

BLUE PRINT MANAGEMENT
DISASTER OF PONOROGO LIGHTING IN THE ASPECT OF
SOCIOLOGY
TANGGUH BENCANA VILLAGE (DESTANA) AS A MODEL

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Abstract: The review is carried out by exploring management models that are outlined in the form of study results or in the regulations set in Ponorogo Regency and other districts around Ponorogo. Further, based on the explorations, appropriate formulations will be arranged with the aim to compile the blue print related to the management of landslides disaster in Ponorogo Regency. According to the National Disaster Management Agency (BNPB) statistics, landslides are disasters with the highest frequency of events after floods and tornado. BNPB has also taken preventive measures in the form of compiling predictions of landslide incidents in some regions in Indonesia. However, Ponorogo Regency has not yet been included in the list made by BNPB. In fact, Ponorogo Regency is extremely vulnerable to landslides. However, this is inversely proportional to the management system and landslide disaster mitigation actions, which actually the most frequent disasters that occur in the Ponorogo Regency area. Through theoretical and empirical studies with regard to its sociological aspects, disaster management models will be obtained in Ponorogo Regency and its surroundings. After that, the results of the study will be inventoried and reviewed in order to find the right strategy, by involving partners related to landslide disaster management. An appropriate formulation will be obtained to compile the blueprint of the landslide management in Ponorogo Regency.

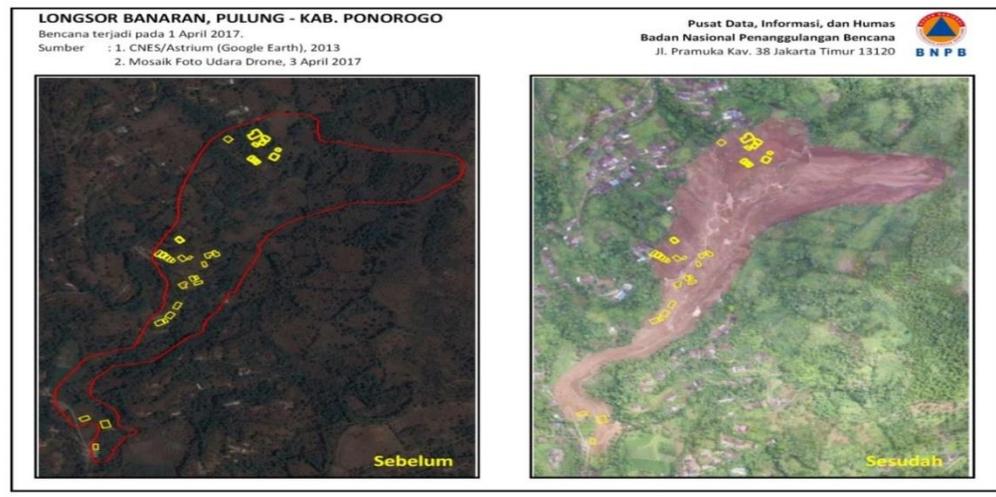
Keywords: *Sociological aspects, landslides, blueprints, disaster mitigation, disaster management, Ponorogo*

INTRODUCTION

At least five natural disasters related to extreme climates include floods, landslides, hurricanes, extreme waves and long droughts. However, this paper only addresses the problem of landslides, especially in terms of management. Landslides or landslides are one of the types of ground movement (mass movement / mass wasting), which is a natural phenomenon in the form of moving land masses by gravity quickly following the slope of the slope (Selby, 1985). A distinctive feature of landslides is that the moving mass of land contains gravity (saturated). One of the most decisive factors is the presence of gliding fields which are lytic contacts (i.e. the plane of contact between the relatively escaped upper layers of water / shaft and the relatively watertight bottom layer).

Indonesia is one of the countries that often experience hydrometeorological disasters, namely disasters caused by climate change and weather. Nugroho (2016) said that there had been 1,681 disasters which caused as many as 259 deaths, most of which were victims of landslides. This is due to the large number of regions of Indonesia which are included in areas prone to landslides. There are 918 landslide-prone locations scattered in various regions, including Central Java 327 locations, West Java 276 locations, West Sumatra 100 locations, North Sumatra 53 locations, Yogyakarta 30 locations, West Kalimantan 23 locations, the rest spread in NTT, Riau, East Kalimantan , Bali, and East Java (BNPB, 2012).

According to statistics from the National Disaster Management Agency (BNPB), landslides ranked third which has the highest frequency of occurrence after floods and tornadoes. BNPB has made predictions of landslides in several parts of Indonesia. However, Ponorogo Regency has not yet become a BNPB study. In fact, the area of Ponorogo Regency is also vulnerable to landslides. On April 1, 2017, a landslide occurred in Banaran Village, Pulung District, Ponorogo Regency. Landslide Map conditions can be seen in the following figure:



Based

on the survey results of Gontor's UNIDA LPPM (2017) with 37 families or as many as 134 family members where the number of victims was 26 people died. On the other hand the response was very large, namely: as many as 41 posts and the number of volunteers as many as 1,682 personnel, both elements of the government and non-government. This phenomenon illustrates a positive thing in responding and the level of concern of the government and the community towards the landslide disaster in Banaran. However, when viewed in terms of management, it shows things that are lacking or even ineffective.

Disaster Management: Resilient Disaster Village (Destana) as a Model

Disaster management in this context can also be referred to as the implementation of disaster management is a series of efforts which include the establishment of development policies at risk of disasters, disaster prevention activities, emergency response, and rehabilitation and reconstruction (General Provisions of Article 1 of Act No. 24 of 2007). Law Number 24 of 2007 concerning Disaster Management mandates to protect the public from the threat of disaster. One strategy to realize this is through the development of resilient villages / kelurahan against disasters with community-based disaster risk reduction (PRBBK) efforts. In PRBBK, the disaster risk management process actively involves the community in reviewing, analyzing, handling, monitoring and evaluating disaster risk to reduce vulnerability and improve its capabilities.

The National Disaster Management Agency (BNPB) has carried out PRBBK by developing the Tangguh Bencana Village / Kelurahan (Destana) program. The Destana program from 2012 to 2015 reached 266 villages / kelurahan throughout Indonesia. In 2016, the plan is that BNPB will develop Destana to 100 more villages / kelurahan. It is hoped that as a reference in implementing the Destana program is the Regulation of the Head of the National Disaster Management Agency Number 1 of 2012 concerning the General Guidelines for Resilient

Villages / Disasters (Perka BNPB No. 1/2012). This regulation was determined by the Head of BNPB, Syamsul Maarif on January 10, 2012 in Jakarta. Destination Perka BNPB No. 1/2012 is to:

- 1) Provide guidance for the government and / or local government in developing Destana as part of the efforts of the PRBBK.
- 2) Provide a reference for the implementation of the development of Destana for implementing and stakeholders of disaster risk reduction (DRR).

Tangguh Bencana Village / Village is a village or kelurahan that has the ability to recognize threats in its area and is able to organize community resources to reduce vulnerability and simultaneously increase capacity to reduce disaster risk. This capability is manifested in development planning that contains prevention, preparedness, disaster risk reduction and capacity building efforts for post-disaster recovery. In Destana, the community is actively involved in reviewing, analyzing, handling, monitoring, evaluating and reducing disaster risks in their area, especially by utilizing local resources to ensure sustainability (Perka BNPB No. 1/2012).

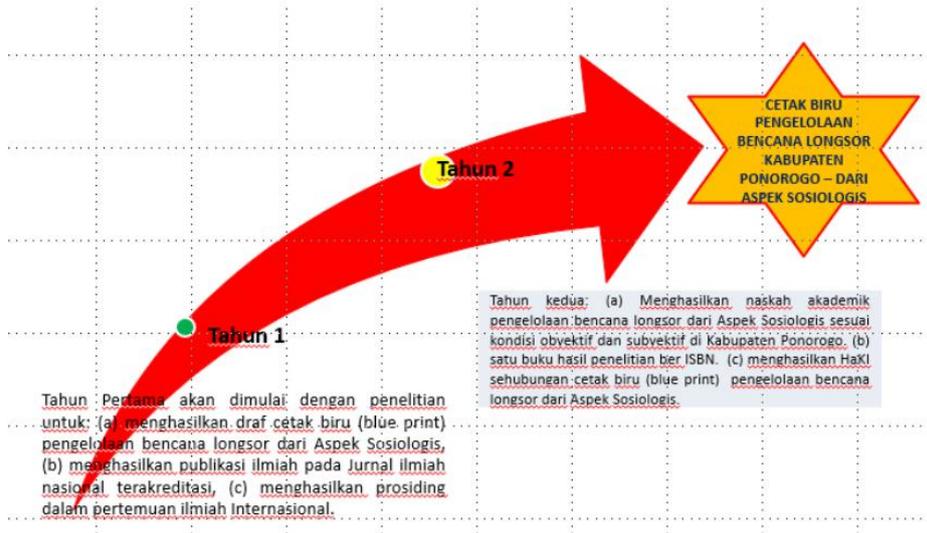
The Destana Program is developed based on the following principles: (1) Disaster is a shared affair, (2) DRR-based, (3) Fulfillment of community rights, (4) Community becomes the main actor, (5) Conducted in a participatory manner, (6) Source mobilization local power, (7) Inclusive, (8) Based on humanity, (9) Justice and gender equality, (10) Alignment with vulnerable groups, (11) Transparency and accountability, (12) Partnerships, (13) Multi threats, (14) Autonomy and decentralization of government, (15) Integration into sustainable development, and (16) Organized across sectors (Perka BNPB No. 1/2012).

The Tangguh Bencana Village / Kelurahan Program will also refer to the international strong community framework developed based on the Hyogo Action Framework. Tangguh Bencana Village / Village is divided into three main criteria, namely the Tangguh Main Village, Middle and Primary Villages.

Tangguh Village / Kelurahan Main Disaster, this level is characterized by:

1. There is a DRR policy that has been legalized in the form of Perdes or legal instruments at the same level in the kelurahan
2. The existence of PB planning documents that have been integrated into the RPJMDes and detailed in the RKPDes
3. There is a DRR forum consisting of community representatives, including women and vulnerable groups, and village / kelurahan government representatives, who function actively.
4. There is a village / kelurahan PB volunteer team that is regularly actively involved in disaster capacity building, knowledge and education activities for its members and the community at large
5. There are systematic efforts to conduct risk assessment, risk management and vulnerability reduction, including alternative productive economic activities to reduce vulnerability
6. There are systematic efforts to increase capacity

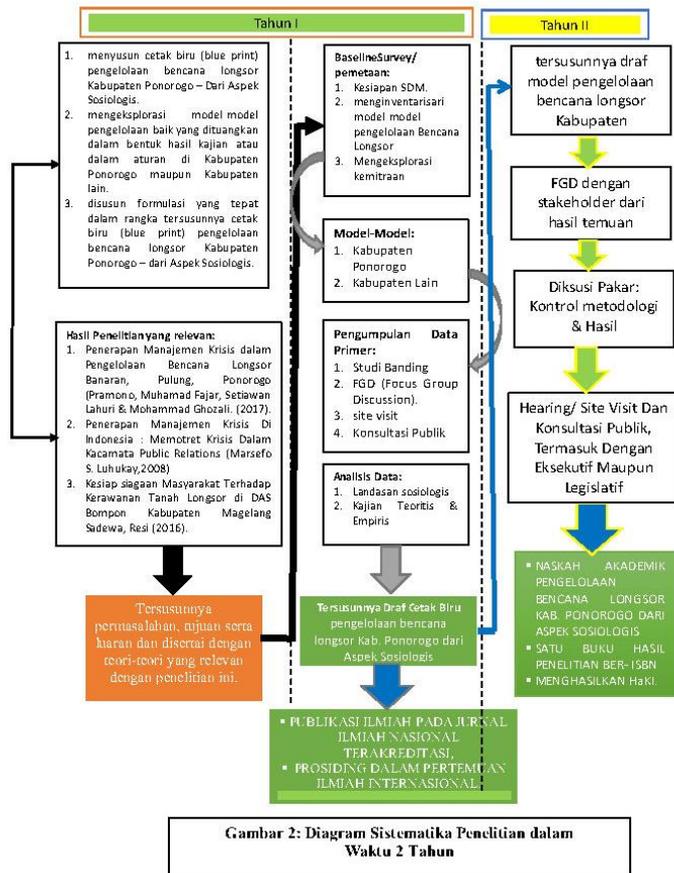
GAMBAR ROADMAP



RESEARCH METHOD

The research is planned for a period of two (2) years with the following stages of research, the First Year will begin with research to produce a blue print, with the following stages: (a) identification and formulation of problems related aspects and focus programs, including auditing with stakeholders. (b) tracing and study of the sociological foundation of the Ponorogo Regency landslide management model, (c) conducting theoretical and empirical studies of the Ponorogo Regency landslide management model in the form of field studies and comparative studies, (d) inventorying landslide management models in Ponorogo and in Indonesia in general, (e) conduct comparative studies and FGDs on the findings of landslide management models, (f) explore partnerships that can create a synergy of landslide management in Ponorogo Regency, (g) produce a blue print landslide management from Sociological Aspects, (h) produce scientific publications on accredited national scientific journals, (i) Proceedings in international scientific meetings.

In the second year a blue print was formulated in the form of an academic text, with the following steps: (a) the drafting of the Model / Blueprint for landslide management from the Sociological Aspect, (b) conducting the FGD with stakeholders from the findings (c) conduct expert discussions on the findings of landslide disaster management models in order to maintain methodological quality standards, analysis and results; (d) conducting public hearings / site visits and consultations, including with the executive and legislative branches, (e) preparing Academic Manuscripts / landslide management policies from Sociological Aspects according to objective and subjective conditions in Ponorogo Regency. (f) one National book of research results with ISBN. (h) produce IPRs regarding the blue print of landslide management from the Sociological Aspect. (i) Simply see the following picture:



RESULTS AND DISCUSSION

RESULTS

Based on the results of literature exploration and mapping in the field, both through observation and discussion there are several notes in disaster management:

1. The disaster resilient village program, known as the short name Destana, has been started since 2012 and has become a national priority program. This program, according to the National Disaster Management Agency (BNPB), is to increase public awareness about disasters. Tangguh Bencana Village is a village that has an independent capacity to adapt and face the threat of disasters and recover immediately from the adverse impacts of the disaster (Regulation of the Head of BNPB Number 1 of 2012 concerning Resilient General Guidelines for Villages / Disasters). Local governments, with the regional income and expenditure budget (APBD), allocate funds for the formation and development of disaster resilient villages. The provinces of East Java, Central Java, and the Special Region of Yogyakarta each year continue to form and develop Destana.

2. The Tangguh Bencana Village Program (Destana) is a priority program in the 2015-2019 RPJMN, with the achievement of 5,000 resilient villages / kelurahan from various related parties. Until 2016, 374 resilient villages / kelurahan have been formed from the BNPB APBN budget and in 2017 this will be implemented in 150 villages / kelurahan from 38 districts / cities in 26 provinces. The seven provinces include thematic villages with the threat of forest and land fires (Directorate of Community Empowerment, Deputy for Prevention and BNPB Preparedness).

3. Ponorogo Regency is based on the results of the BPBD mapping where landslides occupy the first position, where 10 out of 21 sub-districts in Ponorogo have the potential to be prone to landslides. As seen in the following Ponorogo Regency disaster prone map:



4. According to Drs. Imam Bashori, MM, Head of the Ponorogo District Disaster Management Agency (BPBD) that the Ponorogo Regency Government does not yet have a Regional Regulation and also the Regents of the Regent. Because it is still in the void of regional regulations, the management of disasters refers to Law Number 4 of 2007 concerning disaster management and Regulation of the Head of the National Disaster Management Agency Number 1 of 2012 concerning General Guidelines for Resilient Villages / Disasters (interview, 28 May 2019).

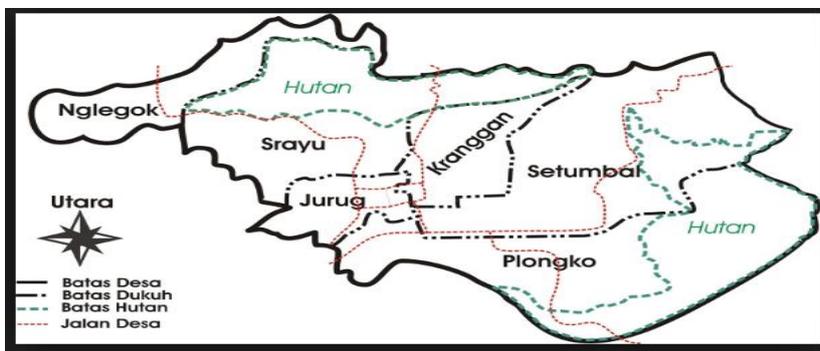


5. According to Marem, S.Sos., M.Sc., the Head of the Prevention Section of BPBD in Ponorogo Regency for Ponorogo Regency there are 10 villages. First, there are 4 villages funded by the APBD, namely 1) Tempuran Sawo. 2) Stacked Palm. 3) Jurug District of Soko. 4) Sooko Village, Soko District. The program runs 100% in the village of Jurug Soko. Whereas there are 4 villages financed by the APBN, namely: 1) Banaran Village, Pulung. 2) Maguwan Village, Sambit. 3) Tugurejo Village, Slahung. 4) Desa Dayakan, Badegan. Everything works which is categorized as the Main Destana. Then there are 2 villages called pre Destana or Pratama, namely: 1) Bekiring Village, Pulung which collaborates with Unmuh Ponorogo. 2) Slahung Village which still needs follow-up (interview, 28 May 2019).



6. In the case of Destana Madya in Ponorogo Regency financed by the Regional Budget, both in Jurug and Sooko villages, Sooko District, Tumpuk Village and Tempuran Village, Sawoo Subdistrict, Based on the results of interviews and observations in several villages it is generally vulnerable to disaster land. Vulnerability of landslides according to Paimin, Sukresno, & Pramono (2009) occurs in conditions: 1) steep slopes, 2) the presence of glides (watertight) in the subsurface layer, and 3) groundwater above the impermeable layer of saturated water. In addition, Paimin et al. (2009) also added that there are 2 variables / determinants of landslide susceptibility, namely: natural factors and management factors. Natural factors include: 1) cumulative daily rainfall of 3 consecutive days, 2) slope of land, 3) geology / rocks, 4) presence of fault / fault / shift, 5) depth of soil to impermeable layer; while from management factors including: 1) land use, 2) infrastructure, 3) density of settlements.

7. The geographical location of Jurug Village is at an altitude of +450 m to 650 m above sea level, with the following boundaries: North Side: Bedrug Village, Pulung District & Bareng Village, Pudak District; South: Bedoho Village, Sooko District; West: Sooko Village, Sooko District; East side: Banjarejo Village, Pudak District and Boto Putih Dompnyong Village, Bendungan District, Kab. Trenggalek.



(Sumber: Dok. Desa Jurug)

8. According to Sumari, one of the perpetrators of the Disaster Risk Reduction (PRB) Forum is almost certain every rain, there are always houses that are affected by landslides (Interview, 10 June 2019). The village of Jurug was once submitted to the Tangguh disaster (Destana) village competition for the East Java level and managed to get a trophy. According to Pak Danan, the former Head of Jurug Village has two main problems which are obstacles in the field, namely: coordination and budget issues. With regard to coordination at the district level there is a BPBD, at the sub-district level there are commissions and at the village level there is

a DRR Forum, including those with media circles that have not run well. Whereas in relation to the budget of Jurug Village, it is benefited because its position as Destana can be budgeted from the village fund budget (ADD), Village Original Income (PADes) and APBD. But what is related to the disaster program if it does not happen, then the budget must be returned to the state treasury. That is another problem. (interview 9 June 2019).

9. As a comparison for the Stacked Village of Sawoo District, Ponorogo Regency. Based on the statement of Ibu Murniati, Head of the Stacked Village since it was determined as the Tangguh Bencana Village (Destana) by the Ponorogo BPBD in 2018 and after the landslide event there was no activity at all, except sending 2 volunteers to attend the preparedness training held by the Ponorogo BPBD .



10. According to Sumari, the PRB Forum Forum Destana Jurug Sooko Ponorogo stated that there were other habits carried out by the community both in Jurug Village, Sooko Sub-District and in the Stacked Village of Sawoo Subdistrict in rangkan to avoid disasters, namely village cleaning every year and istighosah at any time interview, 12 June 2019).

DISCUSSION

Kejawen Perspective

1. If referring to Law No. 24 of 2007 concerning disaster management there is one of the principles in disaster management, namely: empowerment (Article 3) and one of the objectives of disaster management, namely: respecting local culture (Article 4.d). Even though in a village the social community and religious community are quite diverse. There is a kejawen community, a community of santri and non-santri. Each community has a diverse epistemology in looking at and interpreting natural disasters that occur. The basis of the trust of the local community also colored the meaning and belief of the Merapi eruption. Even some residents around Merapi feel they can 'communicate' inwardly with Merapi. Merapi is not an inanimate object, it is alive and very active (Zamroni, 2011).

2. However, disasters do not recognize social status or certain social groups. It is evident that during the emergency response all communities showed their social solidarity among others. Both the Kejawen group and the santri group, each of which has social concerns for the risk reduction of the Mount Merapi eruption disaster. Uniquely each group has its own strategy in reducing disaster risk, both pre-disaster, during emergency response and post-disaster or rehabilitation and reconstruction stages. Sometimes the practice of disaster risk reduction (DRR) is carried out by integrating the understanding of the kejawen community and understanding the santri community by performing certain rituals.

3. Ruwatan is a tradition that has existed since ancient times before the existence of religion. Ruwatan is carried out by people who believe it. Because not all Javanese people do and trust this tradition. So this law is compulsory for people who believe that if after doing the rituals

their lives will be full of luck because the purpose of Ruwatan is to eliminate bad luck in life. In Javanese culture, Ruwatan is a culture known as traditionally sacred ceremonies. Ruwatan means freeing yourself from the threat of danger. Mara, the danger is always from the intellect of Betara Kala, which in language can also mean time.

4. Ruwatan is a Javanese tradition and culture from several years ago that is still obeyed until now by those who believe in it. Ruwatan is a tradition that is closely related to Murwakala's story. This ceremony involving the shadow puppet show (Murwakala story) is a form of Javanese traditional ceremony intended to fortify children or people whose existence in this world is less profitable. Here they are called "sukerta", for example, such as an only child, a child born without a placenta, a child of five siblings (Pandawa), uger-uger lawang (two sons all). A pair of flowers (two daughters all), gendhana-gendhini (two brothers and sisters), people knocked down the cormorant, people broke stones of pelindas, and so on.

5. Historical sources and developments from the Murwakala and Ruwatan stories vary for each region in Java. You could say there are various versions. Likewise the implementation, there are those that are carried out in a simple, or massive manner, can be done in the afternoon or evening. The order of implementation, equipment, offerings and incantations that are used are different, although the purpose of the ceremony remains the same, which is to free people who are suffering from calamity.

Islamic perspective

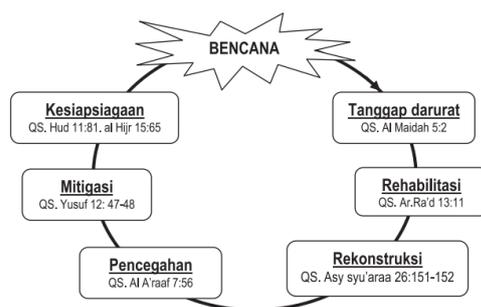
1. Islam is a complex religion and there are elements that regulate religious procedures (ubudiyah) and procedures for carrying out life on this earth (amaliyah), including the procedures for dealing with nature in a harmonious and non-destructive way. In Islam also explained about the problem of disasters, since the beginning of Prophet Adam AS was revealed to this earth. Disasters in Islam have several terms including: mushibah, adzab, bala', fitnah, ba'sâ, sù, tahlukah (Syadzili, 2007: 14-19). Some of these types of disasters are very dependent on the typology of the affected population and their own subjectivity.

2. Mushibah covers all events that have a positive and negative impact. Even though according to custom, worship is always attached to events that have a negative impact. This explanation is based on the object of the ashâba word, in the Qur'an which is not always negative but also positive, as explained in the verse "(ie) people who, when overtaken by disaster, say" Inna lillahi wa innaa ilaihi raaji'uun "(QS. Al Baqarah [2]: 156). Adzab means torture or punishment (an Naughty / al Uqubah) used in the Qur'an that relates to the people of Prophet Muhammad SAW, almost completely related to the punishment that will be given later in the end, as mentioned in (QS. Hûd [11]: 8.) While adzab for the former was given directly, like the people of Noah (QS. Nûh [71]: 1).

3. Bala 'means a test, there are two kinds (ni'mat) and test (mihnah). It says' not identical to suffering and misery, because one of its existence is pleasure and pleasure. Misery is intended to test the patience of the recipient, while the pleasure to test his gratitude, as described in (QS Al A'raf [7]: 168). Defamation is in fact not identical to the disaster, but if it is deeply discerned the perspective of defamatory Islam is part of a disaster like disbelief (QS. Al Baqarah [2]: 191/217), distress (QS. Tha [20]: 20) (QS Al Anfâl [8]: 28; QS. At Taghâbun [64]: 15) is part of the defamation. This defamation is a natural disaster. Ba'sâ 'means misery or suffering as mentioned in (QS Al An'am [6]: 42). Sù 'means disadvantage (QS Ali Imron [3]: 174). Tahlukah means destruction as mentioned in (QS Al Baqarah [1]: 195).

4. Various categories of disasters according to their purpose can be classified into 3 groups: first, as a test (ibtila ') on the faith and patience of human beings as Allah's creation (QS Al Baqarah [1]: 155). Second is a warning (tadzkirah) that humans will always bow and obey Allah (QS Yunus [10]: 44). The third is punishment (uqubah) on what man has done so that he is aware and regrets his mistake then repents and begs forgiveness to Allah SWT (QS Al Baqarah [2]: 59). (Syadzili, 2007: 14-21). These three forms of disasters are a form of personal intersubility that is more appropriate for reflection and self-evaluation of the various trials and trials experienced by one person.

5. In addition to the various concepts and terms of the disaster mentioned above. Islam also has the concept of disaster risk reduction (DRR) depicted in the form of cycles. Each stage of the disaster mitigation in Islam has the normative foundation taken from the Qur'an as a source of Islamic law, as illustrated in the following Figures:



Gambar 1. Siklus penanggulangan bencana dalam perspektif Islam (Syadzili, 2007:79)

6. Based on these figures, disaster risk reduction has the objectives: (1) reduce threats, (2) reduce vulnerability, (3) increase capacity. Disaster prevention measures (pre-disaster) can be carried out: (1) preventive actions, (2) mitigation actions, and (3) preparedness measures. Whereas after a disaster occurs, it can be done: (1) emergency response measures, (2) rehabilitation measures and (3) reconstruction actions. Each phase of disaster mitigation in Islam has its own basis taken from the main source of Islamic law (the Qur'an). This is in accordance with the predicate of Islam which has been known as rahmatan lil alamîn (mercy for all the contents of nature), even Islam is also known as the religion that sholihûn likulli zaman wa al makân (in harmony with the times and places).

7. The approach to disaster risk reduction in an Islamic perspective is also in harmony with that conceptualized by the Hyogo Framework for Action. That disaster risk reduction (DRR) is defined as all forms of activities to minimize the loss of lives and loss or damage to assets and property either through disaster mitigation efforts (prevention, increased preparedness) or efforts to reduce vulnerability (physical, material, social, institutional, behavioral / attitude). The disaster risk reduction model that is widely adopted and at the same time becomes a reference for disaster experts is what is written in the Hyogo Framework for Action (HFA) 2005-2015: Building the Resilience of Nations and Communities to Disasters. In the HFA it is stated that disaster risk reduction is carried out by integrating in sustainable development policies by incorporating disaster risk reduction elements that emphasize disaster prevention, mitigation, preparedness and reduce vulnerability (HFA, 2005: 3).

CONCLUSION

1. The lack of connection between the disaster management program launched by the government, as stated in Law No. 24 of 2007 and Regulation of the Head of the National

Disaster Management Agency Number 1 of 2012 concerning General Guidelines for Resilient Villages / Disasters. One reason is due to lack of attention to the principles in disaster management, especially the principle of empowerment (article 3) and lack of respect for local culture (article 4.d), which is one of the objectives of disaster management.

2. Because any disaster including a landslide disaster does not occur once or twice in recent times, but it has happened many times because of the consequences of staying in the position of slope / pereng gunung. They are used to such natural conditions, including ways to overcome and anticipate.

3. So it is necessary to combine and synchronize the patterns of modern handling with local culture, both in the Kejawen perspective and in the Islamic perspective, depending on capacity and level of appreciation.

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