

...Sehidup Semati dengan Sebesi... Budaya Risiko di Pulau Sebesi Dalam Perspektif Perubahan Sosial 1883-2018 = The Risk Culture in Sebesi Island on the perspective of Social Change 1883-2018

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Abstrak

Disertasi ini membahas Budaya Risiko di Pulau Sebesi dalam perspektif Perubahan Sosial antara tahun 1883-2018. Penelitian ini merupakan penelitian sejarah sosial dengan analisisnya menggunakan pendekatan struktural dari Ferdinand Braudel dan konsep tiga Budaya Risiko milik Steicher, et. al.(2018), Cornia, et. al.(2014), dan Beccera, et. al.(2020), yang ketiga konsep tersebut berakar dari Cultural Theory of Risk dari Mary Douglas dan Aaron Wildavsky di tahun 1982. Tsunami Selat Sunda pada 22 Desember 2018 telah membangkitkan kembali ingatan bersama tentang letusan Krakatau 1883. Bencana yang pada awalnya terlupakan oleh masyarakat di Pulau Sebesi, kembali diingat dan semakin menguat saat mereka mengalami tsunami 2018. Namun demikian, bencana tsunami tidak meninggalkan trauma bagi sebagian besar masyarakat Sebesi, bahkan mereka enggan untuk berpindah dari pulau tersebut, terlepas dari kenyataan bahwa ada ancaman bencana di sekitar lingkungan mereka. Tsunami 2018 pun secara nyata merubah persepsi mereka tentang gunung Anak Krakatau, yang awalnya sebagai pembawa berkah karena mendatangkan turis ke pulau mereka, menjadi ancaman yang bisa menimbulkan risiko bencana. Oleh karena itu, disertasi ini mengkaji pengalaman sosial masyarakat Sebesi yang terkena dampak tsunami 2018 dengan menganalisis faktor-faktor pemicu ancaman bahaya di Sebesi, menelaah alasan terbentuknya budaya risiko, serta materialisme budaya risiko pada masyarakat Sebesi. Hasil studi ini juga menjelaskan kehadiran pemerintah dalam penanggulangan bencana di pulau Sebesi. Namun demikian, hal yang menjadi sorotan dalam studi ini bahwa pemerintah cenderung datang saat telah terjadi peristiwa bencana, namun tidak tampak dalam keadaan normal. Keadaan yang terjadi di pulau Sebesi seolah mengembalikan status pendekatan penanganan bencana di Indonesia kepada disaster response based atau tindakan reaktif saat terjadi bencana. Padahal, paradigma pengelolaan bencana di Indonesia saat ini berbasis Pengurangan Risiko Bencana. Seringnya Anak Krakatau ber-erupsi menyebabkan masyarakat seakan terbiasa terhadap perilaku gunung ini. Risiko yang ada dalam keseharian masyarakat Pulau Sebesi telah menjelma menjadi bagian dari budaya kehidupan mereka. Rutinisasi kebersamaan Anak Krakatau telah mendorong munculnya budaya risiko di pulau Sebesi.

.....The dissertation discusses Risk Culture on Sebesi Island during the period of 1883-2018 from the perspective of Social Change. This is social history research applying Ferdinand Braudel's structural approach analysed with the risk culture concept from Steicher, et. al. (2018); Cornia, et. al. (2014); and Beccera, et. al. (2020). The three concepts are rooted in the Cultural Theory of Risk from Mary Douglas and Aaron Wildavsky in 1982. The Sunda Strait tsunami on December 22 2018 has revived the memories of the 1883 Krakatau eruption. A disaster that was initially forgotten by the community on Sebesi Island, was remembered again and became even stronger when they experienced the 2018 tsunami. However, the tsunami disaster did not leave a trauma for most of the Sebesi people, in fact they were reluctant to move from the island, despite the fact that there was a threat of disaster around their environment. The 2018 tsunami also significantly changed their perception of Mount Anak Krakatau, which was initially a blessing

because it brought tourists to their island, to become a threat that could pose a risk of disaster. Therefore, this dissertation examines the social experiences of the Sebesi community who were affected by the 2018 tsunami by analyzing the factors that trigger the danger in Sebesi, examining the reasons for the formation of a risk culture, as well as the materialism of the risk culture in the Sebesi community. The results of this study also explain the government's presence in disaster management on Sebesi Island. However, what is highlighted in this study is that the government tends to come when a disaster has occurred, but does not appear under normal circumstances. The situation that occurred on Sebesi Island seemed to return the status of the disaster management approach in Indonesia to disaster response based on reactive action when a disaster occurs. In fact, the current disaster management paradigm in Indonesia is based on Disaster Risk Reduction. The frequent eruptions of Anak Krakatau cause people to become accustomed to the behavior of this mountain. The risks that exist in the daily lives of the people of Sebesi Island have become part of their cultural life. The routinization of accompanying Anak Krakatau has encouraged the emergence of a risk culture on Sebesi Island.