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# Strengthening the Economic and Social Resilience of the Cianjur Regency Community Due to the Impact of the Earthquake Disaster in Supporting National Security

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**Abstract.** Strengthening economic resilience and social resilience will speed up the return to normal life due to the impact of the earthquake. For this reason, efforts need to be made to increase economic resilience and social resilience. This research aims to analyze efforts to strengthen economic resilience and social resilience carried out by the Cianjur district government and other stakeholders and their impact on national security. The research method uses qualitative with a case study design. The research subjects were 28 informants. After the data is collected, data analysis is carried out by condensing the data, presenting the data, and drawing conclusions. The results of the research show that strengthening economic resilience has been achieved well as demonstrated by the repair of 600 houses, roads and buildings have been rebuilt, People's livelihoods are returning to normal so they can earn income; and social strengthening was achieved well, which was marked by government functions returning to normal, education running normally, people receiving free health insurance and the functioning of community groups returning to normal, Cianjur culture experienced a decline in the value of 2 of the 7 pillars but did not affect the interaction of people's lives. The suggestion that can be made is for the regional government and community leaders, especially religious figures to raise awareness as a community that is experiencing the decline of Cianjur's two cultures.

**Keywords.** Economic Resilience, Social Resilience, Earthquake, National Security

## 1. Introduction

An earthquake measuring 5.6 on the Richter scale which occurred at 13.21 in the afternoon in Cianjur 21 November 2022, felt so strong that it shook the DKI Jakarta, Depok, Bogor, Bandung areas (Antaraneews.com, 2021). The earthquake was centered 10 km southwest of Cianjur Regency, West Java Province, with an earthquake depth of 10 km and the earthquake point was at 6.84 South Latitude and 107.05 East Longitude (Meteorology, Climatology and Geophysics Agency, 2023). According to Kompas.com (2022), Cianjur Regent Herman Suherman reported that the number of victims who died as a result of the earthquake in Cianjur, West Java, has now reached 334 people, 593 seriously injured. There are 375 evacuation points created by the government and 119 independent evacuation points. The number of refugees currently reaches 114,683 people from 41,166 heads of families, and the number of male

refugees is 54,781 people, 59,902 women people, 147 people with disabilities, 1,640 pregnant women and 7,453 elderly people.

With the large number of casualties and damage to property and nature, it disrupts people's lives. This condition will disrupt the ability of the people of Cianjur to maintain their lives. Community resilience that is directly affected is economic resilience and social resilience. In terms of economic resilience, it will directly influence the process of maintaining daily living needs. Social resilience is related to culture and patterns of interaction between residents to meet their needs. Therefore, we need help from related parties who must work together to increase community resilience so that they can recover quickly.

Resilience according to Gunderson (2001) is the ability of a community or ecosystem to withstand various external disturbances without showing significant changes. Economic resilience is the ability of an economic system to maintain its function and recover quickly when disruption occurs (Bappenas, 2014). Economic resilience can be seen from adequate access to food, both individually and as a group, and the community is able to maintain its food at all times, both physically and economically (Barret, 2010). Economic resilience is a dynamic condition of the nation's economic life which contains tenacity and toughness to ensure the economic survival of the nation and state of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution (Marlinah, 2017).

Wulandari (2017), there are several factors that can influence economic resilience, namely the nature of openness and the economic system, management, foreign economic relations, marketing diversification, technology, economic structure, infrastructure. Employment opportunities for residents of Cianjur Regency in the agricultural sector are around 62.99%. The agricultural sector is the largest contributor to Gross Regional Domestic Product, namely around 42.80%. Another sector that absorbs quite a lot of labor is the trade and services sector, namely around 14.60%. Sociological factors such as population growth problems are still increasing by 2.114%. Geographical factors, namely the population's habit of clearing agricultural land in areas that are considered fertile, result in less attention to environmental sustainability. The agricultural sector, which is the mainstay of Cianjur Regency, is trying to revive itself. The population's income is still less than the West Java Regional Minimum Wage of Rp. 2,893,229 which is greater than West Java Province Rp. 1,986,670.72 (tribunnews.com, 2022). Other livelihoods such as weaving craftsmen and others have not yet been revived.

Social resilience is a function of demographic characteristics and access to resources and economic resilience is related to the economic vitality of society (Cutter et al, 2008). The social resilience of the Cianjur community is also influenced by the existence of local wisdom which recognizes 7 pillars (Ristiani, 2019), namely a) Ngaos to learn about science or recite the Koran or read to seek knowledge of the wider world; b) Mamaos katut maenpo or singing while also practicing martial arts or always calculating to be successful in activities; c) Tatanen or agriculture or making a living by farming or something else in order to become prosperous; d) Tangginas or active, disciplined and diligent in seeking knowledge and fortune; e) Someah or friendly and polite to others; and f) Sauyunan or helping each other, wanting to work together to create unity and harmony in society. Of the 7 pillars, there is the behavior of some residents who insist on asking for help during an emergency, which will reduce the meaning of the 7 pillars of Sundanese culture.

Based on the explanation above, it shows that people's income in Cianjur Regency has decreased due to the earthquake on November 21 2022. Efforts have been made by the government, the private sector and the community to provide support to the people of Cianjur so that they can get back on their feet quickly. Even though there has been assistance in

renovating houses from the central government and West Java Province as well as assistance from the Ministry of Social Affairs, the current situation still requires assistance from an economic perspective. In terms of the 7 pillars of socio-cultural resilience of the Cianjur community, were they still running well during the earthquake? Therefore, researchers want to know what efforts to increase economic resilience and social resilience in society? What impact does economic resilience and social resilience have on national security?

## **2. The purpose**

The aims of this research were:

- a. Analyze the efforts carried out by related parties to increase the economic resilience and social resilience of the community in Cianjur Regency.
- b. Analyzing the effect of increasing economic resilience and social resilience in supporting national security.

## **3. Method**

This research used qualitative methods because it will examine the conditions of natural objects, where the researcher is the key instrument (Sugiyono, 2014). This research design uses a case study. is 8 (eight) months, namely from April 2023 to December 2023. The object of research is the point of attention is the efforts of the Cianjur Regency Regional Government to increase the economic resilience and social resilience of the community so that it is able to support national security. The object of research is the point of attention is the efforts of the Cianjur Regency Regional Government to increase the economic resilience and social resilience of the community so that it is able to support national security. Data collection uses interviews, observation, and documentation. There were 28 informants, namely 6 key informants, the Secretary of the Regional Disaster Management Agency, the Head of Disaster Preparedness and Prevention, the Head of Emergency, and Head of Rehabilitation and Reconstruction for Cianjur Regency, the Secretary of Cugenang District, 1 Secretary of Cugenang by village, 22 main informants or were directly involved in the research. people, namely: 4 heads of neighborhood associations, 3 community leaders and religious leaders, and 15 people affected by the earthquake. Data analysis techniques used Miles, Huberman, and Saldana (2014), namely data collection, data condensation, data display, and conclusion drawing.

## **4. Result and Discussion**

In this research discussion, we will analyze the success of the Cianjur Regency regional government and stakeholders in trying to increase economic resilience and social resilience so that disaster recovery can proceed as quickly as possible. To raise enthusiasm for restoring normal life, all levels from entrepreneurs to village communities were involved. The Regent of Cianjur Regency issued the slogan: “CIANJUR RISE BACK”.

### **4.1 Efforts to Increase Economic and Social Resilience**

What must be done in post-disaster conditions is to increase the capacity of the community so that it can recover quickly and return to its initial condition. Increasing capacity will affect the resilience of a community. Empowering the capacity of a community exposed to disaster is carried out so that it is able to adapt, by surviving or changing so that it reaches an acceptable level of function and structure. The result is good learning and being ready to face future disasters if they happen again (UNISDR, 2009).

Sofhani (2016) states that the main support for increasing community resilience is to prioritize aspects of community social and economic resilience. Indicators of economic resilience and social resilience have the capacity: a) Policy and planning capacity with field findings: there are sector development plans in the RPP, there is development of social safety networks, there are programs to develop livelihoods but there is no integration of development plans; b) Physical and environmental capacity with field findings: village livelihoods are not dominated by certain sectors, economic life is related to internal and external markets, the fisheries sector applies sustainability principles and considers disaster risk factors.

#### **4.1.1 Increasing Economic Resilience**

Achievements of increasing economic resilience from the Cianjur Regency government activity program are:

##### a. Renovation of infrastructure and residential housing

The roads have been repaired and are suitable for use, 90% of elementary and junior high schools are already suitable for use and some are under construction (10%). 600 houses have been built that were heavily affected. The village head office, sector police office, and sub-district military command office have been reused. This achievement is the fastest celebration ever carried out by the Ministry of Public Works and Public Housing during the 6 months following the earthquake disaster. From the research results of Samsunasir et al (2022), rebuilding in the form of relocation housing for those affected by the tsunami disaster reached 100% after 3 years. This success was actually a policy from the central government which took over the construction of houses again directly from the State Revenue and Expenditure Budget funds.

The strategy for implementing the rebuilding of houses by the central and regional governments is:

1) Appoint the Public Works and Public Housing Department and Cianjur Regency to go to community housing to identify the type of damage to houses so that they are classified as heavy, medium, and light.

2) Provide a stimulant budget to replace damaged houses with an allocation of heavily damaged 60 million, moderately damaged 30 million and lightly damaged 15 million for both red areas and locations outside the red zone.

3) Decide that all houses in the red zone must be relocated or demolish the village by tearing down the house and no activities can be carried out in the red zone, although there is still a policy to provide relief for those who still have land which can be used for planting until there is a decision from the central government to close completely.

4) Appoint vendors who already have excellent experience in building houses.

5) Free the community to choose vendors appointed by the government or build with their own builders, because the community believes that the government will reimburse them with stimulant funds up to stage 4.

With this policy, the implementation of community house renovations has been very successful. This will determine the success of economic recovery because it returns people to their own homes and work according to their old patterns. This is proof of success involving the government by implementing several strategies in overcoming community difficulties. This success pioneered by the government is in accordance with the results of Kurniadi's research (2021) where using local and babinsa strategies was able to prevent the spread of the Covid-19 pandemic in Bali.

b. Restoration of livelihoods

30% of people who relocated to new housing complained of no work, 20% of those selling drinks and snacks, 25% of those working as farm laborers and 15% of farmers working on former land in Cugenang, 5% of private employees. Meanwhile, 35% of those whose houses were repaired at the earthquake site worked as farm laborers, 30% were farming with their own rice fields, 15% were selling snacks and drinks, 5% were selling agricultural vegetables, and 5% were private employees in Jakarta. For disaster victims occupying relocation housing, the type of work identified as their daily livelihood is identified, and those who appear to be able to survive well are traders. At the time of the interview with these traders, they were also trading at the Cugenang location. There were 5 people who started to dare to try trading with a small shop. The reason they opened a new shop was because they were forced to survive to meet their daily needs. Compulsion is not a barrier because according to Christopher (2017) stall trading is an informal sector that does not really require flying hours or experience. This is proven, even though his income from trading has fallen, his trading spirit is still strong. For them, trading is a life passion to survive and progress by trading.

Traders in relocation housing include Micro, Small and Medium Enterprises, where based on the experience of the 1998 economic crisis, large companies apparently failed to survive, in fact Micro, Small and Medium Enterprises in Indonesia did not experience major changes, which were able to survive and be strong. This is due to the large number of Micro, Small and Medium Enterprises and people's purchasing power is still high so that they can be relied on as a source of livelihood (UGM Center for World Trade Studies, 2022). Apart from that, the traders between them have a sense of the same destiny so they are ready to work together and progress together. This is in accordance with the findings of Maryatmo and Susilo (1996) that most Micro, Small and Medium Enterprise traders have the will to progress, be independent, and collaborate with any party.

Complaints actually occurred from private workers and farmers and agricultural laborers. These three groups were so devastated that their work suddenly stopped for almost 4 months. They moved into a new relocation house 2 months ago. Changing the location of the house causes natural job loss, so they will try to find a new job. This is because private workers and agricultural laborers have been unemployed during the disaster or have not worked for approximately 8 months. Automatically there is no income to help get out of the family's economic difficulties.

For their children who have finished high school and vocational high school, it is also difficult to get a job. During their 4 months in temporary housing, they received assistance to meet their living needs. After 4 months the community had to survive because aid was no longer provided. Conditions in the safe zone when receiving assistance must be immediately anticipated by providing motivation to immediately become independent. Simanjuntak (2001), a high number of dependents without being accompanied by an increase in economic terms will require other family members such as children to have to earn a living too.

The income that people get varies, for example, from working as private employees in Jakarta they get 2 - 3 million per month, farmers with 200 - 1000 m of land get 1 - 2 million per month, and farm workers on clove or vegetable or flower plantations get Rp. 500,000 – Rp. 1,500,000, local vegetable traders Rp. 1 - 2 million, inter-regency vegetable traders Rp. 4 - 7 million, small stall traders Rp. 500,000 – Rp. 900,000, large stall traders Rp. 1,000,000 – Rp. 3,000,000, workshop workers Rp. 900,000 – Rp. 1,000,000.

From the explanation above, researchers further explore income from traditional agricultural sources, namely vegetables. Some vegetable collectors and traders who have a

business spirit cannot bear to stay in temporary shelters or refugee camps just waiting for help. The collectors invited 30 – 50 people who used to often sell their vegetables to immediately plant vegetables again. It turns out that people who were not relocated and lived in safe zones found jobs more quickly as farmers and vegetable traders. Farmers' turnover is above 2 million because they can harvest vegetables almost every day. Collectors and traders above 5 million every month.

Traders and farmers here actually rely on experience so that when they are needed again, they are still able to work effectively and efficiently. This condition shows that a person's experience will influence their abilities in their work (Reiner et., 2002). This means that the experience of farmers and traders in Cianjur will result in them being able to work quickly according to their responsibilities or effectively (Dewi et al, 2016) and the results will be very productive or increase in quantity or efficiency (Aditya et., 2018).

With these findings, it can be said that the community's economic recovery still relies on the agricultural sector. In other words, the agricultural sector still has the most important role in improving the Cugenang sub-district economy. This result is in accordance with the findings of Wardhana et al (2017) that the main source of income for village communities still comes from the agricultural sector so that the agricultural sector is the main driver of the rural economy. There are not many variations in meeting the daily needs of people in the affected villages, namely electricity costs and costs for sending children to school, minimal food and drink needs, buying bathing supplies and washing clothes. No secondary or tertiary needs were purchased when the researchers arrived. People are still busy with how to get long-term jobs, especially from the agricultural sector.

The results of the interview show that the income earned has indeed decreased compared to before the earthquake disaster. During a disaster for up to 4 months, meeting daily needs received assistance from many parties so there were no problems. After 4 months to 8 months now, little by little the needs must be met by looking for them yourself. However, during this research there were no significant complaints from residents regarding meeting their needs. They have indeed reduced spending, prioritized giving food and children to school, repairing damaged houses by building slowly while waiting for assistance from the government, and not taking part in activities that require a lot of money.

This form of creative economy is fostered by Micro, Small and Medium Enterprises. While in the field, not a single informant provided information that there was assistance for certain businesses. All medium and large traders, including vegetable traders that the researchers met, stated that their business was a business based on personal capital. The government's desire, including the leadership of the Regional Disaster Management Agency, is to revive cassava chips and revive bamboo crafts. The results of interviews and observations by researchers show that the farming businesses of garden or rice field owners are managed at their own expense. Farm workers also returned to work according to pre-disaster habits in tea, flower and vegetable gardens.

People are working again as they had before the earthquake disaster, for several reasons, namely: (1) For private employees and agricultural workers, because it is difficult to find new jobs. The boss felt that he needed existing energy that was suitable for the results of his work. Even though private employees have certain skills, they are afraid of having difficulty adapting to a new environment if they move to another company; (2) For owners of gardens or rice fields, because they have really mastered how to grow vegetables and already know how to sell the results. Already have a subscription, so it's easy to reconnect and feel like they need each other; (3) For vegetable traders, because they already have customers in the Bekasi or

Bogor or Jakarta markets who already trust each other; (4) For stall traders and agents, because it is definitely needed by the community so there is no need to be afraid of losses.

From the explanation of economic resilience above, the achievements made by the Cianjur Regency government and other stakeholders in the economic sector have been very good. This condition is characterized by: (1) rehabilitation and reconstruction of houses reaching 6000 houses; (2) repair of roads so that the village can be rebuilt, (3) Vital developments, especially government offices and elementary and junior high schools, can be renovated within 4 months, although there is 1 elementary school building which is still under construction; (4) education has recovered quickly, indicating that all students have started studying as before after 4 months; (5) fulfillment of health insurance is fulfilled by utilizing the Social Security Administering Agency which is free because it includes disaster victims; (6) the livelihood of the population returned to the agricultural sector which recovered the fastest, followed by employees and trade.

Even though the population's income up to 6 months after the earthquake disaster was less than the Cianjur Regency Regional Minimum Wage, the community was able to prioritize meeting their needs, so that their daily needs could be met. In this way, the economic resilience of the people of Cianjur Regency can recover quickly. This supports the opinion of Rose (2004), the economic resilience of Cianjur district is able to respond quickly and adaptively and is able to change economic needs, even though it has decreased slightly, but is still flexible, allowing individuals and society to avoid some potential further losses.

#### **4.1.2 Increasing Social Resilience**

There are several indicators to increase social resilience that have been attempted by the Cianjur Regency regional government, religious and community leaders, as well as other parties, namely:

##### **a. Health social safety net**

There is a problem of moving Family Cards from red areas to relocation areas. The Cianjur Regency Regional Disaster Management Agency and the Cianjur Regency Health Service will facilitate Social Security Administering Agency cards for the poor, so that later they can get free if they need health services. In this case, it takes time for re-data collection and processing to the District Population and Civil Registration Service. During the evacuation process and until relocation, no one experienced serious illness. Based on the policy of the Cianjur District Health Office, this is an effective and efficient action to reduce the turmoil that when the interview researcher emerges in the community. Coincidentally, no one in the community has experienced serious illness so no one has to take care of the Social Services Guarantee Agency. The Social Security Administering Body will issue a Resident Identity Card based on the address, even though those who have an Identity Card in red zone locations will have their homes destroyed. This condition forces the heads of the Rukun Tetangga, Rukun Warga and new village heads in relocation housing to have to re-arrange their Resident Identity Cards or change addresses.

The policy implemented in accordance with the direction of the Regent of Cianjur Regency was to create a Social Services Guarantee Agency including poor families so that if they wanted serious or minor treatment there would be no costs. This Regent's policy is in accordance with Presidential Regulation Number 64 of 2020 concerning Health Insurance which divides into three groups of participants of the Health Social Security Administering Agency in the KRIS program where the participant groups from poor and underprivileged

communities are registered as Contribution Assistance Recipients, their contributions are borne by the government. In this way, health problems can be handled well.

#### **b. Implementation of trauma healing**

When an earthquake occurs, this is done by several small and large organizations, including universities, including the Indonesian Defense University. There was an incident that was suspected of carrying out a religious mission during trauma healing, which was finally resolved. From the Regional Disaster Management Agency, sub-district heads, village heads to the community, they expressed their gratitude for the role of the Indonesian National Army as the Disaster Task Force (Military Resort Commander 061/Surya Kencana Military Regional Command III/Siliwangi) in coordinating the distribution of aid, medical assistance and delivery of sick people and bodies. , evacuation and construction of temporary shelter, supervision of the construction of residents' houses until the time this research was conducted. The function of civil and military cooperation can be played by the Indonesian National Army very well so that the implementation of disaster relief is very smooth between stakeholders who were previously tense and become fluid.

Even though there were good relations from the time the earthquake disaster occurred until after the disaster, all government agencies and most of the community expressed their gratitude for the dominant role of the Indonesian National Army which was really needed in order to stabilize pentahelical relations with society. If there is bad news about aid, especially those related to religious missions, it can also be resolved within one day.

Thus, Indonesian National Army officers from both the Bogor Military Resort Command task force commander and Battalion 513 and Air Defense Artillery 12 as well as Navy and Air Force soldiers as well as defense universities, and the Ministry of Defense of the Republic of Indonesia have implemented Regulation of the Minister of Defense of the Republic of Indonesia Number 09 2011 concerning the Principles of Implementing the Assistance Tasks of the Indonesian National Army in Overcoming Natural Disasters, Refugees and Humanitarian Assistance properly. In accordance with Article 5, in the framework of providing assistance to the Indonesian National Army in dealing with the consequences of natural disasters, displacement and humanitarian assistance, the following principles must be implemented: (1) universal, including neutrality, impartiality, humanity, regulations and requirements that are standard and apply universally; (2) quick response, evacuation and humanitarian assistance; (3) interoperability, to achieve unity of direction; and (4) national interests, which underlie national defense.

#### **c. Implementation of education**

At the time of the earthquake it was stopped for 2 weeks because we had to wait for the series of earthquakes to stop completely. When in temporary housing the form of tents is installed near the home area, and education is carried out in tents for elementary schools for around 2 - 4 months. This depends on the speed of rebuilding school buildings in each village. At the time of the research there were several elementary school buildings under construction which were smaller in number than those that had already been completed. This means that 8 months after the earthquake, education was running normally again.

Achievements in the field of public infrastructure and vital infrastructure are considered by many groups to be very good and appropriate. During the earthquake, the education sector was on holiday for 12 days because the earthquake vibrations were still felt. To overcome the educational situation, especially elementary schools, tents were erected in

temporary housing by opening emergency classes with the same teachers and assisted by volunteers from educational and religious institutions and accompanied by the Indonesian National Army to avoid disturbances and obstacles. This is in accordance with the mandate of Minister of Defense Regulation Number 9 of 2012 Article 9, one of the objectives of disaster management, point (e), is to create a sense of security in the life of the nation and state.

From the explanation above, it shows that the Regency government and stakeholders such as the Indonesian National Army, cultural education services, religious services and social services, as well as volunteers from both state and private agencies including universities from various corners to work together and work together and work hard to maintain continuity. teaching and learning process during and after a disaster. This shows that pentahelical cooperation can be played well in educational recovery. If Pentahelic Cooperation can be implemented well, disaster recovery will accelerate the economic and social recovery of society (Syamsunasir et al, 2022).

#### **d. Government functions**

Government functions have returned to normal because all infrastructure can be built quickly. The sub-district office, village office, military district office and police station have been rebuilt. The running of government functions is marked by the ease with which the heads of the Neighborhood Units, the heads of the Rukun Warga and village heads can obtain data from communities affected by disasters. Community needs related to assistance were quickly addressed by the sub-district so that existing data was submitted to BPBD for the number of damaged houses, number of Family Cards and number of people affected, to the social services and Health services the number of residents according to age and gender. This explanation shows that the capacity of the Cianjur Regency government, assisted by the central government, can address the needs of communities affected by disasters. This ability is social capital that really supports the continuation of community activities in recovery as before the disaster. The government's sincerity in providing assistance is one of the caring behaviors in emergency helping, which helps people in critical situations regardless of who is helping and for what purpose (McGuire, 1994).

#### **e. Community organization groups**

Community organization groups such as recitations at mosques are running normally. People have started working in their respective positions. However, work related to the creative economy, such as making chips and crafts, in community groups is still not running normally due to lack of capital. Groups of vegetable traders and farm workers have become active again to generate income. Small farmer groups have also started to move individually to cultivate their respective fields or gardens. Community groups that carry out religious and cultural activities have begun to function again. Like the recitation and prayer at the Sinargalih RW hall, it is a movement to unite souls who have experienced the disaster that has occurred. Everyone thinks about the fate of themselves and their family. So after the disaster, they will gather in new housing and will form a new community which will most likely be different in achieving their respective life goals.

Recitation groups and taklim assembly associations are also very useful for healing earthquake victims who experience symptoms of PTSD (Post Traumatic Syndrome Diseases or Post Traumatic Stress Disorder). The symptoms that arise from PTSD are characterized by excessive anxiety that appears repeatedly, sleep disorders and depression (LPPM ITB, 2022). With the existence of the taklim assembly group, it will be a good medicine for the sadness and

hopelessness of disaster victims. This condition is the same as what happened in Pandeglang where the community is still very dependent on the advice and recommendations of the Islamic religious figures before carrying out government activities or programs.

#### **f. Volunteer assisted group**

The group supported by the Regional Disaster Management Agency of Cianjur Regency, namely the Natural Disaster Volunteers, has apparently been able to carry out appropriate movements in supporting disaster management at the pre-disaster, during the disaster and post-disaster stages. This really supports and expedites the community education process to increase awareness of the importance of disaster prevention and preparedness training. The 3 volunteers have played a role in the smooth implementation of preparedness training outreach. During the pre-disaster period, volunteers worked beyond what they should have done, such as providing attention to other young people so they would care about the impact of a disaster if it occurred. They often give examples of how to prevent careless felling of trees, prevent littering, and plant trees on deforested land.

This achievement is in accordance with the Regulation of the Head of the National Disaster Management Agency Number 17 of 2011 concerning Guidelines for Disaster Management Volunteers. During a disaster, volunteers help BPBD officers and the Disaster Task Force in activities to assess areas affected by disasters, the number of victims and damage, resource needs, resource availability and predictions of future developments in the situation. Volunteers also carry out emergency repairs and restoration to ensure the smooth supply of basic needs to disaster victims. The volunteers immediately intervened in creating evacuation sites and temporary shelter, helping to smooth the learning process for elementary school children in evacuation tents. Likewise, during the post-disaster period, volunteers were still involved in rebuilding people's houses, together with the Indonesian National Army monitoring the specifications for earthquake-resistant buildings.

#### **g. 7 pillars of culture**

Promotional culture in this research is in the form of local wisdom of the Cianjur people which includes 7 cultural pillars. The results of research on the 7 pillars of Sundanese culture can be explained as follows:

##### **(1) Maos.**

Maos or reciting the Koran is the first cultural principle of Cianjur society. Religion is believed to be a very important foundation for building Cianjur society, which has long been known as the City of Santri. During the pre-disaster, during the disaster, and after the disaster, this culture continued to operate normally and there were no obstacles to implementing it in everyday life. This culture can be used for people to want to learn how earthquake disasters occur and how to avoid them. Through the socialization of disaster-resilient villages and the socialization of preparedness training programs. Fortunately, the Regency Regional Disaster Management Agency has the right hand in each village by forming natural disaster volunteers, of which there are 3 volunteers in each village. These volunteers will provide education about disaster management so that people are fully aware of the importance of preventing and preparing before a disaster strikes.

In their daily lives, volunteers must have the courage to set an example of how to live without the risk of an earthquake, for example building a house with earthquake-resistant specifications, not building a house in a tectonic fault zone. The community finally understands and is aware of how to deal with earthquakes in the future so that there are no more victims.

This is still in accordance with Syahdiana's (2018) findings that Maos or ngaos is a Cianjur culture that can be implemented in villages.

### **(2) Mamaos**

Mamaos or tembang cianjuran is the art of singing like Sinden in Java. The song sung is a typical song that only exists in Cianjur and is usually accompanied by a flute harp. In the past, mamaos were a medium of communication if someone wanted to tell a story through poetry or song. We can take advantage of this culture by gathering the community to hold group discussions among fathers or mothers who have the same fate, namely being affected by the earthquake. Researchers gathered women at the Sinargalih relocation housing complex and the heads of the Rukun Tetangga as well as several prayer room congregations easily. The point is that disaster victims want to communicate to express all complaints or concerns and provide suggestions to researchers for their own good.

This culture is still strong in the hearts of earthquake victims. Finally, researchers can easily approach the victims to meet and collect and discuss what they want. The earthquake victims still implemented the mamaos culture in pre-disaster conditions where the atmosphere was normal and during the disaster and post-disaster where the atmosphere was suffering. Mamaos katut maenpo or people who always have calculations to be successful in their lives still applies in Cianjur (Hanan, 2017).

### **(3) Maenpo**

Maenpo or pencak silat is a martial arts sport native to Cianjur, more precisely Cikalong. Maenpo is an important component for the people of Cianjur which must be preserved forever. We can see this culture in the Cianjur people's habit of asking where immigrants come from and for what purpose they come here. This is useful for maintaining the security and safety of unknown immigrants. This is a good habit and is worth maintaining, especially during times of disaster.

Society and individuals already have a good sense of filter for accepting or not accepting new people. During a disaster there were several people who helped to hold and hand over logistics aid from outside Cianjur to officers from the Indonesian National Army and the Regional Disaster Management Agency so that it could be arranged in accordance with applicable regulations. People have more trust in the Indonesian National Army than in other immigrants. This is because the honesty and sincerity of the Indonesian National Army can be trusted for their commitment and honesty and always help with the difficulties experienced by the community.

Therefore, there are no changes to the maenpo culture or it can still be applied by the Cianjur people in normal conditions or in earthquake emergencies. This was also shown when the researchers came, the community received them well and always asked where they came from and what their needs were. Even though the Indonesian National Army is very trusting, in the current conditions, there is still a feeling of safety or a good alert attitude.

### **(4) Tatanen**

This arrangement or farming is considered very relevant to the people of Cianjur who are famous for Pandanwangi rice. Tatanen is a characteristic of the Cianjur people because the majority of people make their living as farmers, especially rice which is processed into Pandanwangi rice. The culture of tetanen is demonstrated by the Cugenang Community, where after the disaster experienced the most severe casualties, it is hoped that they will be able to

return to normal, especially their agricultural spirit. The habit of meeting living needs from agricultural land has become an inseparable culture. 70% of Cugenang residents are farmers and farm laborers, after 4 months of the emergency period, they have moved quickly to start farming again. This is proven by farmers who have succeeded in growing vegetables to sell again to increase their income. Vegetable traders are selling again, both in Cianjur and in Bogor, Bekasi and Jakarta.

Agricultural workers have also directly worked in tea and flower or vegetable companies which have been their source of life. Farmers are able to grow vegetables and cassava or flowers, the results of which are sold directly to vegetable traders or sold directly to the public. Researchers tried to make direct observations in the field, the results were real, but in terms of income, inter-city vegetable traders had incomes above the Cianjur Regency Regional Minimum Wage or above 3 million. Despite this, the lives of the farming community and foragers are happy and enjoyable. These results show that Tatanen culture can indeed make the Cianjur community still survive and is believed to be the case today (Wulandari, 2017).

### **(5) Tanginas**

Tanginas in Indonesian means agile. This means that the people of Cianjur are always agile in everything. For example, in terms of waking up, the people of Cianjur are accustomed to waking up early to worship and seek sustenance because they believe that people who are lazy in the morning will have their sustenance "pegged by chickens". Tanginas culture during emergency times during disasters shows that there are oddities. Agile, which can be interpreted as seeking fortune by relying on one's own strength and abilities, turns out to be experiencing high trials. During the earthquake disaster, houses were destroyed, the earthquake vibrations continued for almost 14 days so there was no opportunity to seek fortune. Ultimately relying on assistance with food, drink and clothing from other parties. There is a feeling of fear of not being able to eat, and doubts arise of not being able to work again. Doubts and sadness arise about how to get funds to build another house. Their wealth has run out and they are worried that they will not be able to survive.

Finally, there was a desire to get as much help from outside parties as possible. If you get a lot of help you will be able to survive longer. There was an intention to save as much aid as possible and not care about the condition of other neighbors in need. There were some people who intercepted help coming from outside. Fortunately, the information on social media could be quickly resolved with the presence of the Disaster Task Force Team with the help of the village development non-commissioned officer and the Indonesian National Army who came. The victims received free assistance from other parties in the form of food, drinks and medication for 4 months. This new habit triggers people to become people who rely on aid and become lazy to look for new income.

Based on the results of interviews and observations in the field, researchers assess that there has been a significant shift in Tanginas culture. The first evidence was during a disaster where several communities intercepted and forced them to receive assistance from outside parties. The second piece of evidence was that when the researchers arrived at Kampung Ciharang, Ciputri Village, which had more victims of heavily damaged houses than those that were not damaged, the research team was reprimanded by one of them and followed by several residents so that they did not need to ask for data but immediately prove it by building a damaged road that had not yet been built. by the Ministry of Public Works and Public Housing. The third evidence is that when there are renovations to people's houses, data from the Regional Disaster Management Agency and the Task Force Team shows that 95% of the people do not

want to be involved in planning and implementing construction to renovate damaged houses, such as measuring and indicating the correct boundaries. The saddest condition was that during the construction of the house, they just watched and didn't want to help, they didn't even give them drinks.

This situation shows people's impatience in achieving the goodness of their lives. For researchers, this is a decline in the value of Tanginas as a characteristic of the people of Cianjur who are diligent and disciplined in earning income and achieving their goals. Researchers assess that Tanginas culture has declined or faded. This fact shows that the people of Cianjur have become lazy precisely when conditions really require high values of discipline and diligence. The researchers assessed that culture was starting to fade because they had not seen normal conditions, at least there were no more house renovations. Community living conditions returned to normal after the disaster at least 2 years after the tsunami disaster (Syamsunasir, et al, 2022). This condition is not in accordance with what was found by Suprayogi (2017) and Zuhri (2016), that the Cianjur people have a tangginas culture that is active, disciplined and diligent in seeking knowledge and fortune.

#### **(6) Someah**

Someah or friendly means the people of Cianjur are always friendly. This is also expressed in one of the Cianjuran songs which contains the lyrics "Someah ka semah" meaning friendly towards guests. In this culture, when a disaster occurs, some people seem unfriendly because there are some people who dare to ask and even force them to take away the aid that will be given. This only happens to a few people who really need help to meet their daily personal needs.

When the researcher asked one of the ustads, he said this happened because he was afraid of not getting a share for his family and group. If you only need to meet your needs for 1 – 7 days, that's no problem. However, if you force yourself to ask for help for a month or more, it will lead to prioritizing the needs of your personal ego rather than the interests of the community at large. This no longer pays attention to the 6th cultural pillar or the Someah pillar which is unable to survive in critical conditions, thereby eliminating the friendly nature of the newcomers who are their helpers.

In this situation, the friendliness that is the hallmark of the Cianjur people will slowly disappear. When the researchers came to Kampung Ciherang, Ciputri Village, there was someone who asked that they not need to collect data and just ask around but should build road facilities which had not been built since the earthquake hit, thus disrupting the way in and out of motorbikes. These community leaders did not get to know each other first, but immediately asked for road repairs. Therefore, according to researchers, the implementation of someah culture has decreased during and after disasters. These results are not in accordance with findings from research which states that the people of Cianjur still adhere to someah culture in their daily lives (Yoga, 2016; Rahman, 2017).

#### **(7) Sauyunan**

Sauyunan or rukun means that the people of Cianjur, in all their activities, always live in harmony and peace. Because without harmony, social life will be chaotic and disorderly. The Regent of Cianjur hopes that in the future the people of Cianjur can be more harmonious and work together in developing Cianjur into a more advanced district. The culture of living in harmony still clearly exists, namely when we share basic food aid and daily needs, people don't

fight over each other. Everyone gets food and drink as well as sleeping equipment while in the shelter.

The culture of *sauyunan* or mutual cooperation is also starting to decline. This was shown when vendors from the PUPR ministry started planning the rebuilding of houses, many hosts did not want to be involved. There is even an impression of not caring because they don't want to take part in the construction, they just watch and avoid the house construction activities. This also happened when researchers used a toilet building that was positioned lower than the road. Some people said things as if the research team had a responsibility to fix it or forced them to convey to the government that the PUPR ministry was not working well and had to be fixed immediately. However, for researchers, the culture of *sauyunan* or mutual cooperation still persists because during interviews with community elders, it still shows that there are several activities that can be done together, such as repairing mosques and roads. There are still activities to help each other if a neighbor is short of food. There is still devotional work for agricultural land and sometimes they share the cultivated land between them. Therefore, the *sauyunan* culture still applies in the people of Cianjur even in a disaster atmosphere and after a disaster. This finding is in accordance with findings which state that the Cianjur community is very strong and strong in maintaining harmony in the form of mutual cooperation (Gunawan, 2017; Suprayogi, 2017).

The 7 pillar cultures of Cianjur, it turns out that there are 2 cultures, namely *tangginas* and *someah*, which according to researchers have experienced a decline in their quality. In terms of quantity, not all Cianjur people will experience a decrease in inappropriate behavior. Rationally, this decline was caused by an earthquake which destroyed their property. They become sad and almost give up hope about their next life. The culture of being diligent, active and disciplined in seeking fortune does not seem to be able to cover up the sadness. Finally expect everyone to help him. Losing hope will be the right medicine if someone wants to help him. The quality of holding hands is his mainstay, but the nature of hard work becomes slack. Friendly and polite qualities seem to be no longer necessary. This is in accordance with the findings of (Dovidio, & Penner, 2001) which found that many people would carry out good behavior if the situation was normal. Researchers also found that in conditions of not being able to meet the needs of daily life, becoming hopeless and having no hope, people will give up good behavior for less good behavior.

In general, the results of efforts to increase community social resilience carried out by the government and other stakeholders are going well. This is proven by the return to meeting the needs of health problems which will be included as a group that receives free treatment, trauma healing can be handled by the Health Service and volunteers including religious leaders, education is running normally, government functions are running normally, organizational group functions are running normally, even Disaster volunteers work more than they should, as well as promoting the culture of the 7 pillars, although there are 2 cultures which are considered to be declining due to conditions, but this does not disrupt the social resilience of society in general.

#### **4.2 The Effect of Increasing Economic and Social Resilience in Supporting National Security.**

The research results show that individual security feels safe and comfortable because their needs have been met by the government and other stakeholders. In terms of public security, people can interact together again to carry out their life activities so that they run normally. In

terms of regional security, until now the Cianjur district government has considered normalcy again, although there was a little friction during the disaster but it could be resolved at that time.

The explanation above shows that the Cianjur Regency government is collaborating with the central government, and assisted by social organizations, religious organizations, community organizations and community leaders and academics have used 2 of the 5 aspects (Endarti, 2016). These two aspects are: (1) Strengthening the economic sector in the form of rebuilding houses and returning to livelihoods that generate income to meet daily needs, even though it is lower than the minimum wage, but the community is still able to meet their needs; (2) Strengthening the social sector in the form of meeting health needs, education and cultural promotion which produces social forces that are still able to support relations between residents and between residents and the government. Even though there has been a decline in 2 pillars of Cianjur culture, it still does not affect the lives and happiness of the people of Cianjur to live normally again. Of the 2 cultural pillars that are in decline, researchers still suggest that the government together with community leaders and especially religious leaders intervene to revive ancestral culture which is already good and has proven its benefits.

In fact, the political policy and application of technology recommended by the Department for International Development (DFID) in 2011 (Endarti, 2016) is in the form of raising people's enthusiasm to bounce back, which is demonstrated by collaborating with other stakeholders to help earthquake victims to build earthquake-resistant houses, repairing roads, meeting logistical needs for 6 months after the disaster and overseeing rehabilitation and reconstruction.

Thus, the Cianjunjur Regency government has utilized five capital capacities, namely natural resource capital as the main source of livelihood, human capital, financial capital, physical capital and community social capital (Ellis, 2000). These four capacity capitals are very appropriate to use to improve public security by utilizing the technical, organizational, economic and social capabilities of the community (Bruneau et al., 2003). The condition of strong community resilience meets Simpson's (2006) criteria, namely that government offices and residents' houses have been rebuilt (community assets), roads have been rebuilt (infrastructure), maintained the 7 pillars of community culture (social capital), government functions have returned to normal (paying attention to planning and social services), and relocating families in areas that are dangerous from further earthquakes (population demographics).

From the explanation above, the conditions for individual resilience are fulfilled by renovating residents' houses and each individual resident feels happy with the current conditions, public resilience has been running well, marked by government functions returning to normal and community organizations returning to life, and regional resilience has been achieved. strong, which is marked by the return of people's livelihoods and life continues according to the wishes of the community or there are no more disturbances.

Finally, it can be said that strengthening the economic resilience of the community is able to maintain adequate access to food throughout the year, which is marked by working again in the agricultural sector (Barret, 2010) and strengthening social resilience, which is marked by the ability of the population affected by disaster to adapt slowly and surely to carry out activities in groups that are mutually beneficial (Bruneau et al., 2003). The influence of conditions of economic resilience and social resilience that are already strong will support communities and countries to be able to survive all threats, obstacles, disturbances and obstacles from other parties (Gunderson, 2001). This tough condition will support solid individual security and community security, which in the end will support strong and resilient national security.

## 5. Conclusion

The conclusions in this research are:

- a. Analyzing the efforts carried out by related parties to increase the economic resilience and social resilience of the community in Cianjur Regency shows that strengthening economic resilience and social resilience can be achieved very well, as indicated by the rehabilitation and reconstruction of 6,000 houses, repair of roads. until the village can be rebuilt, construction of government offices and school buildings has been carried out, education has resumed as before, health insurance can take advantage of free BPJS, people's livelihoods have returned to normal so they can earn income, government functions and the functions of community organization groups are running normally again . This condition is not influenced by the decline in tangginas and someah culture.
  
- b. Analyzing the effect of increasing economic resilience and social resilience in supporting national security shows that achieving economic resilience and social resilience was able to provide access to food until the time of the research because the affected victims had returned to work, government functions and group organizational functions were strong so they were able to support a sense of individual security and community security which is ultimately able to support national security.

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