

## COMMUNITY DEVELOPMENT MODEL FOR NATURAL DISASTER SURVIVORS BASED ON PARTICIPATORY PLANNING AND LOCAL WISDOM IN SIRENJA DISTRICT, DONGGALA REGENCY

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### ABSTRACT

Community development, based on social fact conditions, can be an intervention model for social observers who really pay attention to human aspects and community empowerment within it, then this model can be used as an effort to change a community for the better. Ideally, using a participatory approach, this is done because it involves the survivor community from the planning process to decision-making.

Therefore, the form of community development that took place during the 2018 Natural Disaster Management did not pay enough attention to this matter. The involvement of communities affected by the 2018 earthquake, liquefaction, and tsunami, which until now still leaves many problems. The problems that arise are mainly caused by economic, socio-cultural backgrounds and differences in livelihoods. This problem can be eliminated if it is planned carefully, takes into account the participatory rural appraisal (PRA) approach, and uses local wisdom in the form of molibu. If this is not done, it is very likely that in the future there will be potential for horizontal conflict.

The research method used is a qualitative approach and is equipped with an approach with several study tools and Focus Group Discussions (FGD). Determination of villages affected by the tsunami purposively or deliberately determining 2 (two) villages with the following considerations: 1) Lende Village (as a representation of coastal villages); 2) Sipi Village (the village is in the mountains).

The results of the discussion showed that 1) the placement of communities affected by the earthquake, liquefaction, and tsunami was not involved in the placement; 2) ignoring local wisdom; 3) there was a protest movement over their placement, which was considered unfair and the conditions for nepotism; 4) friction occurs in the new community, which has the potential for open conflict.

Keywords: Community Development, Survivors, and Local Wisdom.

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## 1. INTRODUCTION

Natural disasters that often occur in several regions of Indonesia have opened the eyes of many people to learn ways or techniques to deal with disasters. The demand for understanding to learn to deal with disasters is because it is recognized and common knowledge that Indonesia is a country that has various disasters, such as natural disasters due to geological factors (earthquakes, tsunamis, and volcanic eruptions), disasters due to hydrometeorology (floods, landslides, droughts, and hurricanes), disasters due to biological factors (human disease outbreaks, plant/livestock diseases, and plant pests), as well as technological failures (industrial accidents, transportation accidents, nuclear radiation, and chemical pollution).

One way to overcome disasters is to understand the local wisdom of communities that have become disaster survivors, making local wisdom part of disaster mitigation. Indonesia does have areas that are prone to natural disasters, but behind this it is also rich in sources of local knowledge in efforts to overcome these natural disasters. Awareness to elevate and re-explore local knowledge or local cultural wisdom is because learning and exploring sources of local (indigenous) cultural wisdom is important for development. Various sources of local knowledge that have long grown and developed in society have become sources of alternative policies for current and future disaster management efforts.

This research is a follow-up activity to research by Muhamad, et al. (2021), which produced references to add references for the development of a sociological approach to disaster management efforts. In the community development approach, social fact conditions can be a model of intervention for social observers who really pay attention to human aspects and community empowerment, which still feels strong in the presence of educational elements that seek to change a community.

The key to creating social welfare in community development is participation from the community. It is hoped that community involvement physically, mentally, materially, and financially can increase the sense of togetherness and ownership from the process to the results of development in the community.

The natural disasters that occurred in Palu City, the coastal part of Donggala Regency, and Sigi Regency in 2018 made this area a world laboratory for strengthening knowledge about disaster management. In fact, the liquefaction disaster in Central Sulawesi is one of the largest disasters in the history of world disasters (Daryono et al., 2018).

Sirenja district has complex socio-economic problems and environmental problems, including political problems after the 2018 natural disaster. The call to contribute to helping overcome problems after the 2018 natural disaster through a scientific study approach is still very necessary, including exploring the forms of community development that have taken place among natural disaster survivors in 2018. 2018, continued by collecting information about the role of local wisdom in supporting community development. This research was conducted in 2023, five years after the natural disaster occurred, taking into account that the information provided by survivors could be in a

calmer emotional condition. Community development in this research is how the design for community development for survivors is carried out and how local cultural strengths are used as the basis for the design.

## 2. THEORETICAL REVIEW

### a. Community Development

Local community development is a process aimed at creating social and economic progress for the community through the active participation and initiative of community members themselves. Community members are seen not as a problematic social group but as members of society who are unique and have potential, only that this potential has not been fully developed (Alfitri, 2011: 31).

In communities affected by disasters, the community becomes vulnerable to socio-economic weakness, so it is very necessary to develop community development programs to accelerate socio-economic rehabilitation. Robinson & Green (2010) say community empowerment is a network of actors involved in community development in a location. In this sense, community empowerment focuses on social relations determined by territory, not only by community-based interests. The purpose of a region-based community is a group of people who have common interests related to an area that can affect the quality of their life, such as education, environmental conditions, or employment. Apart from that, community development is a social process that involves community participation to improve the quality of life. In principle, community empowerment activities must be carried out inclusively by involving all elements of society. Therefore, community development has a broader meaning than the term economic development, where community development activities are delivered in various forms that can contribute to economic growth.

Research conducted by Buchari (2021) can be used as a reference to show that paying attention to disaster mitigation is part of community development activities. The aim of Buchari's research is to find out how disaster mitigation is based on community institutions in disaster-prone areas in Garut Regency. This research uses a qualitative approach by conducting sampling in three disaster-resistant villages, namely Pasawahan, Ranbranco, and Karyamekar. This research uses observation, interviews, and literature studies with analytical tools to look at village institutions in carrying out disaster management with the aspects of: 1) planning; 2) institutional; and 3) increasing capacity. The research results show that disaster response training has not been maximally delivered to residents and is still limited to volunteers formed in each RT/RW. Therefore, the village government must increase citizen participation through training in all groups by planning and maximizing disaster-resistant villages by developing institutions and capacities of both disaster volunteers and the community to reduce disaster losses and encourage village residents to carry out green activities. and keep the environment beautiful.

Maarif (2015) shows community development steps in disaster-affected areas that activities carried out at the rehabilitation and reconstruction stage must include assessing damage and losses in affected areas; planning, implementation, control, monitoring, and evaluation of post-disaster rehabilitation and reconstruction; and distribution of disaster funds.

### b. Participatory Planning

Participatory Rural Appraisal (PRA). PRA is translated as participatory assessment/study/research on rural conditions. (Muhamad, DKK: 2022:31). Chambers (1983) defines PRA as “a collection of techniques and tools that encourage rural communities to participate in improving their ability to analyze their lives and conditions so that they can make their own plans and actions”. The emphasis is to prioritize communities that have been neglected so far to get the opportunity to play a role and benefit from development program activities in rural areas, including community survivors affected by the 2018 earthquake. Therefore, PRA is here to provide an agreement for the community to play an active role so that they get the maximum benefits from the program and guarantee that the program is sustainable.

According to Mikkelsen (1995:72), the PRA technique has been demonstrated to be effective in identifying potential solutions for specific problems and in diagnosing other difficulties. This demonstrates that PRA is based on a variety of fundamental ideas that are based on values or beliefs rather than being merely a tool for researching various issues. PRA can strengthen a person's impulse and improve their capacity and self-assurance in recognizing and evaluating circumstances. a fervent desire to take part and a dedication to carrying out the program as planned.

As a result, the PRA approach is used to organize social planning in order to involve the community throughout the entire process, from planning and execution to monitoring and evaluation. To put it briefly, planning is not just the act of creating plans; it is also a necessary step in the process of formulating policies. The survivor community is included in the planning process and participates in decision-making based on a priority scale in order to ensure that the policy benefits them.

In order to assist this approach, the PRA evaluation tool application undoubtedly considers the local community's culture. The term "molibu" refers to the custom of gathering to discuss issues and come up with solutions in a group setting. There are now many more terminology that have supplanted this tradition, such as discussions, workshops, and FGDs. If we use the term molibu in conversations, or as it is mentioned in the invitation, the public's reaction is significantly different.

Several stages in the PRA approach that can be used are: (1) good preparation in collecting secondary data means half of the work is complete; (2) form a work team consisting of insiders (representatives of the survivor community) and outsiders as facilitators; (3) Conducting FGDs, in the local language "molibu" as local wisdom; (5) In molibu, outsiders act as facilitators; (6) Use the PRA study tool according to the information you want to obtain; (7) determine the priority scale; (8) create a draft agreement in molibu and sign it by all parties.

#### c. Local Wisdom

In the view of tribes in Indonesia, what is meant by "local" culture should more accurately be called "sub-national" or "ethnic" culture. Paying attention to the social mobility of tribal members which is quite often labeled "local wisdom" should be interpreted as "wisdom in traditional culture". The record is the traditional culture of ethnic groups. The word "wisdom" should be understood in a broad sense, namely not only in the form of cultural norms and values, but also all elements of ideas, including those that have implications for technology, health care and aesthetics. With this understanding, what is included as a description of "local wisdom" in addition to proverbs and all other linguistic expressions, are also various patterns of action and the results of material culture. In a broad sense, it means that "local wisdom" is translated into all cultural heritage, both tangible and intangible (Sedyawati, 2006: 382).

The consequence is that local wisdom in Central Sulawesi, especially in Donggala Regency, namely Molibu, then this local wisdom is used as a strength in implementing the PRA study tool. The role of local wisdom in supporting economic improvement can be seen in research conducted by Vuspitasari and Ewid (2020). The research aims to find and formulate how to increase the role of Kuma local wisdom in supporting the family economy for Dayak Banyadu women, then what factors support and hinder the role of Kuma local wisdom in supporting the family economy for Dayak Banyadu women. This research uses a qualitative phenomenological research approach with data collection methods, through observation and in-depth interviews, selecting samples using a purposeful sampling method of six people.

The results of the research found an increasing role of local Kuma wisdom in supporting the family economy for Dayak Banyadu women, namely through empowerment-based training where this activity consists of 7 stages including the community awareness stage which consists of coordination, situation analysis and exploring personal potential and village potential. The stage of increasing community capacity through training preparation, basic training. The implementation stage consists of determining the type of business based on potential, starting a business and the stage of receiving continuous training, the aim of which is to provide continuous training according to the problems they experience in the field. In carrying out these training activities, resource persons are required who have expertise in their fields so that the material provided is right on target and useful for women in Simpang Tiga hamlet. Support from the government, especially the village government, especially Untang village, Simpang Tiga hamlet, both the district government, village government and the people of Simpang Tiga hamlet, it is hoped that the more people who participate, the more people will receive the benefits and feel the impact and apply it in their lives. This research becomes relevant to the community development process, taking into account the ongoing stages. Thus, local wisdom, such as in Tanah Lindu, Sigi Regency, uses the ombo custom to maintain local resources. (Muhamad, 2023:21).

### 3. RESEARCH METHODS

Shows the characteristics of qualitative research, (1) Qualitative research has a natural setting because an important tool is the existence of a data source directly from the researcher. Qualitative researchers go to the particular environments they study because they pay close attention to context. (2) Qualitative research is descriptive. The data collected is in the form of words or images rather than numbers. The research report contains quotations from the data as an illustration and to provide support for what is presented. This data includes interview transcripts, field notes, photos, video recordings, personal documents, memos and other official records. Apart from that, it is equipped with a PRA approach with its main strength being FGD using local wisdom, namely molibu.

#### a. Research Location

Sirenja District, Donggala Regency was the research location, because on September 28 2018, this district was the location of natural disasters in the form of earthquakes and tsunamis, including prolonged tidal floods which caused people to be moved to relatively safe locations. Natural disaster events can be used as lessons to gain local knowledge which in turn becomes knowledge in preventing more victims. Considering that the cycle of natural disasters in the form of earthquakes often occurs on the North coast of Donggala Regency.

#### b. Research Subjects

Moleong (2017: 132) describes research subjects as informants, which means people in the research setting who are used to provide information about the situation and conditions of the research setting. Based on this understanding, researchers describe research subjects as actors who have knowledge of culture and social development at the research location as subjects who are targets of observation or informants in a study conducted by the researcher. The research informants were community members selected purposively, namely traditional leaders, community leaders and government officials. The number of informants consisted of 7 people.

#### 4. Results and Discussion

##### a. Results

Description of the Research Location, shown in table 2.1, namely disaster data in Sirenja District sourced from the Sirenja District report in Figures 2021, as follows:

Tabel 2.1 Number of Natural Disaster Events According to Village/Subdistrict and Types of Natural Disasters in Sirenja District, 2019

		Earthquake	Tsunami	Erupting Volcano	Landslide
	(1)	(2)	(3)	(4)	(5)
01	Ombo	5	-	-	-
02	Tondo	3	-	-	-
03	Jono Oge	1	-	-	-
04	Dampal	1	-	-	-
05	S i p i	0	-	-	-
06	Tanjung Padang	0	-	-	-
07	Balentuma	1	-	-	-
08	Sibado	1	-	-	-
09	Tompe	0	-	-	-
10	Lompio	1	-	-	-
11	Lende	1	-	-	-
12	Lende Tovea	1	-	-	-
13	Ujumbou	5	-	-	-
<b>Sirenja</b>		<b>20</b>	-	-	-

The data in the table shows that in 2019 earthquake disasters occurred almost evenly in every village, only Tompe, Tanjung Padang and Sipi villages were not the epicenter of the earthquake. The types of disasters that have occurred in Central Sulawesi can be seen in table 2.2 below:

Table 2.2 Disaster Data in Central Sulawesi

Year/Time	Incident
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1940	WABAH PENYAKIT ( JUA ROPU )
1960	WABAH PENYAKIT CACAR
1968	GEMPA BUMI MAPAGA
1983	ERUPSI GUNUNG COLO
2003 / 2008	BANJIR BANDANG
2018	GEMPA BUMI PALU-DONGGALA-SIGI- PARIGI MAUTONG
2020	WABAH PENYAKIT COVID – 19

Table 2.2 shows that there is a cycle of natural disasters in the form of earthquakes, and this cycle occurs in the coastal areas of Donggala Regency, including Sirenja District.

#### b. Discussion

##### 1) Forms of Community Development for Natural Disaster Survivors in 2018

When the natural disaster occurred in Sirenja District on 28 September 2018, it brought empathy from many local, national and even international institutions, foundations or humanitarian organizations. Among the institutions that came to bring aid: the Indonesian Doctors Association, PMI (Indonesian Red Cross), Care Foundation, Penabulu, Tunas Cilik, MDMC (Muhammadiyah Disaster Management Center), Roa, Sikola Mombine, and others that we no longer remember informant because this incident had occurred almost 5 years from this research.

Among these institutions, which carry out development activities for communities who are survivors of natural disasters and will continue until 2023 based on information from village officials, that of the many institutions that help solve the problems of affected communities, the most impressive and still remembered is MDMC (Muhammadiyah Disaster Management Center), other institutions that have stepped in and helped the community include the Care Foundation, RoA, and the Yayasan Sikola Mombine (YSM).

The MDMC institution carries out very diverse programs, covering 11 villages out of 13 villages in Sirenja District, and targeting many beneficiaries (abbreviated as PM, namely individuals who are determined to receive assistance from humanitarian institutions based on established terms and conditions). The MDMC program run by the Muhammadiyah Central Leadership is 1). COCORECO (Coastal Communities Recovery) which takes place from March 2019-2020, aims to provide assistance to fishermen who have lost their fishing gear and agricultural workers, the lowest group of agricultural workers. 2). The Micro Business Recovery Program was formed from 1 August 2020 to 30 October 2022, and DIRIRECS was formed from December 2020 to December 2022. The following are forms of disaster survivor development by humanitarian institutions:

a) Planning . The implementer of the community development program stated that at the planning stage, outreach was carried out to the community about the activities that would be carried out. Government officials also admitted that at the planning stage, program implementers informed and even invited government officials to attend the socialization held at the village office. The choice of program is based on an assessment of damage and losses in the affected areas.

Based on the results of the interview, the form of planning carried out was: 1) compiling socialization materials; 2) inform and invite village officials; 3) ask for residents' willingness to validate names that can be processed to become beneficiaries; 4) coordinating with other humanitarian agencies so that there is no overlap (programs or locations) in helping residents; and 5) determine the time for program implementation.

b) Implementation. Humanitarian institutions in community development programs form groups, but assistance in the form of funds to restore livelihoods is received individually. MDMC, through the Micro Business Recovery Program in the second stage, provides support to village government officials such as Bumdes assistance, capacity of Bumdes officials, support for Group Businesses and Individual Businesses related to the program being implemented.



In the mentoring process, the institution carries out a series of activities with due attention. In implementing the development, the Institute informed the village government of the processes taking place to restore the lives of disaster survivors, including informing them of the forms of their activities in the form of training the community to make Virgin Coconut Oil (VCO), making various snacks, creating evacuation routes, training in managing financial reports, and what is still ongoing, as is done by MDMC, is organizing each village to form a KMPB (Komunitas Masyarakat Penanggulangan Bencana). This activity is carried out by involving community participation to improve the quality of life.

c) Capacity Increase. The activity carried out is conducting training on two parties, namely for residents and for program workers. Program workers are categorized as 'trained people' so they are able to directly interact with local communities. This is to make it easier to communicate in conveying the goals and steps of activities to be carried out. Training for beneficiary residents, training is generally carried out by borrowing classrooms in elementary schools, so that the beneficiaries say they are 'back to school' when the training is attended.

Yayasan Sikola Mombine focuses on women's independence, political, economic and social. After the Pasigala disaster, they took part in helping survivors. One of them is livelihood activities, they succeeded in inviting women to participate independently in producing snacks based on the natural resources they have, such as banana chips, processing long-lasting coconut oil. In supporting this business, cooking materials such as pots, pans and stoves, are prepared by the community as a form of participation. Supporting food ingredients, such as cooking oil, flour and sugar, were prepared by YSM, including the trainers. YSM's chip making training will take place in 2 stages, one year each, namely 2020 to 2022. The assisted group is in Dampal Village.

Natural disasters are a natural mechanism for maintaining processes in nature, such as recovery, balance and sustainability. Humans cannot stop these events, but humans can learn to prevent and reduce casualties and losses. Humans have the ability to predict the arrival of natural disasters which enables

humans to prevent and reduce risks or dangers and the impacts they cause. Humans can also live familiarly and be friendly with natural disasters by learning from disasters that have occurred repeatedly. For this reason, society must develop adequate mechanisms through mitigation and preparedness in facing disasters. If a disaster occurs, the community has the ability to handle it, from emergency response to recovery. This is what is called a disaster resilient society. A Disaster Resilient Village is a village that is prepared and developed, both through physical development, provision of facilities, and awareness and increasing the community's ability to face the threat of disaster. Thus, Destana is a village that is prepared to face disasters.

Among the community development programs that government officials will remember in 2022 are Pengembangan Desa Tangguh Bencana (Destana). This program stems from the lack of efforts made by the village government and community to build disaster preparedness. Destana aims to increase village capabilities in disaster mitigation and preparedness, through physical development, community awareness, and increasing capabilities in facing disaster threats. In this process, all components in the village are involved, including risk or vulnerable groups. The disaster management program currently being implemented in Sirenja is implemented by MDMC together with Solidar Suisse as a donor agency. The name of the program is Disaster Risk Resilience in Central Sulawesi (DiRiReCS) or Pengurangan Risiko Bencana (PRB) program. The program targets 21 villages in Sirenja District, Balaesang District and Balaesang Tanjung District. One of the MDMC programs aims to build community resilience in facing disasters, not just carrying out a response when a disaster occurs in an area. The MDMC program in disaster risk reduction is an activity that will strive to ensure that human lives are protected as much as possible from the dangers of natural disasters, so that the commitment between MDMC and Solidar Suisse in supporting disaster resilient villages can provide comfort to the villagers and all villages from three sub-districts in Donggala Regency. which is approximately 21 MDMC assisted villages. The Sirenja District area has recorded many natural disasters. It is hoped that these

past events can be used as material for consideration when designing future programs and activities.

## 2) Local Wisdom in Supporting Community Development

Local values are a conceptual idea that lives in society, grows and develops continuously in people's consciousness. Local cultural values in social science studies are more popularly known as local wisdom, the meaning of which can be understood as local/local ideas that are wise, full of wisdom, have good values that are embedded and followed by community members. Local cultural values are resources found in society (wisdom and teaching). Local cultural values can also be understood as a set of values inherent in individuals and communities as a result of various social dimensions (Matsumoto, 1996); Saleh, Muhamad and Zaiful (2024: 49)

In a dialogue with residents who received assistance from a humanitarian agency, the thought emerged, "We can reflect on what role NGOs who want to leave Central Sulawesi have played in society outside of physical development? Apart from that, as a resident of Central Sulawesi, I want to know what the final message is from the NGO that is leaving. Because don't let NGOs come and bring new problems and leave, leaving behind increasing problems for local communities. It could be that local wisdom that should be maintained is damaged due to NGO interference." On this basis, it is necessary to know the programs that have been implemented in Sirenja in an effort to recover natural disaster survivors. The program needs to know whether it explores and uses the local wisdom of the community as the basis for implementing community empowerment.

The role of local wisdom is very important for community development, especially in the context of disaster risk reduction. With the role of local wisdom, we can understand noble values and protect nature. Local wisdom that develops in rural communities is not just a culture that is considered primitive by the wider community. Local wisdom also has the power to maintain natural balance and manage natural resources and the environment wisely.

Based on research results, after the disaster, there has been community participation to help others, such as in Lende there is a disaster preparedness agency, at the sub-district level there are associations, scouts and nature lovers. During the disaster on September 28 2018, institutions acted as local associations, while for sorting aid, such as sorting food and clothing aid handed over by donors, all institutions in Sirenja were involved in participating.

Community assistance activities that will continue until 2022 are MDMC, Care Foundation and Roa. In the mentoring process, they carry out a series of activities included in the implementation of community development, namely planning and implementation. In implementing the development, the Institute informed the village government of the processes taking place to restore the lives of disaster survivors, including activities in the form of training for the community in making Virgin Coconut Oil (VCO), making various snacks, making evacuation routes, training in managing financial reports. Specifically, the MDMC institution is still ongoing in organizing in each village to form KMPB (Komunitas Masyarakat Penanggulangan Bencana).

In providing assistance to disaster survivors, these humanitarian institutions have not taken elements of community knowledge in the form of local wisdom as a reference in preparing the programs they carry out. An example found in the field is local community wisdom, namely the term *nositulungi*, meaning helping each other. Previously, the word *nositulungi* was exemplified in social activities such as helping to move a house on stilts. When natural disasters occur, residents also help each other by sharing food. This *nositulungi* concept was not developed by humanitarian institutions that carry out community development as a form of community awareness in training and outreach. Humanitarian institutions in providing development activities tend to focus on efforts to restore livelihoods rather than using local wisdom as the basis for activities.

Awareness of local knowledge or local wisdom can help to carry out mitigation in the future, especially considering the real disaster cycle taking place in Sirenja. The important thing that is the background for disaster reduction efforts is that overcoming and dealing with disaster events and

preparedness are not just the responsibility of one sector, but the responsibility of sectors working together. According to data from the Disaster Risk Assessment Document published in 2016-2022, it is shown that during the period 2016 - 2022 a number of disaster events experienced an increase in intensity as indicated by the percentage of recurrence. It can be seen that the occurrence of tidal floods, extreme waves and abrasion as well as extreme weather and flooding are the most dominant events that occur in Donggala Regency, including in Sirenja District.

Dr. Abdullah, MT as a disaster observer from Tadulako University, stated that it is also necessary to include downlift events (subsidence of the land surface). The term downlift is used to indicate that the land is widely experiencing "subsidence" when a tectonic earthquake occurs, so that when the sea water is high, the land is inundated for several days every month, as happened in Lompio and Tompe in 2018. At the Donggala Regency level, the downlift also occurred. in Kamunjung Village in 1968 and Tonggolobi and Siboang in 1996. This was the cause of tidal floods. (interview results January 2023).

## 5. CONCLUSION AND RECOMMENDATION

Based on the description above, it can be concluded as follows: (1) When the natural disaster occurred in Sirenja District on 28 September 2018, it brought empathy from many parties, both individuals and institutions, foundations or local, national and even international humanitarian organizations. Institutions that came to bring aid included: Indonesian Doctors Association, PMI (Indonesian Red Cross), Care Foundation, Penabulu, Tunas Cilik, MDMC (Muhammadiyah Disaster Management Center), Roa, Sikola Mombine, and others. The inclusion of outsiders in helping, ideally taking into account local strengths in the form of wisdom that can encourage the creation of a harmonious life in the survivor community; (2) the placement of communities affected by the earthquake, liquefaction and tsunami is not involved in the placement. They are allocated houses, both the position of the house and the distance between their main job and their place of residence are relatively far; 3) ignoring local wisdom. One of the local wisdoms of the Kaili tribe is molibu

(consultation tradition). 4) there was a protest movement over placements that were considered unfair and neopotist requirements; 5) friction occurs in the new community which has the potential for open conflict.

Based on the research findings outlined above, several recommendations are proposed for key stakeholders involved in post-disaster community development following the 2018 natural disasters: 1) Government agencies at both local and national levels should adopt a comprehensive participatory approach throughout all phases of community development, from planning to evaluation. This should include the establishment of a dedicated task force to integrate local wisdom, such as molibu, into development strategies. Socio-economic and cultural assessments should be conducted prior to making decisions about community placements, and transparent criteria for survivor relocation must be developed to avoid accusations of nepotism. Furthermore, a grievance mechanism should be put in place for affected communities to express concerns and provide input. 2) NGOs and international aid organizations are advised to collaborate closely with local governments and community leaders to ensure that aid efforts are aligned with local needs and cultural practices. Training on participatory rural appraisal (PRA) techniques should be provided to local stakeholders, and community-led needs assessments should be facilitated. Additionally, conflict resolution training for community leaders and local officials is recommended. 3) Community leaders should take an active role in all stages of development, advocating for community involvement and regularly organizing meetings to gather input, discuss concerns, and share development plans. Efforts should be made to revive and integrate traditional practices like molibu, and community mediators should be trained to resolve conflicts and foster unity. 4) Academic institutions are encouraged to conduct further research on participatory approaches in post-disaster development and develop curricula that integrate local wisdom into modern practices. They should also provide expert consultation to government agencies on best practices for community-led development. 5) Local businesses and economic stakeholders should be involved in community development planning to ensure that economic opportunities are considered, and training or employment programs tailored to the needs of relocated communities should be offered. 6) Media and communication entities should facilitate transparent

communication about development plans and highlight success stories of community-led initiatives, while also providing platforms for community members to share experiences and concerns. 7) Survivors and affected community members should actively participate in decision-making processes, form community-based organizations to represent their collective interests, and engage in inter-community dialogue to address potential conflicts and foster social cohesion. By implementing these recommendations, stakeholders can work toward a more inclusive, culturally sensitive, and sustainable approach to community development that addresses the needs and perspectives of all affected members, mitigating the risk of horizontal conflicts.

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