

THE PORTRAIT OF SOCIAL SUPPORT ROLE TOWARDS FAMILY RESILIENCE OF EARTHQUAKE VICTIMS IN LOMBOK ISLAND

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ABSTRACT

Lombok island is a disaster potential area especially earthquake. This happens since Lombok Island belongs to fire ring area and has an active Rinjani volcano. On August 5th 2018, 7SR earthquake happened in Lombok island and around. North Lombok Regency is the most severely damaged area. This study aims to describe the form of social support role towards family endurance of earthquake victim in Pemenang Timur Village. This study is qualitative descriptive research with case study approach. The data were collected through observation and in-depth interview supported by reference study. The data were then analyzed qualitatively. The result of the study shows that social support has an important role in enhancing earthquake victims' family endurance in Pemenang Timur Village, especially in the masa tanggap emergency and recovery period after the earthquake while the social support is in the form of basic need assistance, support, and motivation.

KEYWORDS: Social Support, Family Resilience, Earthquake

INTRODUCTION

Lombok Island is one of ring fire area in Indonesia. It means Lombok island is a potential disaster area especially earthquake. In addition, Lombok island also has the active Rinjani volcano so the intensity of earthquake is quite high. In 2018, 7SR (skala richter) earthquake stroke Lombok island and around. The tremor was felt as far as Eastern Indonesia, Sumbawa Island, Bali and Java Island. The National Disaster Management Agency (BNPB) reports that until the end of August 2018, fatalities from the earthquake that struck Lombok Island were recorded 1,005 aftershocks. The losses caused by the earthquake reached 8 trillion rupiah, more than 140 thousand houses were damaged, as well as 170 units of public facilities and other infrastructure that were damaged. In addition, 560 people were killed, 7104 were injured, more than 400 thousand were displaced.

North Lombok Regency is the area which is most severely affected by the earthquake in 2018 ago. This is due to the geographical location of KLU which is on the north side of the slopes of Mount Rinjani, so that the potential for KLU exposed to earthquakes is greater than in other regions. Based on reports from various print and online media, there are at least four sub-districts in KLU that were the most severely damaged. The four sub-districts are Pemenang District, Tanjung District, Kayangan District, and Bayan District. Desa Timur Timur, is the village most severely affected in

Pemenang Subdistrict. The level of infrastructure damage reached 95% and affected tens of thousands of people displaced.

The impact caused by the earthquake struck all lines of community life in Pemenang Timur Village, ranging from the economic, social, health, tourism, ecological sectors to the social structure of the community. For example, in the economic aspect, most of the people lost their wealth, especially the houses they lived in, their agricultural yields were reduced due to changes in land structure, loss of livelihoods, many shop buildings, traditional markets were badly damaged so that they could not operate massively. From the health aspect, many children and parents experienced deep trauma due to the earthquake shocks that occurred in succession, hundreds of victims died, and some people suffered physical disabilities caused by falling debris during the earthquake. From the aspect of education, teaching and learning activities were stopped for quite a long period of time because their school buildings were also razed to the ground, the teachers, and students were also victims so they had difficulty in doing activities as before. In such vulnerable social, economic and psychological conditions, people on Lombok Island are forced to stand up to be "born again", rebuild and restart their lives from "zero" with all their remaining abilities and capital.

Meanwhile, the recovery process that only relies on the assistance of others (such as the government, NGOs, volunteers, donors, etc.) certainly will not make the recovery process run optimally without any help or encouragement from within and the immediate environment of the affected community. The preparedness and resilience of the community in dealing with various problems caused by the earthquake has become one of the factors that drives the acceleration in the recovery and development process in the region. The sadness, limitations, and deterioration experienced by the people of Pemenang Timur Village did not make them just give up with the situation. The community is aware and understand that the government of course has limitations in carrying out the recovery process in the majority of KLU people who are victims. So with full awareness, they struggle to get back on their own with the remnants of the resources they have starting from their families and their respective environments.

The society kinship in Pemenang Timur is still well kept so that the culture of mutual cooperation is still often encountered in this region, not least when they experienced the earthquake disaster in 2018 ago. In limited conditions, the support of family, friends and close relatives to earthquake victims continues to arrive. The family as the smallest community order turns out to have an important role in the recovery process after a person or group of people experiences pressure in their lives. If a family has strong resilience, it will also indirectly facilitate the process of recovery and development in the region. This paper tries to identify the forms of the role of social support for the resilience of the families of earthquake victims in the village of Pemenang Timur.

MATERIALS AND METHODS

1. The Concept of Family Resilience

Family resilience begins with individual resilience in a family system that focuses on relational resilience in the family as a functional unit. Resilience is defined as a dynamic process including positive adaptations to difficult circumstances (Luthar et al., 2000a, 2000b, in Kalil, 2003). As a response to the stressful situation, endurance focused on recovery, the ability to recover from stress so that individual can give the balance and the health condition back as fast as possible. (Reich, et al, 2010, in Marty and Mirza, 2017) while the concept of family endurance is developed based on the solutogenesis paradigm by Antonovsky in 1988 which said that stressor is a part of existence and success of coping for health. The paradigm prefer to the factors that contribute to family health since it is regarded as having the ability to cure himself. (Marty, Mirza, 2017). Therefore, the difference between individual resilience is based on the human development perspective and focused on how individual can be resilient in facing difficulties and challenges in life while family resilience based on positive perspective and see family as a collective unit from individual interacted and has his own strength.

Mc Cubbin and Patterson (1983, in Nichols, 2013), they are one of the researchers of family resilience. They begin their study of stress in families by assuming that 1) family members interact and support one another, 2) the existence of stressors requires families to able to adapt and make adjustments, and 3) certain rules and communities will encourage the ability of coping and family adaptation. Thus the adaptation phase is the core of family resilience, it means that, when faced with a problem, a family is expected to be a significant stressor for family members, then the family will go through certain processes that the family may be able to adapt well so that it becomes resilient families. The same thing was also said by Olson and De Frain (2003), Families that are conducive to individual lives, namely families that have good resilience. A strong family does not mean a family that is free from problems but a family that is able to survive and adapt to various problems, and is able to coping with stress and crisis effectively. A strong family is a family that is able to deal with problems, try to minimize the negative effects that accompany them, continue to learn and process, and always try to find effective solutions.

In addition, Mc Cubbin also mentioned dimensions that could affect a family in dealing with stressors, including two dimensions related to the demands faced (stressor and tension), two dimensions related to social support owned by the family, (support from relatives and friends, community support), and one dimension related to family resilience, one dimension related to family coherence, and one dimension regarding maladaptation experienced by the family.

The characteristics of resilient families according to Mc Cubbin (1997) are families who are able to maintain a functioning pattern that is built up after difficulty and is able to recover quickly from trauma, or pressing events that cause changes in the family. The factors that can affect family resilience according to Mc Cubbin are protective factors, recovery factors and family endurance factors in general. Family protective factors include family celebrations, family time and routine, and family traditions. Recovery factors include family integration, family support and building self-

esteem, family recreation orientation and family optimism. Meanwhile, general family resilience factors are factors that can act as protective factors and family recovery factors which include problem solving strategies, effective communication processes, equality, spirituality, flexibility, truth, hope, social support, and physical and emotional health.

Some of the problems faced by poor families today, including the families of disaster victims who have lost some or even all of their belongings, can be used as indicators to see the resilience of a family. First, economic and health problems are indicators of the physical endurance of the family. Second, the problem of education is an indicator of family social security. Third, the problem of the spiritual condition of the family which is an indicator of family psychosocial resilience (Antonius, 2009, in Herawati et al, 2012).

2. The Concept of Social Support

Various problems experienced by earthquake victims' families such as food, economic, health, education, and family interaction problems can be overcome by the social support received by the family. The social support can come from the nuclear family (internal support), as well as from relatives, friends, and government (external support). The support received by the family is expected to help overcome family problems, so that family security which is the goal of a family can be created. Malecki & Demaray (2003) defines social support as a person's perception of the support given by others in their social networks that can help improve one's ability to survive the effects of adverse influences. Social support or help from others is very important when individuals or families experience a problem.

Types of social support are various, ranging from support in the form of material, emotional, to assistance in the form of information relevant to problem solving. The source of social support can come from spouses, nuclear family members, wider family members, coworkers, neighbors, certain community members, and professional institutions engaged in social services (Olson & DeFrain, 2003). A different opinion was expressed by Hallahan (2006, in Mangunsong, 2011). He distinguishes between social support and support that comes from professional institutions. He believes that social support is more informal and can come from extended families, religious groups, spiritual groups, friends, neighbors and other social groups.

3. Research Methods

This type of research is qualitative research with a case study approach. Qualitative research with a case study approach is aimed at focusing on the desire to find out the diversity and specificity of the object of study. While the final results of the research to be obtained is to explain the uniqueness of the case under study (Salim, 2006: 122). This research was carried out in Pemenang Timur Village, Pemenang Subdistrict, North Lombok Regency for approximately 3 months. The determination of informants was carried out by involving 9 informants who were appointed by the purposive sampling method. Data collection in this research was carried out by observing to directly observe the

condition of the earthquake victims in the village of Pemenang Timur. The researcher also conducted in-depth interviews with the informants who had been appointed to obtain information that was relevant to the subject matter of the study. In addition, this study also uses documentation to obtain secondary data that can support the credibility of this research. Data analysis techniques are carried out by reducing data, presenting and verifying or withdrawing conclusions (Miles et al, 2013; Yin, 2017).

RESULT AND DISCUSSION

1. Types of Social Support Role for Family Resilience in Pemenang Timur Village Society

The society kinship in Pemenang Timur Village are still well kept. In social life, they have a principle of life which they call the bond of kinship "polong renten" which means related as family. For all the people who live in the area, whether they are related or not, have the same religious or ethnic background or not, they are all family like, so that in social life, empathy, help, mutual cooperation and tolerance are still attached to the identity of the people of Pemenang Timur Village. This is no exception they can apply when they experience difficulties after the earthquake in 2018.

Social support from family, neighbors, friends, and relatives can be a social capital for the community to overcome economic problems after the earthquake, especially during the emergency response period. The feeling of "we are on the same boat" owned by the majority of the people of Pemenang Timur Village became one of the capital for them to be able to survive and recover from the downturn after the earthquake. The results showed that lack of money, lack of staples, was not a big problem for them, as long as they still had family, relatives and neighbors. If they do not have money or run out of rice, they can still get run out of salt from relatives or neighbors by borrowing or giving away for free. Moreover, the people of Pemenang Timur village have the habit of "saling jot" and "berayan". Saling jot means giving to one another, and "berayan" means eating together. As a result, people have a tradition of mutual giving if one of them has more wealth. Research results show that, in the post-earthquake recovery period, the habit of "saling jot and berayan" was also applied to the community by sharing assistance such as food, emergency tents, clothing, which they had with other family members and neighbors in the surrounding environment.

Meanwhile, to overcome psychological problems caused by stress and trauma after the earthquake, people tend to do trauma healing by gathering with family and neighbors and then sharing stories with one another. Thus, the pressure they feel becomes a little lighter. The results showed that the people of the eastern village of Pemenang have the habit of "ngayo" or visiting each other, including if any of them are sick, give birth, get married, or have a disaster. The ngayo tradition is usually carried out by some people who have a lot of free time, especially in the afternoons or holidays. Someone comes to the home of family, neighbors, or relatives to simply chat and share experiences with one another. Even in this moment, it is not uncommon for them to also be able to find solutions to the problems they face from the experiences of others. In addition, the ngayo tradition can be a place for people to share information about various conditions and problems in their environment.

Thus if there are problems or issues that need to be resolved then the solution can be discussed at the moment of "ngayo" with each other without having to hold an official and structured meeting.

2. Family Resilience in the Community of Earthquake Disaster Victims in Pemenang Timur Village

According to Sunarti (2001, in Tin Herawati et al, 2012) the measurement of family resilience can be done by taking a system approach consisting of input components (family resources), processes (coping strategies and family adaptation in overcoming problems and pressures), and output (creation of functioning family). This approach can be used as a reference for family life to achieve its goals based on available resources. The process continues from time to time so that the resulting output can be used as input in the next process to achieve new goals. Thus, the latent variables of family resilience are physical endurance, social endurance, and psychosocial endurance.

2.1 Resource Resilience

The input component in family resilience consists of resources and socioeconomic characteristics of the family. Family resources can be grouped into 3 components, namely 1) time resources, 2) human resources, and 3) economic resources. The results showed that, the three family resources owned by the people of Pemenang Timur Village were quite adequate. First, the human resources in the area of Pemenang Timur Village can be said to be quite good. From the observations of some data in the field, the average education of parents in this region is a senior high school equivalent, whereas for the level of education of youth and young women have received diplomas and / or first degree (S1) some of them even have completed their degrees. strata two (S2) and strata three (S3). The types of work owned by the people of Pemenang Timur Village are quite diverse both those who work in the formal sector such as local officials, government employees / civil servants, private employees, health workers (doctors, midwives, nurses), as well as in the informal sector such as farmers, ranchers, fishermen, entrepreneurs, skilled workers (mechanical, mechanic, tailor, weaver, etc., architect) and so on.

Second, the economic resources owned by the people of Pemenang Timur Village are quite adequate. In general the Pemenang Subdistrict is one of the leading and developing tourist areas in KLU. this can be seen from the geographical location of the village which is close to the beach and the crossing to the gili (Gili Trawangan, Gili Meno, and Gili Air) which is currently one of the most favorite tourist destinations in the world. In addition, this region also has considerable agricultural potential. The biggest agricultural commodities are coconut, rice and cashew. The village of Pemenang Timur is the city center of the Pemenang Subdistrict so that all facilities and infrastructure that support the economic growth of the community such as traditional markets, banking, modern markets (supermarkets and minimarkets), creative economic facilities and MSMEs (bamboo handicrafts, handicrafts from used materials, souvenirs from fabric, traditional food preparations, etc.) grows and develops rapidly. In addition, along with the development of tourism in the region, it also adds value to the economic growth of the community such as the many restaurants and restaurants that provide a

variety of traditional, national, and international culinary. Many found homestays and hotels, salons, massage parlors, to transportation services, tours and travel that support tourism activities in the region.

Third is time resources. Although preoccupied with various activities to meet the needs of the livelihood, the people of Pemenang Timur Village are not later ignorant of making time for their families and the environment around them. This can be seen from the active role of the community in existing activities such as attending family gathering, recreation with family, regular meetings such as RT meetings and so on. Based on interviews with a number of family heads, they are still active in community routine activities which in fact are held on evenings or holidays such as routine recitals, celebrations, layouts, tahlilan, the birthday of the prophet Muhammad SAW, even to recreation with a large family that is at least carried out once a year, i.e. during the Eid holiday.

2.2 Coping and Adaptation Strategies for Earthquake Victims

The ability of coping and adaptation done by the family is one of the processes that must be passed to realize a resilient family. Coping strategy is an effort made by individuals as family members to manage stresses, burdens, and seek solutions for problem solving, and reducing stress. Characteristics of individuals who have good coping skills tend to be able to control themselves, have positive emotions, are optimistic, and are able to find solutions to the problems they face. (Folkman & Moskowitz, 2004). While adaptation strategies are patterns of various efforts planned by humans to meet the minimum requirements needed to solve the problems faced (Bennet in Ahimsa, 2003), the coping and adaptation strategies referred to in this paper are more focused on the efforts made by families in overcoming various problems arising from the earthquake in 2018 both economic, social and health issues.

The results showed that the coping and adaptation strategies carried out by most of the families of victims of the earthquake disaster in the village of Pemenang Timur to overcome economic problems include:

- 1) Utilizing the remaining assets and resources optimally such as building housing from the remnants of house materials that are still in use such as asbestos, wood, boards, and so on. Although there were dozens of temporary shelters provided by the government, most of them chose to return to their homes for reasons of privacy and comfort even with simple facilities.
- 2) Seeking help and utilize bonding social capital owned such as, family, close relatives, neighbors, or volunteers who can help their needs, especially during the emergency response period.
- 3) Looking for alternative work outside their main job to meet their daily needs such as becoming farm laborers, builders, providers of tools and basic materials for building earthquake-resistant houses such as sand and stone, to open small businesses selling vegetables, fruit, clothing and etcetera.
- 4) Borrowing capital assistance to available financial institutions such as banks, BUMDes, and cooperatives to meet long-term needs.

- 5) Migrating out of the region and even abroad as a migrant worker to get a maximum income.
- 6) Developing and improving skills by attending trainings and courses such as cooking training, sewing training, training, English language courses, entrepreneurship training and so on.
- 7) Making long-term investments by increasing education levels and expanding hospitality networks. For the majority of families in the village of Pemenang Timur, education is one investment that can change their lives, including the economy, so many families and parents are found who have the principle that children's education must be higher than their parents, children's experiences must be broader than old people.

Nowadays there are many young people in Pemenang Timur Village who have completed higher education, and even a small number of them have successfully completed their doctoral education. Besides education, social networks or relationships have also become an important investment. because according to them, when they have many friends and many relationships will be able to add insight and knowledge because of the pattern of information exchange, in addition to that they can also increase their fortune because the relationship can help at any time when they need help.

Strategies undertaken by earthquake victims' families to protect family members from vulnerability to earthquakes in the region include:

- 1) Build earthquake-resistant residential homes. When interviewed about the model of a dream home in the future, the majority of the community responded that they would make a house which consisted of mostly wood and the like although it seemed simpler. They no longer dream of having a spacious and magnificent terraced house because according to them the model of a house with walls and terraced walls is even more resistant to earthquake shocks. Building simple houses from wood and the like makes them safer and more comfortable. In addition, in terms of cost also tends to be more economical, the loss will also be less if at any time an earthquake occurs and damage their homes.
- 2) Finding as much information as possible about potential disasters, prevention and handling efforts both through social media, as well as information they get from relatives, relatives, neighbors and the community around them who are considered to know more about it.
- 3) Making information signposts about evacuation routes, gathering points and evacuation locations in the event of a disaster that forces them to return to evacuation.

To overcome the psychological health problems mainly caused by trauma and sadness due to the loss of family members, the efforts made by the majority of families in Pemenang Timur Village include:

- 1) Spend a lot of time gathering with other family members or gathering with neighbors. This can be seen from the mutual habits of the community "ayoin or ngayo" which means visiting each other with each other. This ngayo activity is usually carried out in the afternoon after the community finishes from their daily activities while waiting for the evening prayer, they gather on the terrace or gazebo in front of their respective houses and then chat with a variety of chat themes.

- 2) Get closer to God. According to several informants interviewed by the writer, getting closer to God actually makes them personally more patient, more sincere, stronger, and considers the earthquake as a test from God so that they want to correct the mistakes they have done and can immediately back to the teachings of God.
- 3) Do activities or routines that are preferred, such as sports, cooking, business, gardening, and so forth.
- 4) For family members who experience physical disabilities due to the earthquake also do not escape their attention, material and non-material support from family members and the surrounding environment continues to flow. discrimination by the surrounding environment.

The spiritual condition of both the family and the community of Pemenang Timur Village is generally quite good. Until now, various diversity activities are still actively carried out by the community in accordance with their respective religious traditions. For Muslims religious traditions are routinely carried out such as routine recitals which are held every day after dawn prayer, tahlilan roving, praying in congregation in the mosque, tahlilan and reciting the Qur'an for family members who die for 9 days, hiziban groups every Monday night and riyadhoh routine every night Wednesday. Meanwhile, Muslim children and adolescents also have routine activities to improve their religious understanding, such as learning to read the Qur'an, studying prayer procedures, memorizing the Qur'an every evening in the homes of the Koran teachers or at TPA institutions that are available there. . Meanwhile, religious communities other than Muslims are also given full freedom to perform their respective religious rituals such as brass, galungan, nyepi and death ceremonies for Hindus, Christmas and Easter for Christianity, and Vesak for Buddhists. Even though the majority of the people of Pemenang Timur Village are Muslim, the existence and freedom of other religions in worship is still respected. Harmony among religious people in this region can be seen from the availability of religious facilities for Hinduism, Buddhism, and Christianity in the region. This religious harmony is increasingly tightened by the habit of the community to invite each other, both family members and neighbors to religious celebrations, such as Muslims inviting other religions to visit their homes during the celebration of Eid, the Prophet's birthday or celebration, and vice versa Muslims in the region will be invited during the celebration of Vesak, Christmas, Galungan organized by Hindus, Buddhists, and Christians in the region.

The output component of family resilience according to Cubbin (1997) is the creation of a family's ability to maintain patterns of functioning in protecting, educating, and realizing welfare for its members, both economic, social, mental and spiritual well-being after the stress. The following is a portrait of the resilience of the families of victims of the earthquake in the Village of East Timur, including:

- 1) The people of Pemenang Timur Village are considered capable of protecting their family members from the threat of an earthquake by being able to build temporary shelters that are earthquake resistant, evacuate themselves independently, and be able to access various

information about potentials, as well as disaster mitigation efforts in their immediate surroundings.

- 2) From the aspect of psychological health, not found family members who experience psychiatric disorders or severe stress due to the earthquake, although some of them admit they are still traumatized by the earthquake shocks felt. This is certainly inseparable from social support in the environment around them to support each other, share, and love one another.
- 3) From the spiritual aspect of religion, belief and piety to God are still quite thick. This is reflected in various religious activities that are routinely carried out. In addition, the attitude of tolerance and mutual respect between religious communities is also considered to be quite strong.
- 4) Efforts to recover from a post-disaster slump are not an easy thing, especially for those who have lost family members and all their belongings. However, because of their optimism, patience, and self-confidence, and the strong beliefs that people have, they make them stronger to rise by utilizing and optimizing their resources.

CONCLUSION

Based on the results of the description above it can be concluded that:

- 1) Social support plays an important role for earthquake victims' families in Pemenang Timur Village. Especially during the emergency response and post-disaster recovery, social support is one of the sources of meeting the economic needs of the community before outside assistance comes. As for the form of social support to the people of Pemenang Timur Village, it can be seen from the kinship ties of "pods renten", as well as the traditions of jot, ngayoin, and pity that reflect empathy, help, mutual assistance, brotherhood, and tolerance that is still strong in the community.
- 2) The resilience of the victims of the earthquake disaster in the village of Pemenang Timur can be quite good. This can be seen from the availability of abundant natural and economic resources, adequate education on family education, a supportive social environment and the ability of families to use resources to overcome and adapt to various problems caused by the earthquake. The resilience and adaptation strategies undertaken to deal with various pressures include: thinking positively going forward, gathering with family, utilizing networks, developing self potential, utilizing sources and looking for other alternative jobs, supporting one another with members, mutual respect and respect, and increase faith and worship of God.

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