better manage all the facilities.

2. Improve the field kitchens and the shelters, both the temporary and the permanent shelters.

3. Improve the quality of the medical intervention, especially the variety of medicine available.

4. Provide specialized doctors in the health care aid (i.e. paediatrician, physician, physiotherapist, etc.).

5. Provide spiritual support (i.e. religious Islamic spiritual guidance and education and lectures).

6. Offer activities for the refugees to release their pain and stress such as fun and games for children, some attraction and performances (i.e. *wayang, jathilan dangdut, layar tancep* etc.).

5.5. Limitations of the current study

Several limitations have arisen in the course of undertaking this research, and thus the findings should be interpreted within their scope, keeping these caveats in mind. The most obvious limitation is the size of this study. The sample consisted of only 10 participants, as this was considered appropriate for a 60-point dissertation. The small size limits the ability of the findings from this study to be generalised across the affected community in Indonesia following a disaster. On the other hand, for a small qualitative study, 10 participants is deemed sufficient to glean valuable data (Magilvy & Thomas, 2009). In addition, there was variability in the current study within the 10 participants.

A second limitation is that participants were recruited from a single small geographical area, which only consists of 82 families. However, the size and the scope of this study were deemed appropriate for the aim, which is to examine the Kinahrejo community–

rural hamlet in Umbulharjo village, Cangkringan, Sleman district of Yogyakarta Province's experiences and perspectives of social assistance programmes, as the most affected community from a disaster in Indonesia, the 2010 Mount Merapi eruption. Additionally, the criteria for selecting the participants was to have experienced social assistance programmes following a disaster; Meanwhile, this approach potentially excludes people who did not have access to social assistance programmes for reason such as lack of power/marginalization, limited access to institutional resources, lack of access to adequate information and such. Therefore, the data should be treated carefully.

A third limitation concerned the open-ended question design. A couple of the questions from the interview session focused only on the negative side of the social assistance programmes following a disaster. The last two questions within the open-ended question explored a similar question and actually addressed the same thing, from which I meant to build some recommendations for the programmes. However, this study did not address the positive side of the mentioned programmes, for example, asking what was the strength of the social assistance programmes or what aspects of the mentioned programmes that the community members viewed well delivering the community necessity or what aspect within the programmes was seen to have worked well? As well as gathering the view of those affected, as the participants were not involved in the design of the questionnaire.

A fourth limitation concerned the questionnaire. Following this study, when I tried to understand and present the survey results, I realised that I did not have the opportunity to dig deeper on the survey result. Due to its type as close-ended questions, there were no opportunities for further explanation. This meant that I could not clarify some of the questions as the close-ended questions were answered after the interview session.

In addition, due to the small numbers of participants in the survey, the data should be treated carefully.

Moreover, the two types of data collection in current study, open-ended and close-ended, have different foci. The open-ended questions interview generated data on selective attention to three objectives: community perceptions and roles, community perspectives and expectations, and community recommendation for future social assistance programmes following a disaster. The close-ended questions interview focused only on the perspectives of Kinahrejo community on their level of agreement and disagreement on social assistance programmes following the disaster based on Indonesian regulations regarding social assistance programmes. Consequently, the results from the interviews and the questionnaire may have linked to each other and yet, it was not explored in the interviews, and the reliability of relevant correlations in each detail of the survey questions was not explored.

Finally, on the presentation of the results and findings in this study, as I was not a professional interpreter nor an authorized translator, I had challenges with the research data, especially from the local Javanese to English translation.

5.6. Recommendation for further study

Apart from the limitations, as this is an initial study on social assistance programmes delivered following the disaster from the experiences and the perspectives of affected community in Indonesia, in this context Kinahrejo community experiences following 2010 Mount Merapi eruption, more research on this issue is needed to confirm the findings revealed in the present study. Future research either using the same questionnaire or interviews in the current study, or different improved questionnaire design with more

exploration on the results in detail in each answer of the close-ended survey will help for clarification and finding the link between the Indonesian legislation of the programmes and the experiences of the community.

Interviews were problematic in other ways on occasion. Although Robson (2002) stated that interviews allow for clarification, mutual understanding was sometimes difficult, despite my repetition and paraphrasing. Difficulties with language were undoubtedly related to participants' Indonesian language proficiency level. Although all of the participants understand Indonesian language, several participants preferred to use and were unimpeded if they described the answer using their local language, Javanese language. In order to be able to fully grasp the participants' understandings and responses, and be able to present the results and discuss the findings objectively and accurately, the use of a professional interpreter or authorized translator may be necessary and therefore recommended for future research in such research samples.

Furthermore, I would suggest that future research should focus either on using in-depth interviews to exploring more qualitative experiences, or use survey data with large number of samples focusing on the attitudes of the affected community and the relationship to better capture the community experiences and perspectives and enhance knowledge and understanding. I would also recommend future studies use some standardized tools survey, such as "quality of life".

In summation, improved consistent interview design, with more in-depth questions, and more exploration of each detail in result findings, as well as a bigger scale of study involving a professional translator are required in the future research to ensure the findings are generalizable to the affected community in Indonesia.

Another missing in this study was the notion of access whether there were some categories that had less access than others to social assistance programmes. It would be relevant for the further studies to seek understanding whether all community members received equal access to social assistance programmes and if and how it affected the recovery at community level.

5.7. Conclusion

This study has investigated Kinahrejo community experiences and perspectives of the social assistance programmes following the 2010 Mount Merapi eruption. Although social assistance programmes following a disaster have become an important area of enquiry, no studies have been completed on the affected community perspectives. The findings of this study revealed that the affected community of disaster, Kinahrejo hamlet, had a positive standpoint towards the social assistance programmes following the 2010 Mount Merapi eruption. They observed that the mentioned programmes were very important and suggested that it should be delivered to any affected community in any disaster. Their experiences during the social assistance programmes add new understanding on the topic from the community point of view. From this study result, it is evident that majority of the community members argued that such social assistance programme following a disaster is very important to be delivered.

This study added new knowledge and supported the research on the concept of community recovery process. Where previous research has suggested that the community recovery process supported, contributed and sped up the recovery phase of disaster management; social assistance programme influences, such as from the Kinahrejo community experiences, may have a great contribution on how the community is able to

stand up and recover from the disaster. Although this study supports existing literature concerning social assistance programmes, it does so from the affected community's point of view. The personal accounts and descriptions of all participants have been invaluable in imparting this new knowledge that contributes to the debate of what is the affected community experiences and perspectives and how and why the social assistance programmes following a disaster is very important to be delivered to the affected community.

It is important that disaster respondents, emergency personnel, social assistants, NGOs, Government both Central/Federal and Provincial and District (Local), as well as all people involved in the social assistance programmes following a disaster, understand the experiences of the affected community, take note and learn from the experiences of Kinahrejo community following 2010 Mount Merapi eruption. This community has shared their experiences, their perspectives and their recommendations for the future programmes delivered to any affected community following any kind of disaster and their voices need to be heard.

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Appendices

Appendix A: Recruitment Poster

Pandangan Masyarakat terhadap program pendampingan sosial setelah bencana di Indonesia: Letusan Gunung Merapi 2010

Penelitian Disertasi

Telah Disetujui oleh the Auckland University of Technology Ethics Committee (*6 Oktober 2015* Reference: *15/361*)

Dan Badan Nasional Penanggulangan Bencana

(*No: 169/BNPB/KA PP/KP.07.03/10/2015*)

Surat Ijin Pemerintah Daerah Istimewa Yogyakarta

(*070/REG//v/391/10/2015*)

Topic Penelitian

Pandangan masyarakat terhadap program pendampingan sosial pasca bencana di indonesia: Letusan Gunung Merapi 2010

Lokasi Penelitian

Dusun Kinahrejo, Kelurahan Umbulharjo, Kecamatan Cangkringan, Sleman, DIY

Waktu Penelitian

27 Oktober – 5 November 2015

HENRIKUS ADI HERNANTO

Gedung GRAHA BNPB JalanPramukaKav. 38, Jakarta Timur

BNPB.GO.ID

0817899910

h.adi.hernanto@gmail.com
adi.hernanto@pnsmail.go.id

"COMMUNITY EXPERIENCES OF SOCIAL ASSISTANCE PROGRAMMES FOLLOWING A DISASTER IN INDONESIA: 2010 MOUNT MERAPI ERUPTION"

Call for Participants

A research project about community perspectives of social assistance programmes following disaster in Indonesia needs you!

If you:

- *Are a permanent resident in Kinahrejo hamlet*

- *Experienced the Mt. Merapi eruption in 2010*

- *Experienced the social assistance programme during the recovery phase of the disaster*

- *And would like your voice to be heard to contribute to this research project*

If you feel that you fit the above criteria and are willing to participate in this research, please contact:

Henrikus Adi Hernanto

0817899910

h.adi.hernanto@gmail.com, henrikus.a.hernanto@bnpb.go.id

Lembar Informasi Peserta

Languages: Indonesia

Tanggal Lembar Informasi dicetak

11 September 2015

Judul penelitian

Pandangan masyarakat terhadap program pendampingan sosial setelah bencana di Indonesia: Letusan Gunung Merapi 2010

Undangan

Assalamualaikum Wr.Wb., Selamat siang! Nama saya Henrikus Adi Hernanto. Saya bekerja di BNPB (Badan Nasional Penanggulangan Bencana) dan saat ini sedang menempuh pendidikan magister di Universitas Auckland University of Technology (AUT), Selandia Baru. Terima kasih telah berkenan menghubungi saya untuk berperan serta di dalam penelitian ini yang berjudul: "Pandangan masyarakat terhadap program pendampingan sosial setelah bencana di Indonesia: Studi kasus bencana alam letusan Gunung Merapi 2010".

Untuk dapat mendampingi anda agar bisa mengambil bagian sepenuhnya di dalam penelitian ini, lembar informasi peserta ini diberikan kepada anda dengan beberapa penjelasan lebih rinci.

Silakan dimengerti bahwa keikutsertaan anda di dalam penelitian ini adalah sukarela dan dapat mengundurkan diri kapan pun sebelum dan saat proses pengumpulan data. Seandainya saja anda memutuskan untuk tidak melanjutkan, semua data yang anda sediakan akan dimusnahkan dan tidak ada dipergunakan. Keikutsertaan anda di dalam penelitian ini tidak akan merugikan anda sendiri dalam hal apapun.

Apakah tujuan dari penelitian ini?

Sebagaimana saya sampaikan diatas, penelitian dilaksanakan dalam rangka penelitian S2 saya. Seperti yang telah kita ketahui bersama bahwa bencana gunung Merapi meletus tahun 2010 silam adalah salah satu bencana terbesar yang pernah dialami di Indonesia. Kerugiannya mencapai 3,62 trilyun ruliah di semua sektor. Pendampingan sosial bisa jadi salah satu kunci tercapainya fase rehabilitasi di dalam penanggulangan bencana dengan mengintegrasikan kemampuan masyarakat di dalam PB.

Adapun sedikit sekali yang telah diketahui mengenai manfaat pendampingan sosial bagi masyarakat terdampak bencana di Indonesia, terutama belum ada satupun penelitian mengenai pentingnya pendampingan sosial bagi masyarakat yang terkena bencana letusan Gunung Merapi. Penelitian ini bertujuan untuk mengungkap pandangan masyarakat yang telah mengalami bencana letusan Gunung Merapi, dan mempunyai pengalaman dalam menerima pendampingan sosial secara psikososial setelah erupsi. Hasil dalam penelitian ini akan berguna untuk membentuk pemahaman baru akan sejauh mana peran pendampingan sosial pada fase

setelah kejadian bencana pada saat rehabilitasi dan sejauh mana para pelaku pendampingan sosial menjalankan tugas seperti apa yang diperintahkan. Harapannya ialah, hasil temuan penelitian ini akan memdukung dalam pemberian penanganan bencana yang lebih baik ke depannya terutama dalam hal pendampingan sosial.

Bagaimana saya dipilih dan mengapa saya diundang untuk ikut serta dalam penelitian ini?

Kami telah ke Kelurahan, bertemu dengan Kepala Desa, dan juga menemui kepala dukuh Anda untuk memohon ijin melakukan penelitian ini. Undangan juga disebar melalui poster yang ditempel di kelurahan dan anda ialah termasuk yang memenuhi kriteria untuk ikut serta di dalam penelitian ini.

Karena anda telah tinggal di pedukuhan ini selama ini dan juga mengalami bencana letusan gunung Merapi dan juga mengalami proses pendampingan sosial usai erupsi merapi tahun 2010, pendapat anda mengenai bagaimana program pendampingan sosial dan bagaimana para pelaku pendamping sosial melakukan tugasnya dan pendapat anda mengenai apa yang seharusnya mereka lakukan pada masyarakat sangatlah penting dan berguna untuk memberikan andil di dalam temuan penelitian ini.

Apa yang akan terjadi pada saat penelitian?

Keikutsertaan anda di dalam penelitian ini ialah dalam wujud tanya jawab tertulis dan juga wawancara. Pada saat wawancara, kami sangatlah mengharapkan pandangan anda mengenai penanganan psikososial selama fase rehabilitasi pasca-bencana erupsi Merapi yang dilakukan oleh para pendampingan sosial. Tanya jawab tertulis dan lisan akan bertempat dan pada waktu anda berkenan.

Wawancara akan dicatat oleh peneliti dan komentar-komentar lisan akan digunakan sebagai pernyataan pendukung.

Kesediaan anda dalam penelitian ini adalah secara sukarela dan dapat saja mengundurkan diri setiap saat. Namun informasi yang sudah anda ungkapkan pada saat tanya jawab akan digunakan. Semua bahan dan data pada saat tanya jawab baik tertulis maupun lisan hanya akan digunakan untuk tujuan penelitian ini saja. Semua informasi tidak akan diberikan ke pihak manapun selain daripada peneliti itu sendiri dan dosen pembimbing.

Hal apakah yang membuat perasaan tidak nyaman dan adakah risiko dalam penelitian ini?

Sejauh antisipasi, tidak ada hal yang membuat perasaan anda tidak nyaman dalam penelitian ini. Pertanyaan-pertanyaan yang akan diberikan hanyalah seputar pengalaman anda selama mendapatkan pendampingan sosial selama pasca erupsi. Anda tidak akan diberikan pertanyaan-pertanyaan yang bersifat rahasia dan sangat personal mengenai diri anda dan keluarga, kesan-kesan anda mengenai pemerintah, juga kesan terhadap siapapun juga pihak ketiga. Tetapi, jika anda merasa tidak nyaman dan manjadi malu ketika membicarakan topik tertentu, ataupun bila ada hal lainnya yang membuat anda mungkin merasa agak sulit menjawabnya, anda tidak harus menjawabnya dan bisa berpindah ke pertanyaan selanjutnya atau bahkan menghentikan tanya jawab tersebut.

Bagaimana cara mengatasi perasaan tidak nyaman pada penelitian ini?

Sebelum dilaksanakan tanya jawab, saya akan memberitahukan hal-hal apa saja yang nantinya akan saya tanyakan. Dan seandainya anda merasa tidak nyaman dengan pertanyaan-pertanyaan tersebut, anda tidak perlu menjawabnya.

Jika anda mengalami pengalaman kurang nyaman pada saat tanya jawab, kami bisa menghentikan proses tanya jawab seketika itu juga. Baik untuk mengingatkan bahwa keikutsertaan anda bersifat bebeas, seandainya anda merasa tidak nyaman dan tidak ingin menjawab pertanyaan tersebut, anda diperkenankan.

Apakah manfaat dari penelitian ini?

Dengan berpartisipasi didalam penelitian ini, anda akan mempunyai pengalaman untuk menyuarakan pendapat anda. Anda juga akan memiliki kesempatan untuk mengungkapkan pendapat dan ide anda yang sangat penting dalam upaya pendampingan sosial pada masyarakat terdampak bencana.

Bagaimanakah kerahasian saya dilindungi?

Seluruh informasi dalam penelitian ini adalah rahasia dan tanpa identitas. Nama, jenis kelamin, pekerjaan, alamat dan lain sebagainya akan dirahasian dan dilindungi setiap saat. Nama anda tidak akan diindentifikasi didalam setiap laporan. Hanya penelitilah yang mendapat akses langsung ke penelitian ini.

Semua data yang dihasilkan dari penelitian ini termasuk lembar persetujuan anda akan disimpan di file kabinet yang terkunci di kantor dosen pembimbing saya di program studi kesehatan masyarakat dan psikososial, Universitas Auckland University of Technology (AUT), Selandia Baru. Nama dan informasi lainnya mengenai diri anda yang digunakan di dalam laporan disertasi akan disamarkan.

Apakah ada biaya untuk berpartisipasi dalam penelitian ini?

Tidak ada biaya yang harus anda keluarkan untuk penelitian ini. Kami hanya meminta waktu anda untuk tanya jawab selama maksimal 1 jam saja. Kami akan menyediakan sedikit uang pengganti waktu anda dan kerelaan anda berperan serta di dalam penelitian ini.

Berapa lamakah waktu untuk menjawab undangan ini?

Anda diberikan waktu selama paling lambat tiga hari untuk memutuskan apakah anda bersedia untuk melanjutkan berpartisipasi dalam penelitian ini. Anda dapat mengirimkan pertanyaan langsung kepada saya melalui sms atau telepon berkaitan dengan penelitian ini.

Bagaimana cara menyampaikan kesediaan berpartisipasi dalam penelitian ini?

Setelah membaca lembar informasi ini dan anda memutuskan setuju untuk berpartisipasi dalam penelitian ini, silakan menghubungi saya langsung (detil informasi di bawah ini). Saya akan mengatur waktu untuk bertemu dengan anda dan membahas lebih lanjut mengenai penelitian ini. Nantinya, kami akan meminta anda untuk menandatangani lembar persetujuan. Lembar ini menunjukkan bahwa anda telah membaca dan mengerti tentang hak anda dalam penelitian ini dan menjaga kerahasiaan selama proses penelitian ini.

Apakah saya akan menerima umpan balik atas penelitian ini?

Anda tidak akan menerima umpan balik atas keterlibatan anda dalam penelitian ini. Tetapi, bila anda menginginkannya, anda dapat menulis pada lembar persetujuan nanti akan memilih ingin atau tidak ingin menerima ringkasan hasil penelitian ini

Bagaimana jika saya mempunyai pemikiran lebih lanjut tentang penelitian ini?

Jika anda mempunyai pemikiran lebih lanjut terhadap dasar atau sifat penelitian ini, silahkan menghubungi dosen pembimbing saya, Eve Coles, *eve.coles@aut.ac.nz* , *+64*921 9999 ext 7499

Pemikiran lebih lanjut terkait pelaksanaan penelitian dapat disampaikan pada sekretaris eksekutif dari AUTEC, Kate O'Connor, *ethics@aut.ac.nz* ,0064 921 9999 ext 6038.

Untuk informasi lain lebih lanjut?

silahkan   menghubungi   Henrikus   Adi   Hernanto,   0817899910,   atau

h.adi.hernanto@gmail.com, henrikus.a.hernanto@bnpb.go.id

Telah disetujui komisi etik the Auckland University of Technology Ethics Committee on *6th October 2015*, AUTEC Reference nomer 15/361.

Participant Information Sheet

AUT UNIVERSITY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

Languages: English

Date Information Sheet Produced:

21/09/2015

Project Title

Community experiences of social assistance programmes following a disaster in Indonesia: 2010 Mount Merapi volcanic eruption

An Invitation

Assalamualaikum Wr.Wb., Selamat siang! My name is Henrikus Adi Hernanto. I work at Indonesia National Disaster Management Agency and am currently a Masters student at Auckland University of Technology (AUT), New Zealand. Thank you for contacting me with respect to participating in my research, entitled: 'Community experiences of social assistance programmes following a disaster in Indonesia: A case study on Mt. Merapi volcanic eruption (2010)'.

To assist you, this information sheet provides you with some further points to consider.

Please note that your participation in this research is voluntary and you may withdraw at any time prior to the completion of the data being collected. If you decide to withdraw, then all the relevant information you provided including tapes and transcripts, or parts thereof, will be destroyed. Your participation in this research will not advantage or disadvantage you at any stage.

What is the purpose of this research?

The Mt. Merapi eruption in 2010 was one of the Indonesia's largest disasters. It resulted in damage and losses of approximately 3.62 billion rupiahs in all sectors. Social assistance programs may well be one of the important keys to determine the success of the disaster management recovery phase by utilizing the communities' capacity in disaster management.

It is noted that little has been known about the value of this assistance from the perspectives of the affected community in Indonesia, and particularly none about the value of the assistance from the 2010 Mt. Merapi volcanic eruption disaster event. This research aims to discover the perspectives of the community who have the contextual experience of social assistance programme following the Mt. Merapi eruption in 2010. The results of the research will contribute to the new understandings around the extent of the role of social assistance in the post-disaster recovery phase and how such programmes are delivered as mandated in the Indonesian regulations. This information will potentially contribute to new knowledge for policy brief. It is also envisaged that the findings will possibly promote better community service, especially for the disaster recovery social assistance programme.

How was I identified and why am I being invited to participate in this research?

The village leader and your head of hamlet was approached and permitted me to undertake this research in the community. The invitation poster and flyer asked you to contact me if you met the criteria and was interested in participating in the research.

As a permanent resident in Kinahrejo hamlet, experienced the Mt. Merapi eruption, and experienced the social assistance programme during the recovery phase, your voice on how you viewed the assistance programme will make a significant contribution to the findings.

What will happen in this research?

Your participation in this research will be by way of written questionnaire and an interview. The interview will explore your experiences and perspectives of social assistance programme delivered during the recovery phase of Mt. Merapi eruption 2010. The interview will be held at a location and time that is convenient to you.

The interview will be recorded by the primary researcher himself and any verbal comments will be thematically used as statements to support.

All questionnaire and interview data collected will be used solely for the purposes of this research. Any information you provide will not be made available to any other sources other than myself and my research supervisors.

What are the discomforts and risks?

I am not anticipating that there will be any discomfort or risk associated with this research. Only questions on your contextual experience relating to social assistance programme delivered during the recovery will be asked of you. You will not be asked personal questions or asked of your

opinions of the government, any agency or other individuals. I am aware, however, that discussing, a particular emergency situation experience may result in 'negative flashback'. Depending upon the situation this may cause some stress or discomfort.

How will these discomforts and risks be alleviated?

Prior to the interview, I will provide you with a broad indication of the areas to be discussed. If you feel uncomfortable answering a question, then you do not need to respond to that question.

Should you experience discomfort from a 'negative flashback' then we will stop the process immediately. Your participation is entirely voluntary and if at any time you feel discomfort or risk you are welcome to stop the interview. Any data collected up to that point will not be used and will be destroyed.

What are the benefits?

This research will benefit by having your voices heard. This research provides important data on explaining how the social assistance programme delivers the psychosocial intervention. If we can explain and understand to what extent they do their job as mandated by the regulation, then we can further develop the policy brief to give a better of social assistance service following future disasters.

How will my privacy be protected?

Your name, gender, occupation and address will be kept confidential and your privacy respected at all times. All signed consent forms and collected data will be securely stored and will only be accessed by myself and my research supervisors. Pseudonym identifiers will be used and your name and position will not appear on any of the collected data or in written reports.

All data from this interview will be stored in locked computer files at my supervisors' office at the School of Public Health and Psychosocial, AUT University. The printed and electronic material produced in this research will be stored in lock cabinet at the lock office at my supervisor's office. It will be kept for six years from the project's data of completion at which time they will be disposed by a confidential service. Computers files will be accessed only by the project staff and with a password. Your words may be used in the dissertation but it will be impossible to identify you. Consent Forms will be kept at my supervisor's office at School of Public Health and Psychosocial for 6 years from the project's date of completion.

What are the costs of participating in this research?

The only cost in participating in this research will be your time. It is envisaged that the initial interview will take up to 60 minutes to conduct.

What opportunity do I have to consider this invitation?

You will have three days to consider whether you would like to participate in this research. If you have any further questions, then please feel free to contact me at the details provided below.

How do I agree to participate in this research?

If after considering the points outlined in this information sheet you agree to participate in this research, please contact me (details below). I will arrange a suitable time to meet with you to fully discuss the research and any further questions you may have. If at the end of this meeting you are comfortable with all aspects of the research, then you will be asked to sign a consent form. This signed consent form will indicate that you fully understand and acknowledge the points made in this information sheet and are comfortable to participate on this basis.

Will I receive feedback on the results of this research?

You will not receive a feedback on the results of this research. However, you can indicate on the consent form if you would like to receive the summary of the key research findings.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Eve Coles, *eve.coles@aut.ac.nz* , *+64*921 9999 ext 7499

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC, Kate O'Connor, *ethics@aut.ac.nz* ,0064 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Henrikus Adi Hernanto,   0817899910,
h.adi.hernanto@gmail.com/henrikus.a.hernanto@bnpb.go.id,

Project Supervisor Contact Details:

Eve Coles, *eve.coles@aut.ac.nz , +64*921 9999 ext 7499

Approved by the Auckland University of Technology Ethics Committee on *6th October 2015, AUTEC Reference nomer 15/361.*

Appendix C: Consent Form

Lembar Persetujuan

Judul penelitian : **Pandangan masyarakat terhadap program pendampingan sosial setelah bencana di Indonesia: Bencana alam letusan Gunung Merapi 2010**

Dosen pembimbing: **Eve Coles (Primary supervisor), Chris Webb (Secondary supervisor)**

Peneliti : **Henrikus Adi Hernanto**

- Saya telah membaca dan memahami informasi yang disediakan tentang penelitian ini sebagaimana tercantum dalam lembar informasi pada tanggal 21 bulan September tahun 2015

- Saya memiliki kesempatan untuk bertanya dan akan diberikan jawaban

- Saya memahami bahwa identitas peserta wawancara dan topik pertanyaan adalah rahasia

- Saya memahami bahwa bahan cetak dan elektronik yang dihasilkan dalam penelitian ini akan digunakan untuk tujuan akademis saja dan tidak akan dipublikasikan tanpa seijin saja didalam forum selain penelitian ini.

- Saya memberikan ijin kepada peneliti untuk dapat menggunakan bahan cetak maupun elektronik yang dihasilkan dalam penelitian ini untuk ujuan akademis

- Saya memahami bahwa saya dapat mengundurkan diri ataupun meminta setiap informasi yang saya berikan dihapuskan sebelum proses pengumpulan data selesai, tanpa menjadi dirugikan dalam segala hal.

- Saya memahami bahwa jika saya keluar dari proses penelitian ini, informasi yang telah saya berikan akan dihilangkan.

- Saya bersedia untuk turut mengambil bagian dari penelitian ini

- Saya bersedia menerima laporan penelitian ini (mohon di pilih salah satu): Ya☐ Tidak☐

Tanda tangan Peserta: ....……………………………………

Nama Peserta: ....…………………………………….

Kontak detil:

………………………………………………………………………………………………..

………………………………………………116………………………………………..

………………………………………………………………………………………………..

………………………………………………………………………………………………..

Tanggal: ....……………………………

Telah disetujui oleh the Auckland University of Technology Ethics Committee

on 6 October 2015 AUTEC Reference number 15/361

Consent Form

Project Title   : **Community experiences of social assistance programme following**

disaster in Indonesia: 2010 Mount Merapi volcanic eruption

Project Supervisor: **Eve Coles (Primary supervisor), Chris Webb (Secondary supervisor)**

Researcher   : **Henrikus Adi Hernanto**

- I have read and understood the information provided about this research project in the Information Sheet dated 21 September 2015

- I have had an opportunity to ask questions and to have them answered.

- I understand that notes will be taken during the interviews and that they will also be recorded.

- I understand that printed and electronic materials produced in this research will be used for academic purposes only and will not be published in any form outside of this project without my written permission.

- I permit the researcher to use the printed and electronic material produced in this research exclusively for academic purposes

- I understand that I may withdraw myself and any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

- If I withdraw, I understand that all relevant information including memos, or parts thereof, will be destroyed

- I agree to take part in this research.

- I wish to receive a copy of the report from the research (please tick one): Yes☐ No ☐

Participant's signature: ....…………………………………………

Participant's name: ....……………………………………….

Participant's Contact Details (if appropriate):

……………………………………………………………………………………………..

……………………………………………………………………………………………..

……………………………………………………………………………………………..

……………………………………………………………………………………………..

Date: …………………………………………

PENELITIAN

Pandangan masyarakat terhadap program pendampingan sosial pasca bencana di indonesia: Bencana alam letusan Gunung Merapi 2010

PANDUAN PENELITIAN

Perlu kami tekankan bahwa kami akan menjamin kerahasiaan jawaban yang Bapak/Ibu berikan, karena data tersebut akan digunakan sebagai bahan kajian dan penelitian dan tidak untuk dipublikasikan. Esensi kerahasiaan, baik identitas Bapak/Ibu maupun setiap jawaban yang Bapak/Ibu berikan akan kami jaga sesuai dengan etika penelitian.

Dalam pengisian kuesioner ini, Bapak/Ibu cukup menyisihkan waktu 30 - 60 menit untuk menjawab semua pertanyaan yang tertulis secara jujur dan apa adanya. Kami berharap Bapak/Ibu bersedia memberikan informasi yang kami butuhkan. Tidak ada jawaban yang salah atau benar dalam pilihan pertanyaan di bawah ini. Kami berharap Bapak/Ibu memberikan penilai berdasarkan perasaan dan pengalaman Bapak/Ibu. Kami sarankan agar Bapak/Ibu membaca petunjuk umum yang terdapat pada awal setiap bagian dengan seksama sebelum menjawab pertanyaan sesuai hati nurani. Kami akan ada dan mendampingi apabila pertanyaan dirasa kurang jelas dan kami senantiasa membantu Bapak/Ibu memahami dan menjawab setiap pertanyaan yang diajukan. Atas kesediaan Bapak/Ibu meluangkan waktu dan pandangan anda untuk kegiatan penelitian ini kami sampaikan terima kasih.

Peneliti
H. Adi Hernanto

DATA RESPONDEN
Isilah pertanyaan berikut ini:
1. Nama (boleh tidak dijawab) : _____
2. No. telepon (boleh tidak dijawab) : _____
3. Alamat rumah (boleh tidak dijawab) : _____

Berilah tanda **silang (X)** pada salah satu pilihan jawaban dari pertanyaan-pertanyaan sebagai berikut:

DEMOGRAPHY

4. Apakah jenis kelamin anda?

a. Laki-laki   b. Perempuan

5. Berapakah usia anda?

a.	17-20 tahun	d. 41- 50 tahun
b.	21-30 tahun	e. >50 tahun
c.	31- 40 tahun	

6. Apakah status hidup anda?

a.	Belum Menikah / Single	d.	Tidak Menikah
b.	Menikah	e.	Duda / Janda

7. Apakah pendidikan terakhir anda?

a.	Tidak Sekolah	d.	Sekolah Menengah Atas
b.	Sekolah Dasar	e.	Diploma

c.	Sekolah Menengah Pertama	f.	Sarjana

8. Apakah pekerjaan anda?

a.	Petani / Peternak	e.	Pensiunan
b.	Pegawai Negri	f.	Ibu rumah tangga
c.	Pegawai Swasta	g.	lain-lain (sebutkan): ……………….
d.	Mahasiswa/ Pelajar		

LIVING EXPERIENCE IN MT. MERAPI

9. Berapa-lamakah anda telah tinggal di pedukuhan ini?

a.	5 Tahun	d.	20 – 25 Tahun
b.	6 – 10 Tahun	e.	> 25 Tahun
c.	15 – 20 Tahun	f.	Seumur hidup anda

10. Berapa-generasikah anda telah tinggal di pedukuhan ini?

a.	1 generasi (sejak orang tua)	c.	3 generasi (sejak mbah canggah)
b.	2 generasi (sejak zaman kakek-nenek)	d.	Tidak mengetahui

11. Berapa-keturunankah yang berada di pedukuhan ini?

a.	1 keturunan (keluarga anak)	c.	3 keturunan (cicit)
b.	2 keturunan (cucu)	d.	belum ada / tidak ada

VOLCANO-RELATED EXPERIENCES OF RESPONDENTS

Berdasarkan pengalaman anda selama kejadian bencana letusan Gunung Merapi 2010,

12. Apakah anda mengalami relokasi (pindah keluar rumah ke pengungsian)?

a. Ya   b. Tidak

13. Berapa-kalikah anda mengalami relokasi?

a.	1 kali	d.	3 kali
b.	2 kali	e.	> 3 kali

14. Dimanakah anda tinggal di pengungsian?

   a. Pengungsian/Shelter Plosokerep

   b. Pengungsian/Shelter Gondang

   c. Pengungsian/Shelter Watuateg

d. Pengungsian/Shelter Banjar Sari

e. Pengungsian/Shelter Jatis Sumur

f. Ke rumah kerabat atau keluarga di …………..

g. Ke luar kota, sebutkan: …………..

15.	Berapa anggota keluarga yang meninggal dunia?

a.	1 orang	d.	> 3 orang
b.	2 orang	e.	tidak ada
c.	3 orang		

Sebutkan (tidak perlu nama, cukup relasi dengan anda saja)**:**

16.	Berapa anggota keluarga yang terluka/cacat pada waktu itu?

a.	1 orang	d.	> 3 orang
b.	2 orang	e.	tidak ada
c.	3 orang		

Sebutkan (tidak perlu nama, cukup hubungan kekeluargaannya saja)**:**

17.	Apa sajakah milik anda yang hilang/rusak akibat letusan Gunung Merapi? (dapat dijawab lebih dari satu)

a.	Rumah	d.	Sawah
b.	Kendaraan	e.	Semua pilihan tersebut
c.	Ternak	f.	Tidak ada

18.	Berapa jumlah kerugian yang anda derita?

a.	s.d. Rp. 1.000.000	c.	Rp. 10.000.000 – Rp. 20.000.000
b.	Rp. 1.000.000 – Rp. 10.000.000	d.	> Rp. 20.000.000

Dalam bentuk apa saja, sebutkan:

OPEN-ENDED QUESTIONS LIST
PANDANGAN ANDA MENGENAI PROGRAM PENDAMPINGAN SOSIAL

Sebebas mungkin memberikan pandangan, pendapat dan ide anda berdasarkan pengalaman bencana letusan Gunung Merapi 2010 yang lalu:

1) Pengalaman apa sajakah selama mendapatkan pendampingan sosial pasca bencana letusan Gunung Merapi 2010 yang lalu?

2) Apakah yang menurut anda penting berkaitan dengan program pendampingan sosial pada saat itu?

3) Dalam hal apakah mengenai program pendampingan sosial sebaiknya diperbaiki atau dapat menjadi lebih baik?

4) Menurut anda, apakah yang kurang/tidak diberikan pada saat program pendampingan sosial di masyarakat peduhuhan ini?

KUESIONER PENELITIAN
CLOSE-ENDED QUESTIONS

Petunjuk pengisian:
Pilihlah jawaban yang anda anggap paling sesuai menurut anda, dengan cara memberi tanda **silang** (**X**) atau centang ($\sqrt{}$) pada kolom jawaban yang telah tersedia.

Keterangan: 1 = Sangat tidak setuju
2 = Tidak Setuju
3 = Ragu-ragu / Ya dan tidak
4 = Setuju
5 = Sangat Setuju

KESAN UMUM PERIHAL PENDAMPINGAN SOSIAL

No	Daftar Pertanyaan	1	2	3	4	5
19	Pendampingan sosial merupakan keharusan di setiap kejadian bencana.					
20	Pendampingan sosial merupakan bentuk perhatian Negara pada masyarakatnya.					
21	Pendampingan sosial yang tidak dilakukan dengan benar dapat berakibat fatal pada masyarakat.					

PENGETAHUAN MENGENAI PENDAMPINGAN SOSIAL

No	Daftar Pertanyaan	1	2	3	4	5
22	Saya mengetahui apa dan siapa mereka (Pendamping sosial).					
23	Saya mengetahui tugas dan fungsi para pendamping sosial.					
24	Saya mengetahui bagaimana cara kerja para pendamping sosial.					
25	Saya memahami peran para pendamping sosial dan apa yang harus kami lakukan bersama.					

SIKAP & KUALIFIKASI PENDAMPING SOSIAL

No	Daftar Pertanyaan	1	2	3	4	5
26	Para pendamping dan petugas bersikap ramah dan sopan dalam melayani dan membantu masyarakat.					
27	Mereka memiliki kematangan/kedewasaan yang dapat diandalkan.					
28	Mereka memiliki perhatian, empati dan afektif dalam mendampingi.					
29	Mereka tulus, ikhlas, jujur, berani dan memiliki komitmen yang tinggi.					
30	Mereka cepat tanggap atas kesulitan dan keluhan yang bapak/ibu alami.					

No	Daftar Pertanyaan					
31	Mereka memberikan informasi dan penjelasan dengan jelas.					
32	Informasi yang diberikan dapat dengan mudah dimengerti.					
33	Mereka memberikan solusi terhadap setiap permasalahan.					
34	Dalam penyelenggaraan tugas & tanggung jawab mereka, para pendampingan sosial berkapasitas untuk membantu, mendampingi dan mengarahkan masyarakat.					
35	Mereka memiliki wawasan yang luas mengenai bencana dan bagaimana masyarakat harus bersikap terhadap bencana.					
36	Mereka menolong dengan rela, senyum, serta memberikan salam.					
37	Mereka melayani dengan cepat.					
38	Mereka berintegrasi dengan kelompok atau warga masyarakat secara terus menerus.					

AKSI PENDAMPING SOSIAL

No	Daftar Pertanyaan	1	2	3	4	5
39	Para pendamping dan petugas tahu dan melakukan apa yang seharusnya mereka lakukan.					
40	Mereka mendirikan tenda darurat dan atau tempat penampungan sementara.					
41	Mereka menyediakan air bersih dan sanitasi yang layak.					
42	Mereka menyediakan dapur lapangan dan makanan yang cukup.					
43	Mereka memberikan layanan kesehatan yang memadai.					
44	Mereka memberikan wawasan mengenai bencana dan informasi mengenai bagaimana masyarakat harus bersikap menghadapi bencana.					
45	Mereka memberikan pertolongan pertama psikologis dan psikososial .					
46	Mereka memberikan pertolongan dan penanganan khusus bagi penderita cacat dan berkebutuhan khusus.					
47	Mereka memberikan perhatian khusus juga bagi orang jompo dan anak-anak.					
48	Mereka mengadakan serangkaian kegiatan layanan psikososial/pemberdayaan masyarakat seperti penyuluhan, pelatihan, pendidikan bagi anak (sekolah darurat), pendampingan dan lain sebagainya).					

PRINSIP PENDAMPINGAN

No	Daftar Pertanyaan	1	2	3	4	5
49	Prinsip Penerimaan: Para pendamping sosial tidak memandang latar belakang, keadaan fisik, maupun psikis, dan menghindarkan diri dari sikap dan tindakan diskriminatif terhadap siapapun.					
50	Prinsip Individualisasi: Para pendamping sosial memahami setiap pribadi dengan karakteristiknya masing-masing.					
51	Prinsip tidak menghakimi: Para pendamping tidak secara sepihak menilai pribadi maupun masyarakat.					
52	Prinsip partisipatif: melibatkan semua pihak yang berkepentingan dimulai dari inisiasi, perencanaan, program aksi dan pengawasan.					
53	Prinsip Komunikasi & Demokratisasi: Melakukan komunikasi timbal balik dan tidak didasari oleh dominasi, melainkan berdasarkan kesepakatan bersama.					

TUPOKSI PENDAMPING SOSIAL (Berdasarkan Peran dan tugas Pendamping Sosial)

A. PENJANGKAU

No	Daftar Pertanyaan	1	2	3	4	5
54	Mereka bersama-sama menggali potensi dan sumber daya di lingkungan kami.					
55	Mereka bersama-sama menggali harapan yang ada pada masyarakat.					
56	Mereka bersama-sama masyarakat merumuskan masalah-masalah yang dihadapi.					
57	Mereka bersama-sama mencari pemecahan masalah/jalan keluar.					

B. PEMBERI MOTIVASI

No	Daftar Pertanyaan	1	2	3	4	5
58	Mereka menyadarkan dan meyakinkan masyarakat bahwa mereka mampu mengatasi masalah.					
59	Mereka mendorong masyarakat melakukan berbagai kegiatan untuk mengatasi masalah.					
60	Mereka mengajak masyarakat mengatasi masalahnya sendiri tanpa menggantungkan diri pada pihak lain.					

C. MEDIATOR

No	Daftar Pertanyaan	1	2	3	4	5
61	Mereka memberikan informasi pada masyarakat mengenai pihak-pihak yang bisa dihubungi untuk memecahkan masalah.					
62	Mereka membantu masyarakat menghubungi pihak-pihak tersebut.					
63	Mereka meyakinkan pihak lain agar bersedia membantu.					
64	Mereka mendorong dan membantu masyarakat untuk menjalin hubungan dengan berbagai pihak					

D. ENABLER

No	Daftar Pertanyaan	1	2	3	4	5
65	Mereka bersama-sama masyarakat melakukan kegiatan dalam upaya memecahkan masalah.					
66	Mereka merangsang masyarakat mencari terobosan-terobosan baru dalam mengatasi masalah.					
67	Mereka menawarkan gagasan baru/alternatif kepada masyarakat dalam mengatasi masalah.					

E. ADVOKATOR

No	Daftar Pertanyaan	1	2	3	4	5
68	Mereka memberikan bimbingan dan penyuluhan kepada masyarakat.					
69	Mereka meyakinkan masyarakat bahwa mereka ada untuk membantu menghadapi masalah-masalah.					
70	Mereka melakukan berbagai upaya bersama masyarakat.					

Terima kasih atas partisipasi anda

Appendix E: Ethics Approval (AUTEC)

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

6 October 2015

Eve Coles
Faculty of Health and Environmental Sciences

Dear Eve

Ethics Application: **15/361 Community perspectives on psychosocial interventions following diaster in Indonesia: A case study of Mt Merapi volcanic eruption 2010.**

Thank you for submitting your application for ethical review to the Auckland University of Technology Ethics Committee (AUTEC). I am pleased to confirm that your ethics application has been approved for three years until 5 October 2018.

The committee would like commend you on a thorough and thoughtful application.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through http://www.aut.ac.nz/researchethics. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 5 October 2018;

- A brief report on the status of the project using form EA3, which is available online through http://www.aut.ac.nz/researchethics. This report is to be submitted either when the approval expires on 5 October 2018 or on completion of the project;

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Henrikus Adi Hernanto h.adi.hernanto@gmail.com; Chris Webb

Appendix F: Supporting Letter from Indonesian Embassy of Wellington, New Zealand

KEDUTAAN BESAR REPUBLIK INDONESIA
THE EMBASSY OF THE REPUBLIC OF INDONESIA
P.O. BOX 3543
WELLINGTON (NEW ZEALAND)

Wellington, 17 September 2015

No : 545/VVN/09/2015/04
Perihal : Pengantar perijinan Penelitian
a.n. Henrikus Adi Hernanto

Kepada Yth:
Gubernur Daerah Istimewa Yogyakarta
c.q. Kepala Bappeda DIY

Dengan hormat disampaikan bahwa Saudara Henrikus Adi Hernanto (Paspor no. A6257486), mahasiswa Indonesia program S-2 di Auckland University of Technology, New Zealand menyampaikan permohonan surat rekomendasi dari KBRI Wellington sehubungan dengan rencana yang bersangkutan untuk melakukan penelitian berjudul *"Community experiences of social assistance programmes following a disaster in Indonesia : 2010 Mt. Merapi eruption"* pada Oktober – Nopember 2015.

Berkenaan dengan itu, kami memandang bahwa rencana yang bersangkutan untuk mengadakan penelitian tersebut kiranya dapat dipertimbangkan secara positif. Penelitian dimaksud diharapkan dapat bermanfaat bagi kemajuan penanganan *psychosocial paska* bencana di Indonesia khususnya daerah sekitar gunung Merapi.

Demikian disampaikan, atas perhatian dan kerja sama yang diberikan, kami ucapkan terima kasih.

A.n. Kepala Perwakilan RI
Koordinator P.F. Pensosbud dan Pendidikan

Wanton Saragih
Minister Counsellor

Tembusan:
1. Yth. Duta Besar RI (sebagai laporan)

Appendix G: Supporting Letter from Indonesian National Disaster Management Authority

BADAN NASIONAL PENANGGULANGAN BENCANA

PUSAT PENDIDIKAN DAN PELATIHAN PENANGGULANGAN BENCANA

Jl.Anyer Desa Tangkil Sentul, Bogor - Jawa Barat 16180
Telepon :(021) 2961 8774, 2961 8775 ; Faksimile :(021) 2961 8775
Website :http//www,bnpb,go.id

BNPB

Nomor ; 169/BNPB/KA PP/KP.07.03/10/2015
Hal : Pengantar Perijinan
Penelitian a.n, Henrikus Adi Hernanto
Lampiran: 3 (tiga) berkas

9 Oktober 2015

Kepada Yth.
Gubernur Daerah Istimewa Yogyakarta
C.q.Kepala Bappeda Provinsi DIY

Dengan hormat,

Sehubungan dengan akan dilakukannya kegiatan penelitian dengan judul *"Community experiences of social assistance programmes following a disaster in Indonesia: 2010 Mount Merapi volcanic eruption"* yang dilakukan oleh salah satu Staf Pusdiklat BNPB yang saat ini sedang menempuh program S-2 di Auckland University of Technology, New Zealand yakni,

Nama	Henrikus Adi Hernanto
Jabatan	Fungsional Penerjemah pada unit Pusat Pendidikan dan Pelatihan Penanggulangan Bencana, Badan Nasional Penanggulangan Bencana (BNPB).
NIP	19830614 201012 1 001

Maka terkait dengan hal tersebut kami ingin mengajukan permohonan agar yang bersangkutan dapat diberikan ijin/akses untuk melakukan penelitian di daerah Bapak/Ibu.

Besar harapan kami akan terkabulnya permohonan ini. Atas perhatian serta kerjasama yang baik disampaikan terimakasih.

Kepala Pusat Pendidikan dan Pelatihan PB,

Tembusan Yth,:
Kepala BNPB

dr. Agus Tjahjono, MPH

Appendix H: Research Permit Letter from Regional Secretary of Yogyakarta Special Province

SURAT K E T E R A N G A N / IJIN
070/REG/v/391/10/2015

Membaca Surat	: **KEPALA PUSAT PENDIDIKAN DAN PELATIHAN PB**	Nomor	: **169/BNPB/KA PP/KP. 07.03/10/2015**
Tanggal	: 9 **OKTOBER 2015**	Perihal	: **IJIN PENELITIAN/RISET**

Mengingat :
1. Peraturan Pemerintah Nomor 41 Tahun 2006, tentang Perizinan bagi Perguruan Tinggi Asing, Lembaga Penelitian dan Pengembangan Asing, Badan Usaha Asing dan Orang Asing dalam melakukan Kegitan Penelitian dan Pengembangan di Indonesia;
2. . Peraturan Menteri Dalam Negeri Nomor 20 Tahun 2011, tentang Pedoman Penelitian dan Pengembangan di Lingkungan Kementrian Dalam Negeri dan Pemerintah Daerah;
3. Peraturan Gubernur Daerah Istimewa Yogyakarta Nomor 37 Tahun 2008, tentang Rincian Tugas dan Fungsi Saluan Organisasi di Lingkungan Sekretariat Daerah dan Sekretariat Dewan Perwakilan Rakyat Daeah.
4. Peraturan Gubernur Daerah Istimewa Yogyakarta Nomor 18 Tahun 2009 tentang Pedoman Pelayanan Perizinan, Rekomendasi Pelaksanaan Survei, Penelitian, Pendataan, Pengembangan, Pengkajian, dan Studi Lapangan di Daerah Istimewa Yogyakarta.

DIIJINKAN untuk melakukan kegiatan survei/penelitian/pendataan/pengembangan/pengkajian/studi lapangan kepada:

Nama	: **HENRIKUS ADI HERNANTO**	NIP/NIM: **19830614 201012 1 001**
Alamat	: **PUSAT PENDIDIKAN DAN PELATIHAN PENANGGULANGAN BENCANA, BADAN NASIONAL PENANGGULANGAN BENCANA**	
Judul	: **COMMUNITY EXPERIENCES OF SOCIAL ASSISTANCE PROGRAMMES FOLLOWING A DISASTER IN INDONESIA: 2010 MOUNT MERAPI VOLCANIC ERUPTION**	
Lokasi	:	
Waktu	: 26 **OKTOBER 2015** s/d 26 **JANUARI 2016**	

Dengan Ketentuan
1. Menyerahkan surat keterangan/ijin survei/penelitian/pendataan/pengembangan /pengkajian/studi lapangan *) dari Pemerintah Daerah DIY kepada Bupati/Walikota melalui institusi yang berwenang mengeluarkan ijin dimaksud;
2. Menyerahkan soft copy hasil penelitiannya baik kepada Gubernur Daerah Istimewa Yogyakarta melalui Biro Administrasi Pembangunan Setda DIY dalam compact disk (CD) maupun mengunggah (upload) melalui website adbang.jogjaprov.go.id dan menunjukkan cetakan asli yang sudah disahkan dan dibubuhi cap institusi;
3. Ijin ini hanya dipergunakan untuk keperluan ilmiah, dan pemegang ijin wajib mentaati ketentuan yang berlaku di lokasi kegiatan;
4. Ijin penelitian dapat diperpanjang maksimal 2 (dua) kali dengan menunjukkan surat ini kembali sebelum berakhir waktunya setelah mengajukan perpanjangan melalui website adbangjogjaprov.go.id;
5. Ijin yang diberikan dapat dibatalkan sewaktu-waktu apabila pemegang ijin ini tidak memenuhi ketentuan yang berlaku.

Dikeluarkan di Yogyakarta
Pada tanggal 26 **OKTOBER 2015**
A.n Sekretaris Daerah
Asisten Perekonomian dan Pembangunan
Ub.
Kepala Biro Administrasi Pembangunan

Dra. Rui Astuti, M.Si
NIP. 19690525 198503 2 006

Tembusan:
1. GUBERNUR DAERAH ISTIMEWA YOGYAKARTA (SEBAGAI LAPORAN)
2. BUPATI SLEMAN C.Q KA. BAKESBANGLINMAS SLEMAN
3. KEPALA PUSAT PENDIDIKAN DAN PELATIHAN PB, BADAN NASIONAL PENANGGULANGAN BENCANA
4. YANG BERSANGKUTAN

Appendix I: Letter of Recommendation from Sleman District National Unity Office

PEMERINTAH KABUPATEN SLEMAN

KANTOR KESATUAN BANGSA

Beran, Tridadi, Sleman, Yogyakarta, 55511
Telepon (0274) 864650, Faksimile (0274) 864650
Website: www.slemankab.Qo.id, E-mail: kesbanq.sleman@tvahoo.com

Sleman, 27 Oktober 2015

Nomor : 070 /Kesbang/ 3556 /2015

Hal : Rekomendasi Penelitian

Kepada

Yth. Kepala Bappeda

Kabupaten Sleman

di Sleman

REKOMENDASI

Memperhatikan surat

Dari	: Ka. Biro Administrasi Pembangunan Setda
Nomor	: 070/Reg/V/391/10/2015
Tanggal	: 26 Oktober 2015
Perihal	: Permohonan Ijin Penelitian

Setelah mempelajari surat permohonan dan proposal yang diajukan, maka dapat diberikan rekomendasi dan tidak keberatan untuk melaksanakan penelitian dengan judul "COMMUNITY EXPERIENCES OF SOCIAL ASSISTANCE PROGRAMMES FOLLOWING A DISASTER IN INDONESIA: 2010 MOUNT MERAPI VOLCANIC ERUPTION" kepada:

Nama	: Henrikus Adi Hernanto
Alamat Rumah	: Gg. H. Rijin Jatimakmur Pondokgede Bekasi
No. Telepon	: 0817899910
Universitas / Fakultas	: Auckland University of Technology
NIM	: 14832410
Program Studi	: S2
Alamat Universitas	: Auckland New Zealand
Lokasi Penelitian	: Dsn. Kinahrejo, Umbulharjo, Cangkringan
Waktu	: 27 Oktober - 27 Januari 2016

Yang bersangkutan berkewajiban menghormati dan menaati peraturan serta tata tertib yang berlaku di wilayah penelitian. Demikian untuk dipergunakan sebagaimana mestinya.

Kepala Kantor Kesatuan Bangsa

. . . . . . N I
Pembina Tingkat I, IV/b
NIP 19630511 199103 1 004

134

Appendix J: Research Permit Letter from Sleman Agency for Regional Development Office

PEMERINTAH KABUPATEN SLEMAN
BADAN PERENCANAAN PEMBANGUNAN DAERAH
Jalan Parasamya Nomor 1 Beran, Tridadi, Sleman, Yogyakarta 55511
Telepon (0274) 868800, Faksimilie (0274) 868800
Website: www.bappeda.slemankab.go.id, E-mail : bappeda@slemankab.go.id

S U R A T   I Z I N
Nomor : 070 / Bappeda / 3635 / 2015
TENTANG
PENELITIAN
KEPALA BADAN PERENCANAAN PEMBANGUNAN DAERAH

Dasar : Peraturan Bupati Sleman Nomor: 45 Tahun 2013 Tentang Izin Penelitian, Izin Kuliah Kerja Nyata, Dan Izin Praktik Kerja Lapangan.

Menunjuk : Surat dari Kepala Kantor Kesatuan Bangsa Kab. Sleman

Nomor : 070/Kesbang/3556/2015

Tanggal : 27 Oktober 2015

Hal : Rekomendasi Penelitian

MENGIZINKAN :

Kepada

Narna : HENRIK.US ADI HERNANTO

No.Mhs/NIM/NIP/NIK : 14832410

Program/Tingkat : S2

Instansi/Perguruan Tinggi : Auckland University of Technology, New Zealand

Alamat instansi/Perguruan Tinggi : Auckland, New Zealand

Alamat Rumah : Gg. H. Rijin Jatimakmur, Pondok Gede, Bekasi

No. Telp / HP : 0817899910

Untuk : Mengadakan Penelitian / Pra Survey / Uji Validitas / PKL dengan judul

COMMUNITY EXPERIENCES OF SOCIAL ASSISTANCE PROGRAMMES FOLLOWING A DISASTER IN INDONESIA :2010 MOUNT MERAPI VOLCANIC ERUPTION

Lokasi : Padukuhan Kinahrejo Umbulharjo Cangkringan Sleman

Waktu : Selama 3 Bulan mulai tanggal 27 Oktober 2015 s/d   26 Januari 2016

Dengan ketentuan sebagai berikut

1. Wajib melaporkan diri kepada Pejabat Pemerintah setempat (Camat/ Kepala Desa) atau Kepala Instansi untuk mendapat petunjuk seperlunya.
2. Wajib menjaga tata tertib dan mentaati ketentuan-ketentuan setempat yang berlaku.
3. Izin tidak disalahgunakan untuk kepentingan-kepentingan di luar yang direkomendasikan.
4. Wajib menyampaikan laporan hasil penelitian berupa 1 (satu) CD format PDF kepada Bupati diserahkan melalui Kepala Badan Perencanaan Pembangunan Daerah.
5. Izin ini dapat dibatalkan sewaktwwaktu apabila tidak dipenuhi ketentuan-ketentuan di atas.

Demikian izin ini dikeluarkan untuk digunakan sebagaimana mestinya, diharapkan pejabat pemerintah/non pemerintah setempat memberikan bantuan seperlunya.

Setelah selesai pelaksanaan penelitian Saudara wajib menyampaikan laporan kepada kami 1 (satu) bulan setelah berakhirnya penelitian.

Dikeluarkan di Sleman
Pada Tanggal   :   27 Oktober 2015
a.n. Kepala Badan Perencanaan Pembangunan Daerah

Tembusan :
1. Bupati Sleman (sebagai laporan)
2. Kepala BPBD Kab. Sleman
3. Kabid. Fisik & Prasarana Bappeda Kab. Sleman
4. Camat Cangkringan
5. Ka. UPT MGM Pakem Sleman
6. Kepala Desa Umbulharjo, Cangkringan
7. Dukuh Kinahrejo, Umbulharjo, Cangkringan
8. Rektor Auckland University of Technology, New Zealand
9. Yang Bersangkutan

Sekretaris
u.b.
Kepala Bidang Statistik, Penelitian, dan Perencanaan

ERNY MARYATUN, S. IP, MT
Pembina, IV/a
NIP. 19720411 199603 2 003

Appendix K: Kinahrejo community in Karang Kendal Permanent Shelter

Below are several photos of Kinahrejo hamlet at their permanent shelter (Karang Kendal permanent shelter) after the 2010 Mount Merapi eruption. Karang Kendal permanent shelter was established in 24 November 2011. Previously, Palemsari sub-village, or commonly named as Kinahrejo hamlet, was located about 5 km away from the peak of Mount Merapi. Due to its complete damage-made the previous village impossible to live in. This permanent shelter was located 3 kilometres away in the southern side of the original village.

Above is the description of Kinahrejo community and map of the Karang Kendal Permanent Shelter.

The picture above showing the direction for evacuation during emergency / evacuation route.
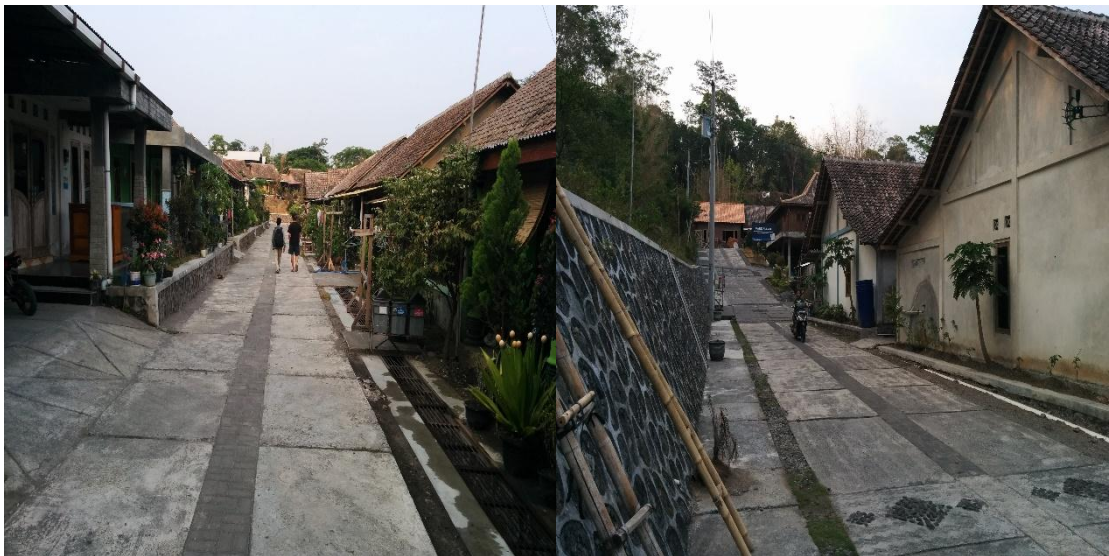

Left, the picture of *Masjid Al-Amin*, the main mosque of Karang Kendal permanent Shelter.

Right, the picture of livestock-shed in Karang Kendal permanent shelter.

The picture above showing the Hamlet hall, where all the activity of the community located at, e.g. Islamic-praying, gathering, meeting, etc.,

The picture above showing the road infrastructure on Karang Kendal permanent shelter.

Left, picture showing the direction to the head of hamlet house (with permission from the people in the photo).

Right, the picture showing the Head of Kinahrejo hamlet, Mr. Ramijo along with several community members in his house (with the permission from the people in the photo). These pictures were taken when I was conducting initial meeting with the head of the hamlet