Kampung Siaga Bencana Study Report:

Lessons Learned and Good Practices

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**Kampung Siaga Bencana
Study Report:**

Lessons Learned and Good Practices

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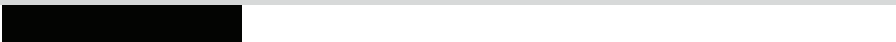
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Foreword

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Foreword

Disasters occur in many places across the globe, during every season, and on different scales throughout the year. Those impacted are the first responders, and due to this community-based disaster risk management is crucial in any risk reduction approach.

The World Food Programme (WFP) in collaboration with the Ministry of Social Affairs (MoSA), Republic of Indonesia conducted a study on Disaster Resilient Villages (*Kampung Siaga Bencana* KSB). The KSB is the flagship programme of MoSA on disaster management, and this study was designed to further strengthen the programme through recognizing challenges and identifying best practices and lessons learned.

The need to strengthen community-based risk management is particularly relevant in Indonesia given their geographical location and susceptibility to natural disasters. This study is part of WFP's technical assistance on emergency preparedness and response.

We are confident that findings from this study will contribute to further enhancing disaster readiness in vulnerable communities, strengthening their ability to respond in a timely and coordinated manner to disasters and build resilience. We also want to take the opportunity to thank the Ministry of Social Affairs for the continuous and strong partnership.

Jakarta,   December 2019

Christa Räder
Representative
WFP Indonesia

Foreword

Minister for Social Affairs of the Republic of Indonesia

FOREWORD

The concept of the Disaster Resilient Villages (Kampung Siaga Bencana/ KSB) has emerged since 2006. It was then endorsed by Minister of Social Affairs Regulation No. 128 of 2011. KSB is a community-based program in order to coordinate disaster management activities. Currently there are 735 KSBs across the country, making it as one of the Ministry of Social Affairs' (MoSA) flagship programmes.

The KSB study was carried out based on the collaboration of the Ministry of Social Affairs and the World Food Program (WFP), which aims to see the learning and good practices gained from the implementation of the program.

We hope that this report can be studied and used as a reference by the parties involved in the implementation, so that the KSB Program can be implemented and can achieve the expected goals.

Jakarta,   December 2019

Juliari P Batubara
Minister of Social Affairs
Republic of Indonesia

Credit: KSB Bersatu

Executive Summary

This report is commissioned by the Ministry of Social Affairs (MoSA) Republic of Indonesia to further the understanding of the various contexts faced by Disaster Resilient Villages *(Kampung Siaga Bencana/KSB)* across Indonesia. While challenges are explored, best practices are also identified with the intention to replicate these and further scale-up in other areas. The findings of this study should be used to strengthen KSB capacities and ensure further sustainability.

This report finds that ingredients such as permanence, effectiveness, ownership, adaptiveness, inclusion, supportive policy environment, capacity, culture, funding and accountability (key areas proposed by the Global Network of Civil Society Organisations for Disaster Reduction) are applicable to KSBs.

The report discusses these areas and identifies best practices, challenges and lessons learnt related to the KSBs. Key findings are elaborated as follows:

1. Legal status and support of the local government play important roles in ensuring that KSBs remain in the community. The study finds that KSBs that are legally recognised (normally through an issuance of a decree/*Surat Keputusan*) have a more sustainable presence and a funding base. Many KSBs see the government's long-term role in guiding and supporting them as an equally important factor contributing to sustainability. KSBs expressed their hope that government support will not decrease once the KSB is established. While the definition of 'support' may differ from one KSB to another, a majority of the KSBs refer to 'support' as ways to appreciate and acknowledge the works of KSBs

2. The importance of appropriate village selection in establishing KSBs and the ability to establish a strong network of disaster management stakeholders will boost the effectiveness of KSBs. Characteristics of successful villages selected are as follows: Strong motivation, previous experiences in managing similar organisation and strong village leadership. KSBs with one/all of these characteristics are usually able to continue their activities and overcome any challenges. Moreover, the ability of KSBs to foster beneficial networks with people and organisations working with disaster management will further advance KSB activities.

3. Ownership reflected by the communities' buy-in is important in ensuring sustainability. Ownership is often reflected in strong leadership, selection of appropriate members for KSB management and use of local resources. Strong leadership can assist in resolving conflicts within KSBs and provide moral support, as well as to provide legality for KSBs to conduct its activities. When establishing the KSB, selecting core members to drive the process is critical. Utilising communities' own resources for disaster management activities is also considered integral.

4. In the absence of disaster response, KSB should focus on activities geared to disaster preparedness. Another aspect to ensuring KSB adaptiveness is to promote innovations in KSB activities. These innovations are usually unique to their natural context that will

ease implementation of the KSBs. These innovations have proven not only to maintain KSBs but strengthen KSB's community identity. In some areas KSBs are not only seen as disaster responders and disaster management experts but are also considered as a resource for other community issues. Through innovations, KSBs may create potential economic activities that are not only benefitting the community but also benefitting its members.

5. Inclusion is a topic that needs to be focused on by the KSBs, especially considering that the role of women in disaster preparedness and response tends not to be recognized.[1] The study finds significant evidence of women involvement throughout KSBs, from roles such as mending the public kitchen to erecting shelters and providing search and rescue services. Women have decision-making roles but mainly during disaster preparedness, and women are not always given decision-making space during the disaster response. With these findings it is important that KSB establishment plans involve women from the beginning and continue to nurture and encourage women's participation in all aspects of KSB activities.

6. A supportive policy environment will encourage KSB's institutionalisation. A major influence on how KSB operates in the villages is the Destana, another community-based disaster management organisation. They both have the objective to strengthen the community to prepare for disasters and both are established at the village level. However, there is no clarity on which villages are to be designated as Destana or KSB, and in some areas, both exist side-by-side. The relationship between KSB and Destana differs depending on their context. Some have harmonious relationship, working jointly in disaster responses, while in other cases there is unclarity regarding the roles and responsibilities.

7. To ensure KSB institutionalisation, the capacities of its members should be supported and maximised. This can be done through sharing best practices and lessons learned, conducting structured trainings and using effective communication tools. Sharing experiences and knowledge encourages members to enhance their capacities and, in some cases, inspire inactive organisations to re-initiate and rebuild. Jamboree KSB and Forum KSB are noteworthy initiatives and good practices that are well-received and highly anticipated. It is often regarded as an opportunity to network, gain new knowledge and experience, and constructively compete with each other.

8. In order to be institutionalised in their communities, KSBs need to demonstrate value. The study finds that community and Government institution such as Dinas Sosial (Dinsos) and villages structures have been appreciating the benefit that KSBs are bringing to the community. For Dinsos, when KSB responds to disasters, it facilitates the provision of rapid assistance to affected areas. KSBs are then seen as the extension of Dinsos' in the community. KSB's benefit is also felt by their own communities when the role is expanded not only to disaster management but also as community resources who assist in managing wider social problems. However, in some areas, KSB faces apathy from communities. Different factors account for this. Some that were mentioned include the lack of community awareness of the importance of disaster risk

reduction concept; lack of community awareness on the role of KSBs; over-reliance on KSBs for disaster response.

9. A stable financial mechanism is required for KSBs to be sustained and institutionalised. The financial mechanism can be sourced through an allocated budget for the initiative or through an established funding mechanism. The study identified some funding modalities, such as: Dana Desa, Company Social Responsibility (CSR), and fundraising within the local communities and among members.

10. Accountability is needed to ensure credibility and long-term institutionalisation of KSBs. Monitoring and evaluation is still considered challenging for some KSB. This is quite reasonable as in disaster response contexts people prioritise the saving of lives and fulfilling the needs of the affected population. They do not have time to sit down and record what has happened in the field. However, from a broader perspective, some consider this to be a weakness. People are not used to writing and reporting, particularly in rural areas where some have reading and writing limitations.

From the above-mentioned essential ingredients, KSBs and government officials are requested to prioritise based on their needs and aspirations. As a result, capacities, sustainability and funding were selected and put forward as recommendations to the MoSA for immediate and medium-term implementation. Below is a summary of these areas:

●   *Capacities*

   a. Sharing Good Practices: MoSA and Dinas Sosial to consider not only focusing on KSB establishment but also convening an annual gathering of KSBs.

   b. Training Needs: Conducting structured and regular trainings.

   c. Maximizing communication tools: MoSA and Dinas Sosial to encourage frequent use of open-sourced communication tools.

●   *Sustainability*

   a. Importance of legality: MoSA and Dinas Sosial to ensure each KSB obtains its legality.

   b. Strengthening KSB framework: the need for local government involvement with the KSB programme.

   c. Review of the Guidelines of the roles and responsibilities of the Government apparatus for KSB programmes.

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[1] Making Disaster Risk Reduction Gender-Sensitive, Policy and Practical Guidelines (2009)

[2] Helping each other

● *Funding*

    a.   Exploring Dana Desa: a potential source of KSB regular funding.

    b.   Multiple funding alternatives: MoSA and Dinas Sosial to work with others to identify guidelines for KSB to be able to access other funding alternatives.

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List Of Abbreviation

BASARNAS	*Badan Nasional Pencarian dan Pertolongan* (National Search and Rescue Agency)
BNPB	*Badan Nasional Penanggulangan Bencana* (National Disaster Management Agency)
CBDRM	Community Based Disaster Risk Management
CSO	Civil Society Organization
Destana	*Desa Tangguh Bencana*
Dinsos	*Dinas Sosial* (Local Office of Social Affairs)
DRR	Disaster Risk Reduction
KSB	*Kampung Siaga Bencana*
GNDR	Global Network of Civil Society Organisations for Disaster Reduction
MoSA	Ministry of Social Affairs
ORARI	*Organisasi Amatir Radio Indonesia* (Amateur Radio Organization of Indonesia)
PMI	*Palang Merah Indonesia* (Indonesian Red Cross)
RAPI	*Radio Antar Penduduk Indonesia* (Community Radio Organisation)
SIBAT	*Siaga Bencana Berbasis Masyarakat* (CBDRM initiated by the Indonesian Red Cross)
TAGANA	*Taruna Siaga Bencana*
UNISDR	United Nations International Strategy for Disaster Risk Reduction
WFP	World Food Programme

Chapter 1
Introduction

1.1 Background

In 2017, the World Food Programme (WFP) and the Ministry of Social Affairs (MoSA) signed a Project Document (ProDoc), seeking to enhance MoSA's emergency preparedness and response capacities. Through this agreement, WFP is providing technical assistance through expanded trainings and improved tools for emergency preparedness and response. The technical assistance is being implemented in two broad phases: First, a baseline assessment was conducted, documenting and analysing the status of MoSA's capacities, and resulting in recommendations to enhance capacity. In the second phase, MoSA and WFP will guide the implementation of agreed-to recommendations.

The baseline assessment was completed at the end of 2017, resulting in an Inception Report that contains 68 recommendations covering across three areas: (i) emergency response capacity assessment; (ii) business process assessment; and (iii) training and simulation assessment. From these 68 recommendations, MoSA prioritised five activities for implementation in 2018:

- Refinement of the first 72-hours deployment Standard Operating Procedures (SOP);

- Refinement of the warehouse and stock management SOP;

- Development of minimum standards for warehouses;

- Emergency logistics toolkit development; and

- Compilation of lessons-learned and good practices of the Kampung Siaga Bencana (KSBs)

KSBs – or Disaster Resilient Villages – are a form of community-based disaster risk and management platform. The Minister of Social Affairs Regulation No. 128/2011 laid the foundation for the establishment and operations of the KSBs. Currently, MoSA has established around 600 KSBs in Indonesia, forming a key component of MoSA's flagship programme for disaster management. These KSBs are often the first responders following a disaster. KSBs also perform disaster preparedness activities as part of their roles in community engagement and disaster risk reduction.

With the important role that KSBs have in disaster management and the significant financial contribution that the Government has been investing in establishing KSBs, MoSA wishes to understand the challenges and achievements of KSBs. MoSA hopes that better understanding will allow it to revise, refine, and plan for better-informed KSB-related policies, as MoSA intends to establish additional KSBs.

1.2
Objectives

The objective of the study is to compile lessons learned and good practices from the implementation of the KSB Programme, making recommendations to further improve the programme in the future.

The study looked at two aspects of the KSB programme. First, it observed the process of establishing, operating, and maintaining KSBs. Second, it documented KSBs' emergency response experiences. This also includes KSBs that are experienced, but which have *not yet responded* to a disaster; KSB that have responded to disasters in their territory; and KSBs that have responded to disasters outside their territory.

The study identifies lessons learned and good practices through understanding the experiences of, and receiving feedback from, people involved in:

- KSB establishment and operations processes; and
- KSBs that have responded to disasters or may in the future.

1.3
Outputs

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The outputs of the study are:

- A comprehensive report, consisting of (i) lessons learned derived from the implementation of KSB programmes; (ii) good practices derived from the implementation of KSB programmes; and (iii) recommendation for policy revisions, and refinements for the advancement of KSB Programmes.

- A compilation of human-interest short stories from selected KSBs.

The comprehensive report may be useful in informing MoSA policy reviews, revisions and refinements. The report may also serve as a baseline for conducting KSB training-needs analysis and developing a facilitators' toolkit, as recommended in the 2017 Inception Report.

The compilation of short stories may be utilised for outreach and advocacy efforts.

Chapter 2
CBDRM
Definition and
Approaches

2.1 CBDRM Definition and Approaches

The concept of community involvement in disaster management started to gain attention in the 1990s. According to Shaw (2014)[3], Maskrey was among the first to advocate the importance of active community participation in disaster preparedness and response. This argument was supported by Heijmans (2009), who observed that community-based disaster management activities are an alternative to the top-down approach that most governments execute when responding to disasters. According to ADPC[4], there is growing evidence that top-down approaches in disaster management potentially ignore the specific local needs of the community, under-utilise local resources, and sometimes increase people's vulnerabilities.

The importance of CBDRM is further acknowledged as disasters tend to vary in its occurrences and effects. While large-scale disasters still happen in many areas, there is an increase of small to medium disasters.[5] This is particularly true for Indonesia, with, for example, many remote, isolated islands far from quick government assistance following a disaster. Improving communities' abilities to respond is vital in these situations.

According to Kuniawan et al. (2013), CBDRM in Indonesia was initiated following the eruption of Mt. Merapi in Yogyakarta in 1994. Many NGOs implemented programmes assisting local community disaster preparedness. Subsequent to the Aceh Tsunami in 2005, many organisations assisting in the response and recovery efforts also implemented programmes aimed at enhancing communities' resilience should another disaster strike[6].

CBDRM is defined differently by disaster management experts/ organisations. The United Nations International Strategy Disaster Reduction (UNISDR) advocates for CBDRM as "a process, which leads to a locally appropriate and locally 'owned' strategy for disaster preparedness and risk reduction"[7]. The Global Network of Civil Society Organisations for Disaster Reduction (GNDR) uses the CBDRM definition by Khan and Jan that identifies CBDRM as a "process in which communities at risk are actively engage in the identification, analysis, treatment, monitoring and evaluation of disaster risks in order to reduce their vulnerabilities and enhance their capacities"[8].

In many definitions of CBDRM, the terms *'local', 'active participation', 'community', 'reduced vulnerability', 'enhanced capacities', 'disaster management cycles', 'strategy'* are commonly cited to construct CBDRM concept.

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[3] Shaw, Rajib (2014) Disaster Risk Reduction: Methods, Approaches and Practices

[4] ADPC (2006), CBDRM For Local Authorities: Participant's Workbook

[5] ADPC (2006), CBDRM For Local Authorities: Participant's Workbook

[6] Kurniawan, Lilik et al. Redefining Community Resilience in Indonesia

[7] https://www.unisdr.org/we/inform/events/40211

2.2
CBDRM
Success Factors

Success factors in sustaining CBDRM has been studied by many practioners and organisations. Below are examples of common success factors:

CBDRM Guidelines (Paripurna and Jannah eds)	United Nations Centre for Regional Development	Shaw and Victoria	12th National Conference on CBDRM	Kurniawan et al.
Balanced Bottom Up and Top Down approaches	Promote culture of coping with crisis among communities	People's participation	Accountability	Protection of lives (of the responders)
Adoption of traditional organisational structure	Local people perception of vulnerability	Set priorities for most vulnerable groups, families and communities	Integration with village/community development programme	Economic livelihoods
Mechanism for decision making	Understanding that establishment of CBDRM is subjective to community's perception and supporting agencies	Community-specific risk reduction measures	Reduce vulnerabilities	Public infrastructures and facilities
Utilisation of media to raise awareness	Methods of community participation and empowerment	Utilising existing capacities and coping mechanism	Increase the role of school committees	Social capital
Multi-stakeholder partnership	Training needs assessment	Linking disaster risk reduction to development	Cross-sectoral integration with education	Education and training
Communities vision about disasters	Identify and mobilise stakeholders	External Support	Encourage relevant stakeholder's participation	Physical and psychological health
Capacity Building	Promote tangible and intangible accumulation of physical, technological and economic assets to reduce vulnerability		Prioritise local knowledge	Natural resource management
Community organising with a vision for social change	Integration of CBDRM into regular development planning and budgeting		Inclusive Disaster Management	Coordination and Network

CBDRM Guidelines (Paripurna and Jannah eds)	United Nations Centre for Regional Development	Shaw and Victoria	12th National Conference on CBDRM	Kurniawan et al.
Preservation of CBDRM			Local government allocating funds	Institutionalisation of disaster risk reduction
			Using existing data for monitoring and evaluation	
			Accelerate information flow	
			Utilise information and telecommunication technology	
			Encourage government civil servants to partner with community	
			Community empowerment	
			Village leadership commitment	

Table 1: CBDRM Success Factors

For this study, the common success factors of CBDRM utilised by GNDR (other than what is presented in the table above) is used as a guide. The GNDR reference offers a more holistic approach and incorporates many of the concepts above. When coming up with the recipes of CBDRM success factors, the GNDR drew upon partnership with nine organisations at regional (R) and national (N) level, compiling a total of 264 case studies of community-based activities across three regions of the world. These organisations are:

- **Africa:** Reseau MARP from Burkina Faso (N); Jeunes Volontaires pour l'Environnement from Niger (N), Environment Development Action in Third World (ENDA-TM) from Senegal (R).

- **Asia:** SEEDS India (N); Centre for Disaster Preparedness (CDP) from Philippines (N); ADPC from Thailand (R).

- **Latin America and the Caribbean:** Servicio Social de Iglesias Dominicanas (SSID) from Dominican Republic (N), Caritas Chile (N), RET International from Panama (R).

The CBDRM success factors according to GNDR is as follow:

Sustainability	CBDRM activities occur through the mobilisation of the community and continue after significant external support has ended: • Set of actions aimed at strengthening the local framework for CBDRM • Frame CBDRM as part of risk-informed development plan • Strengthen community's ability to mobilise and manage financial resources
Effectiveness	The need for CBDRM activities to successfully build local capacities to cope with disaster: • Develop participatory risk maps of the community that details local realities of the local people • Consider cultural factors in analysing underlying causes and be mindful of cultural barriers • Foster collaboration between CSOs, government, communities by creating spaces for open dialogues • Perform stakeholder analysis to understand existing groups, consult all stakeholders from the design stage especially vulnerable groups
Ownership	The importance of ensuring community's buy-in through coordination processes, government support, and use of local knowledge. • Ensure continuous and passionate leadership at local level in all phases • Map and utilise local capacities (including resources, materials, knowledge) • Encourage self-organisation e.g. establishment of local governance and thematic committees
Adaptiveness	The need to ensure that project activities are flexible to respond to changes in the conditions where the project takes place (this could refer to hazard patterns, emergence or new important actors, political or economic changes, etc): • Designate role of monitoring and reporting lessons learned from the process and have a structure that ensures feeding of lessons learned into future planning • Strengthen communities' capacities to adapt a project to changing conditions • Encourage integration of innovative thinking into traditional practices, so as to couple local experiences with new ideas
Inclusion	This characteristic refers to the importance of engaging with all societal groups, to ensure that all perspectives (including those of minorities or marginalised groups) are taken into consideration. • Identify marginalised groups before the project starts so they can participate from the onset • Identify clear roles of all actors and ensure community representatives have a decision-making role • Create safe spaces for social groups to raise their voices and concerns • Lobby local leaders for their plans and budgets to be inclusive

Policy Environment	The need for CBDRFM to be included in government policies and plans at both national and local level: • Promote synergies between different policies • Decentralise DRM frameworks • Embed CBDRM in local government plans and reporting • Evaluation of CBDRM policies
Structures and Mechanism	The importance of having government-recognise committees and structures in place down to local responsibility for CBDRM activities: • Allow members of CBDRM committees at community level to report up to the national platform • Recognise informal structure • Define roles and responsibilities of national and local structures in CBDRM and develop ToRs for community DRM Committees
Capacities	The importance of including elements of technical support to strengthen CBDRM capacities of different actors: • Encourage sharing of capacities and best practices • Increase access and use of communication tools by community members • Use capacities between CSO networks • Hold trainings for community leaders
Culture	Recognition of the benefit of CBDRM by communities and government as well as the creation of a common sense of responsibility towards resilience building: • Sensitise local political leaders to the priorities of communities through visits • Promote and share evidence of the role of communities in DRM at national and regional level • Promote the culture of marginalised groups in DRR
Funding	The need for financial support to be stable and adequate: • Allocate specific budget for CBDRM activities in local and national plans • Use existing community structures for resource mobilisation • Establish multiple funding mechanism with different frames and actors • Advocate for a larger proportion of emergency funds to go to DRM
Accountability	The need to promote monitoring and evaluation of CDBRM activities by various actors: • Conduct participatory auditing • Create transparent system for allocating budget for CBDRM • Create local bodies to monitor government policies

Table 2: GNDR common CBDRM Success Factors

2.3 Examples of Government CBDRM Programme Implementation

BNPB is the lead agency in coordinating the overall disaster management efforts based on Constitution No. 24/2007 on Disaster Management. MoSA's original mandate is to protect vulnerable children and the poor (Article 34 of the Indonesian Constitution, 1945) including in disaster situations. Based on an agreement at the national level, MoSA has been appointed as the Cluster Lead for *National Displacement and Protection Cluster*. The Ministry also co-leads (under BNPB's Lead) the *National Logistics Cluster* and is a member of the BNPB Steering Committee. MoSA also manages emergency logistics at all level of Government, from the central level, and to the district level through the Dinas Sosial.

The Indonesian Government has been a strong supporter of community-based disaster management programmes. BNPB and MoSA as the lead agencies/ministries in managing disasters have similar yet different CBDRM programmes. BNPB establishes and supports *Desa Tangguh Bencana* (Destana), while MoSA establishes and supports KSBs.

2.3.1 BNPB's Destana Programme

The general guidelines for Destana's establishment are summarised in Head of BNPB's Regulations 1/2012. Destana is defined as villages that can recognize risks in their area, are able to mobilize community resources to reduce vulnerability and increase capacity to reduce disaster risk[9]. Destana are established in the most hazard-prone areas in every District. Currently BNPB has established 524 Destanas across Indonesia and is expanding. The core components for Destana establishment, are as follows:
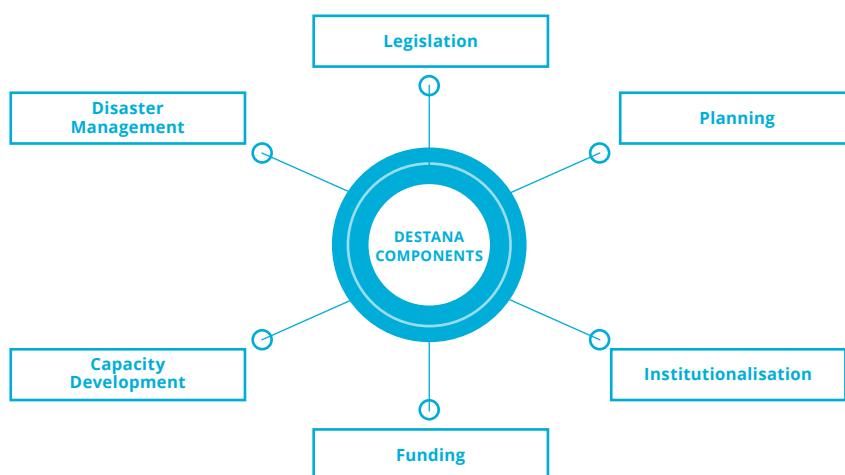

Figure 1: Destana Components

Different with the KSB programme, BNPB categorises Destana – based on a questionnaire on resilience and other disaster management related issues – into one of the following three groups (according to their level of capacities and operational comprehension):

| Destana Pratama | Destana Madya | Destana Utama |

Figure 2: Destana Categorisation

2.3.2   MoSA's KSB Programme

The KSB programme was initiated by MoSA in 2011, guided by the Ministry of Social Affairs Regulation 128/2011. KSB is defined as a community-based programme to coordinate disaster management activities. To be eligible for establishing a KSB, the area must be prone to a specific disaster and have active participation from the community.

KSB must be equipped with **Gardu Sosial** (Secretariat) that manages the disaster directory (disaster response standard operating procedure; risk map; list of resources that could be utilised to support disaster management activities) and **Lumbung Sosial** (warehouse for relief items and equipment) that stores items necessary for disaster response and preparedness activities. Items for Lumbung Sosial are expected to be locally sourced in the community. However, in many cases, MoSA will donate selected items to be stored in the Lumbung Sosial once the KSB is established.

The availability of a Lumbung Sosial is the major difference between Destana and KSB. In disaster response, items stored in Lumbung Sosial are often critical to assist the affected communities. The discussion of the use of Lumbung Sosial will be elaborated more in the *Findings* Chapter.

9 https://www.bnpb.go.id/perka-bnpb-no-1-2012-tentang-pedoman-umum-desa-kelurahan-tangguh-bencana

Chapter 3
Methodology

3.1
Research Framework
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3.1.1   Revisiting the objective of the study

The objective of the study is to compile lessons learned and good practices from the implementation of the KSB Programme. Aligned with the objectives, the study is guided by a constructivist paradigm that focuses on seeking knowledge through interpretation of individual and group construction. In building the analysis, the data collected were not more or less 'true' but rather more or less 'informed'[10]. The findings and recommendation were derived from respondent's collective consensus although at the same time, multiple understandings could emerge between respondents with different perceptions. Since the study does not aim to measure the effectiveness of KSB's implementation, it does not seek to provide generalisation of the data findings. The study instead draws upon KSB's perception and experiences, which could be different in their specific setting or similar/applied to other KSBs.

3.1.2   Study Method

Qualitative technique was employed to interpret people's perception of certain phenomena. Case studies of selected KSBs were used to "analyse a set of decisions: why they were taken, how they were executed and what are the results of the decisions"[11]. Moreover, the study attempted to collect in-depth data to be able to provide the expected explanation to fulfil the objective of the study.

[10] Guba and Lincoln (1998) Competing Paradigm in Qualitative Research in Denzin and Lincoln (eds.) The Landscape of Qualitative Research

[11] Yin, R.K (2003) Case Study Research

3.2
Data Collection
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Main data collection was conducted from September 2018 to January 2019 in West Kalimantan, Yogyakarta, East Java, Central Java, Nusa Tenggara Barat, West Java and South Sumatera primarily through interviews and focus group discussions. There were six main categories of interviews and focus group discussions:
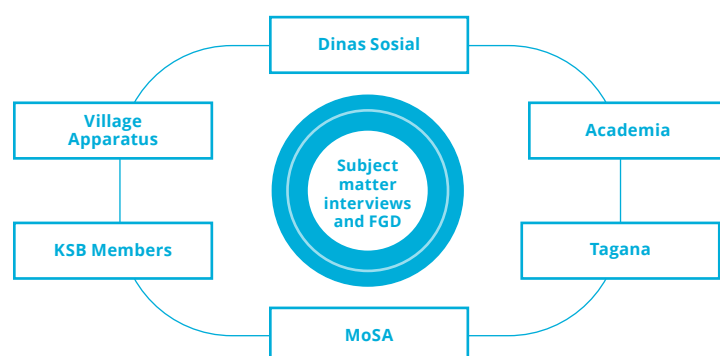
Interviews and focus group discussions were guided from semi-structured and unstructured interviews. Questions utilised for the semi structured interviews sourced from KSB technical guidelines (derived from Minister of Social Affairs Regulation No. 128/2011) and United Nations International Strategy for Disaster Reduction (UN ISDR) Gender Sensitive indicators for Disaster Risk Reduction. KSB's technical guidelines are used to understand why and how KSBs were established and implemented. The gender-sensitive indicators were used to understand women's roles, perception, and experiences in joining the KSBs. A gender point of view is critical as it is acknowledged that women role in disaster preparedness and (usually) responses tends not to be recognized[12]. Furthermore, both MoSA and WFP have corporate mandates to mainstream gender.

Due to the limitations of the study, non-random purposive sampling is carried out, targeting people and/KSBs close to the study objectives[13]. Using this technique meant that the number of people interviewed would be less important (in contrast with the quantitative approach) than the criteria used in selecting the samples. This approach will also reflect the variety and extensiveness of the sample used[14]. Compared to the total number of KSB established, the sample size is quite small. Hence the study is required to employ a strong sampling strategy[15] including:

- Choosing provinces with the most KSBs and *vice versa* to obtain rich amount of data from provinces with many KSBs. However, visiting provinces that have small numbers of KSBs allowed an alternative perspective and to avoid under-coverage. Therefore, provinces in Java were chosen as they represent 37,7% of KSBs, while Nusa Tenggara and South Sumatera represent the opposite.

- Selecting provinces where KSBs were established from their own local budget to understand the motivation and willingness of KSBs and local government to replicate MoSA's national programme. It is assumed that there is also a linkage with the sustainability of the locally-established KSBs. Therefore Yogyakarta, East Java, and West Java are selected.

- Choosing provinces with 'special' characteristics mostly determined by the MoSA who has been working with the KSBs on a daily basis. They have the grounded knowledge of which KSBs have special characteristics, mainly due to their locality that needs to be highlighted. For example, MoSA has suggested that KSB Pontianak in West Kalimantan should be considered as a sample as they very often tend to forest

[12] Making Disaster Risk Reduction Gender-Sensitive, Policy and Practical Guidelines (2009)

[13] Miles dan Huberman (1984) dan Jennings (2001)

[14] See Wilmot, A (https://wwwn.cdc.gov/qbank/QUest/2005/Paper23.pdf)

[15] See Ritchie and Lewis (2003), Qualitative Research Practice: A Guide for Social Science Students and Researcher

fires, which differ with other KSBs. Nusa Tenggara Barat KSBs recently responded to the 2018 July-August earthquake and Yogyakarta as the pioneer of KSBs.

The table below features the data collection result in more detail. A total of 659 people participated in the interviews and/or focus group discussions. Although MoSA and WFP encouraged women to be included and participated in the study, the statistics show low participation of women at only 21% of the total participants.

Name of KSB/Dinas Sosial	District	FGD Participants	Key Informant Interview	Sex	
				F	M
West Kalimantan					
Sungai Ranas	Sanggau		4		4
Batu Sampai	Sanggau		1		1
Desa Pasir	Mempawah Hilir		3		3
Rasau	Kubu Raya	3		1	2
Tanjung Hulu	Pontianak		2		2
Dinas Sosial Provinsi	Central Kalimantan	3		1	2
Daerah Istimewa Yogyakarta					
Bimomartani	Sleman	11		4	7
Wisanggeni	Gunungkidul	38		17	21
Margo Jaya	Gunungkidul	15		7	8
Manggala Jati	Bantul	13		2	11
Barak Lintang	Bantul	7		1	6
Gempita	Kota Jogja	13		1	12
Tegaltirto	Sleman	12		7	5
Dinas Sosial Provinsi	DIY		2		2
Dinas Sosial Sleman	Sleman		2		2

Name of KSB/Dinas Sosial	District	FGD Participants	Key Informant Interview	Sex	
				F	M
Dinas Sosial Bantul	Bantul		1		1
Academia UGM	Kota Jogja		4	2	2
Head of FK KSB	Kota Jogja		3		1
KSB Establishment Magelang: Bimagana					
Preparation Meeting	Magelang	8		3	5
Head of Village	Magelang		1		1
Dinas Sosial Provinsi	Central Java		2		2
East Java					
Gajah Mada	Mojokerto	15			15
Rukun Sejahtera	Jombang	30		20	10
Anggopura	Situbondo	2			2
Ronggolawe	Tuban	7			7
Dinas Sosial Provinsi	East Java	7		2	5
Nusa Tenggara Barat					
Kobra	Lombok Barat	52		7	45
Sembalun	Lombok Timur		1		1
Tanjung Karang	Mataram City	88		7	81
Babakan	Mataram City	4			4
Tagana NTB	NTB		4		4
Central Java					
Cakra	Temanggung	40		5	35
Tlogopayung	Kendal	35		4	31
Adam Hawa	Pekalongan	43		10	33
Harapan Jaya	Pemalang	21		6	15

Name of KSB/Dinas Sosial	District	FGD Participants	Key Informant Interview	Sex	
				F	M
Dinas Sosial Provinsi	Central Java		1		1
West Java					
Tegalluar	Bandung	10		6	4
Panundaan	Bandung	71		5	66
Panundaan	Bandung		1		1
Cikancana	Cianjur	28	0	7	21
Cipageran	Cimahi	20	1	10	11
Cipageran	Cimahi		1	1	
Palembang					
Banyu Asin	Banyu Asin	4		1	3
Tanah Abang	Pali	17		3	14
Curup	Pali	4			4
Pipa Reja	Palembang	3		1	2
Dinas Sosial Provinsi	Palembang		2		2
Dinas Sosial Provinsi	Palembang		1		1
	TOTAL	624	35	141	518
	TOTAL		659		659

Table 3: Data Collection Result

Participant by Gender

- Male
- Female

M	F
518	141
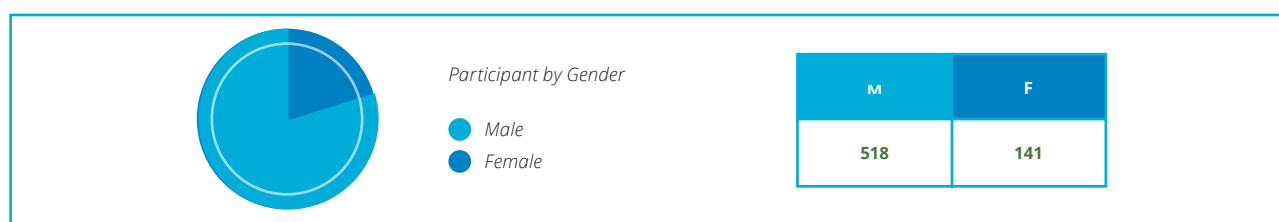
Besides the interviews and focus group discussion as the primary data, secondary data from documents, articles in newspapers and internet were used to support triangulation and validation of the primary data. A second data collection to verify the initial findings was also conducted and will be explained in the Data Analysis Section.

3.3 Data Analysis

As often used in qualitative studies, data analysis is carried out through coding. Codes are "tags or labels for assigning units of meaning to the description or inferential information compiled during a study. Codes are usually attached to 'chunk' or varying sizes—word, phrases, sentences or whole paragraphs connected or unconnected to a specific setting. They can take the form of a straightforward category label or a more complex one"[16]. This study has transcribed a total of 48 interviews that were recorded and/summarised.

3.3.1   Coding

A research software namely *Dedoose*[17] was used to assist with coding and to ensure that data analysis minimise bias in its data processing. There are three steps in the coding: open coding, axial coding and selective coding[18].

- Open Coding
  Open coding is conducted by identifying re-occurring themes throughout the interviews. The themes that were coded in the data analyses were:

Innovation	*Benefit*	*Central Government's Role*	*Communities' Self Initiative*
Destana	*Disaster Prone*	*Emergency Response Experience*	*Previous Existing Organisation*
Funding	*Gender*	*Great Quotes*	*Human Resources*
Establishment	*Preparedness*	*Equipment*	*Challenges*
Leadership	*Legality*	*Local Government's Role*	*Lumbung Sosial*
Pemantauan dan Evaluasi	*TAGANA's Role*	*Training Needs*	*Motivation*
	Partnership	*Organisational Structure*	

[16] Miles and Huberman (1994) Qualitative Data Analysis: A Sourcebook of New Methods

[17] www.dedoose.com

[18] Please see Miles and Huberman (1984) and Jennings (2001) for further reading

[19] GNDR (2018), Cookbook on Institutionalising Sustainable CBDRM

[20] Please see for the full axial coding

- Axial Coding
  Axial coding is a phase in the study where the researcher analyses the relationship between themes that occurs in the open coding. In this stage, connections to the literature review that were carried are also investigated. In creating the relations between coding, the concepts of sustainability and institutionalisation of a CBDRM[19] are heavily referenced and became the ultimate guide in grouping the open codes.

The example below illustrated how the axial coding is carried out [20]:

OPEN CODING	Benefit, Emergency Response Experience, Funding, Innovation, Establishment, Preparedness, Training Needs.
AXIAL CODING (based on elements of the Cookbook on Institutionalising Sustainable CBDRM)	**Permanence:** CBDRM activities occur through the mobilisation of the community and continue after significant external support has ended: • Set of actions aimed at strengthening local framework for CBDRM • Frame CBDRM as part of risk-informed development plan • Strengthen community's ability to mobilise and manage financial resources
REFERENCE (taken from the interview transcribe)	1. MoSA/ Dinas Sosial to continue establishing KSBs since it is beneficial for the community. **Ref:** *"'We from the village apparatus feels KSB is very helpful. The small disasters are handled by the KSB. Even BPBD will not be deployed if KSB is already there. KSB only needs assessment from us, except when a disaster is bigger."* *"KSB is very important for us, if not there and if a there is a house fire where could we report? If we want to go to the District/Provincial people, they are very far."* 2. MoSA/Dinas Sosial to not only established KSBs but also conduct national consultations/national gatherings as one way to encourage KSB's sustainability. **Ref:** *"KSB here was inactive. But then there was the plan to have a Provincial Jamboree KSB. From there, then I asked my friends. Should we participate in the Jamboree? Then we decided to participate, and we met with the head of the village. We said to her: We want to participate. And she gave us the motivation that we do not have to win but at least we participate. And the Head of Village even used her own funds to support our participation. So, that is why I said that the Jamboree was a new start for us. The Jamboree is very important to us because it made us re-activate the KSB.We hope that the Ministry could budget for monitoring to support us. For us they jamboree was a success factor. Why doesn't the Ministry conduct a nation-wide Jamboree?"*

OPEN CODING	Benefit, Disaster Proneness, Preparedness, Emergency Response Experience, Partnership, Tagana's Role, Innovation.
AXIAL CODING (based on elements of the Cookbook on Institutionalising Sustainable CBDRM)	***Effectiveness:*** The need for CBDRM activities to successfully build local capacities to cope with disaster: • Develop participatory risk maps of the community that details local realities of the local people • Consider cultural factors in analysing underlying causes and be mindful of cultural barriers • Foster collaboration between CSOs, government, communities by creating spaces for open dialogues • Perform stakeholder analysis to understand existing groups, consult all stakeholders from the design stage especially vulnerable groups
REFERENCE (taken from the interview transcribe)	1. KSB to be proactive in involving their community to determine the local risk **Ref:** *"The community is very happy with the existence of KSB. Because before there was a KSB, we did not know much about disasters. After the KSB was established, they then taught us about disasters. They also monitor the climate and they remind us to be careful"* 2. KSB to be more proactive in partnering with CSO and private sectors to enhance the effectivity of KSB activities **Ref:** *"we were afraid that the noodles could expire if we put it (in the lumbung sosial) so we talked to a store in the village and they agree to keep it there. The head of village helped us negotiate with the store. So, if there is a disaster we could then ask the store to give back the noodles. The store also has altruism to help people in need so they agreed"*

• Selective Coding

Selective coding (the final stage of the coding process) is where the researcher analyses some codes over and above the others. The study decided that five aspects of sustainability and five aspects of institutionalisation were identified as suitable with KSB. One new theme emerged from this study that is specific to KSB that adds into the institutionalisation aspect. The selective coding is as below:
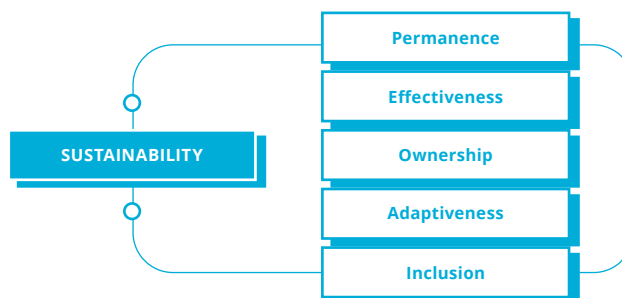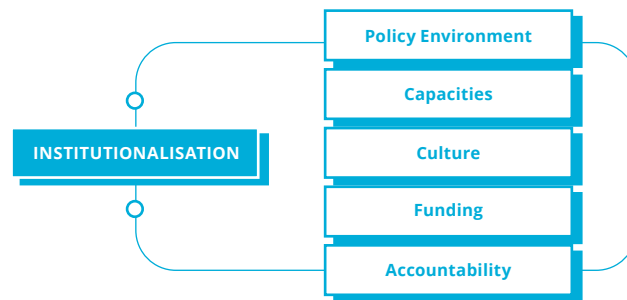
The selective coding will guide the lessons learned and good practices extraction. The gaps identified in the selective coding process will also result in policy recommendations to be followed up by MoSA in the future.

3.3.2   Validity and Reliability

Study validity and reliability are a very important aspect in designing the study. The validity of the study is supported by:

a.   The use of multiple data to provide triangulation. Transcribed interviews were crosschecked with secondary data such as documents (for example the proof of KSB letter of establishments, KSB's organisation structure); photos and videos.

b.   Triangulation was also achieved by comparing responses given by respondents. For example, statements by the KSB members will be crosschecked with responses given by the local/ national government or other profession associated with KSB.

c.   Comparing the interview data with the literature review was also done to support triangulation.

d.   As the study does not attempt generalise due to the uniqueness of each KSB, provides an in-depth knowledge of people's experiences.

Qualitative reliability for a qualitative is measured from two elements: (i) the study could explain whether data collected fits the natural environment [21] and (ii) if the study is replicated then the result could be similar.

In order to achieve data reliability, WFP team conducted a second data collection back to the seven provinces with the aim to verify the initial study findings. The second data collection was conducted from 28 February-17 March 2019. The team met again with the representative

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[21] Bogdan dan Bleiken (1982). Qualitative Research in Education

of the Dinas Sosial and one/two KSBs in the 7 provinces. The result of the verification mission strengthened the initial study findings as all eleven themes were agreed by all KSBs, Dinas Sosial, and academia. This reflects a consistency of responses that indirectly reflects that the findings are occurring in the real setting. The study iis includes the evidence database, ensuring that it will assist MoSA, should they wish to replicate the study in future.

The verification mission also used the opportunity to request the KSB, Dinas Sosial and Academia to rank themes based on importance. This will provide a basis for the suggested recommendation of the study.

3.4 Limitation of The Study

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Limitation of the study that should be noted are as follows:

a. Time and resource limitation

Since time and resources, particularly personnel to conduct the visit are limited, the study will not be able to accommodate all provinces with KSBs. However, with careful sampling, it is expected to provide justified data collection.

b. Human memory limitation

As qualitative approach relies on recollections and there is a risk that human memories fade and this could result in bias or incorrect data information. That is why secondary data obtained from KSB documentation and public resources are obtained to be able to cross-check and triangulate what has been said by the respondents.

Chapter 4
Findings

Based on the result of the selective coding, below are findings of the study, which contains good practices and lessons learned categorised by themes. The gaps identified from the lessons learned and good practices can form the base for policy recommendation for MoSA regarding the KSB programme.

4.1
Sustainability

KSB sustainability is characterised by (i) permanence; (ii) effectiveness; (iii) community ownership; (iv) adaptiveness; and (v) inclusion

4.1.1
Permanence

This study defines CBDRM to be permanent if it continues to prepare for, and respond to, disasters once formal establishment is complete[22]. Permanence could be demonstrated by developing set of actions to strengthen CBDRM projects; encourage communities to have the ability to mobilise funding and resources for CBDRM projects; and advocacy into the active roles that community have in achieving communities resilience towards disaster. The discussion below will discuss how KSBs attempt to preserve elements of permanence in their activities.

[22] GNDR (2018), Cookbook on Institutionalising Sustainable CBDRM

4.1.1.1
Legality Recognition of KSB

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For KSB to be sustainable, after its establishment, KSB's framework should be strengthened. One way to support KSB's strengthening is to ensure that each KSB is equipped with certain legality. Essentially, MoSA is advocating for KSB to be locally legalised as mandated in MoSA's regulation 128/Year 2011 Article 5 which states that KSB should be formally endorsed by the Head of District.

The study finds that in term of legalisation three common practices are observed in the field:

a. There are KSBs that have been endorsed by the local government (some are endorsed by the issuance of Surat Keputusan (SK) or Letter of Endorsement by the head of the local government, while some are endorsed by the issuance of SK from the head of the local Social Agency). The SK usually would mention the name of the KSB, KSB's structure consisting of KSB members and their roles and functions.

b. There are KSBs that have been endorsed by a SK; however, their SK has expired.

c. There are KSBs that aren't endorsed yet. Under this condition, there are KSBs that continue being active, conducting their activity independently; while some other KSBs struggle to continue due to lack of endorsement.

KSBs equipped with certain legality, will usually have a strong funding mechanism. For example, in Yogyakarta, all KSB are endorsed at least with an SK from the Head of Village. With the SK they will have a substantial justification to request a portion of the village funds (Dana Desa) to be allocated for KSBs activities. Having legality would also mean that KSBs would have an authoritative identity attached to their organisation. This was mentioned mostly in KSBs in West Nusa Tenggara, West Java and Central Java. During a disaster response, having legality as a KSB facilitated the ability of KSB members to evacuate affected populations. One head of KSB in West Nusa Tenggara said that as a KSB member, the community trusts them and obeys their request to evacuate as they are the representative of the government. In Kalimantan, a KSB not only have obtained SK from the Head of Sub-District, but they also registered their organisation at the notaria. One advantage of this, as acknowledged by the Head of KSB, is that they could submit proposals to CSRs for funding.

Few KSBs experience the second condition where they have obtained an SK but that it is already expired. SKs are usually time-bound, and the time-frame could vary between KSBs. A KSB in Palembang admits

that their SK has expired. They are in the process of renewing the SK, however the process of renewal is quite slow as they are experiencing an expansion of its region.

The third and most common situation are KSBs that do not have any legality. This is found in nearly all province except Yogyakarta. As opposed to the first condition, a lack of legal recognition can pose problems for the KSBs, particularly relating to their identity, funding arrangements even for auditing purposes. Difficulties of securing predictable funding is often mentioned as a result of the absence of an SK. One Village Head in West Java said that she declined to endorse a proposal submitted by a KSB in her village as they did not have any legality. She argued that she is reluctant supporting KSB financial mobilisation, fearing she would have to bear responsibility if something goes wrong. This is the same case faced by a KSB in East Java. Until now, they do not have legality; hence, they could not access government funds. Another KSB mentioned that not having an SK causes difficulties in responding to disasters. In their words, *"in emergency, we really need funds. But since we do not have SK from Bupati, then the village did not disburse funds."* They mention that the village apparatus was worried they do not have a strong justification for disbursing funds if audited by the Government.

Interestingly, there are cases where having no legal identity does not pose a problem to certain KSBs. KSBs in West Nusa Tenggara and Kalimantan replied with similar answers, *"We do not have a SK, but it is not a problem for us. We are volunteers, so we keep going with our activities."*

Local Dinas Sosial offered some explanations as to why some KSBs are still struggling to obtain their SKs. In one province for example, from 31 KSBs established, only 1 KSB has been issued with a Bupati SK. The Dinas Sosial representative mentioned that, *"As the level of coordination with KSBs varies it is difficult to be able to apply this good practice (being able to issue a SK) to other KSBs."* Other Dinas Sosial mentioned that there was an internal problem/conflict in the Dinas when KSB wanted to obtain their SK.

Good practices and lessons learned

Legality is considered an essential aspect to sustain a CBDRM. KSBs that have secured legalisation for their organisation means they are able to access funding – both from the local government and the private sector. Having a clear legal identity also adds to the KSB's credibility, considered particularly important when asking the community to evacuate before/during/after disasters.

The absence of a legal identity often results in KSBs struggling to operationalise their activities, primarily due to difficulties accessing funds. However, there are excellent examples of KSB able to operate despite of having legality. These KSB are usually self-sufficient and able to fulfil their own funding requirements, which aligns with the KSB philosophy of not being dependent upon others.

Based on the above, although some KSBs manage to operate without legal identity and source their own funding, most KSB suffers from this shortcoming. It is therefore recommended that KSB benefit from having a legal identity as mandated by law.

Recommendation

MoSA and Dinas Sosial should ensure that KSB are legally endorsed immediately after establishment, as mandated by the Minister of Social Affairs Regulation No. 128/Year 2011 to ensure access to funding and to build credibility with the community.

4.1.1.2

The important role of the local government in strengthening KSB's framework

MoSA Regulation 128/2011 states that after the establishment of a KSB, the local government is responsible for coordinating the policies and activities of the KSB.

In examining the relations between KSB and their local government, this study finds three common patterns: (a) KSBs that feel abandoned by the local Dinas Sosial; (b) KSBs that have good relations with Dinas Sosial but feel abandoned by other key local government agencies such as the Bupati or Governor's office; and (c) KSBs that have an overall good relation with the local government.

KSBs struggling to develop a positive relationship with the Dinas Sosial is very common. Following the initial three days establishment ceremony, many KSBs said that they were unsure what to do next, pointing to a lack of direction and guidance on how to sustain their organisation. KSBs also often felt underappreciated for the job they are undertaking: *"We conveyed to Dinas Sosial that we were born but not parented/nurtured. Yes, we are volunteers, but it doesn't mean that we could just do it ourselves. We need to be guided. But to whom do we ask? We don't know. Until now, we are here but we keep stumbling."* In addition, *"We are not asking for money [salary] to pay us. We just want to be acknowledged for the work that we have done."*

For other KSBs, ignorance about their role by government agencies (other than the Dinas Sosial) often results in a sense of abandonment. One KSB shared experience during a disaster response where representatives from the Governor's Office were unaware of the KSB existence: *"People from the Governor's office did not know about KSB. They thought that the tent that was erected at the [disaster] site was Dinas Sosial's tent. But actually, it was our KSB tent, under the command of Dinas Sosial."*

When the Dinas Sosial was asked about these issues as part of the verification process, one staff member acknowledged they have limited capacity to coordinate with the KSBs, noting in particular issues with staff turnover: *"Old [previous] people are replaced by new people. When the new people start to understand their job, then they move again. It's troublesome, but it's the cycle."*

Another Dinas Sosial staff member also acknowledged that there is a lack of coordination between the KSB and the local executive office. He mentioned the need to improve communication so that the executive offices are aware of (a) KSB's existence, role and purpose; and (b) their responsibilities toward it so they will be pro-active in supervising the KSB: *"After a KSB has been established, the Bupati's office should be formally advised by letter that the KSB has been established*

and that it is the responsibility of the Bupati to supervise KSB's activities. Take data compilation as an example: according to the regulations, the responsibility to update data is with the local government. But until the Bupati receives a formal directive, nothing will happen. The same with KSB. If the Bupati is not [formally] made aware of the KSB, then s/he will ask, when did KSB become our responsibility?"

A representative from a different Dinas Sosial offered an alternative perspective. In his opinion, KSBs should not become too dependent on the government, as this could be detrimental to KSB's philosophy of 'volunteerism'. In his words, *"we should encourage KSB to conduct [initiate and implement] the activities [by themselves]. After it is completed, then they should report it to Dinas Sosial. Then we [Dinas Sosial] facilitate them. In this way we do not go against KSB philosophy [of volunteerism]".*

The study also found cases of good working relationship between KSB and the Dinas Sosial overseeing them. Dinas Sosial Yogyakarta, for example, has many mechanisms to guide their KSBs, including: conducting annual KSB Jamboree (gathering), establishing Forum Komunikasi KSBs — a coordinating forum consisting of representatives from each KSBs; and developing a monitoring and evaluation tool that identifies how each KSB is progressing. There was a sense of closeness between the KSB and Dinas Sosial representatives which made them frequently refer to how the Dinas Sosial has been helping them, *"We received a lot of support from the Dinas Sosial. They convened meetings at the provincial level and conducted training a few months ago … we feel their support for us. They are like a parent for us."*

The sense of closeness is also reflected by other comments indicating that if a KSB faces shortages of relief items, a quick telephone call to the Dinas Sosial can resolve this. Efforts from the Dinas Sosial are consequentially regarded as appreciation for the KSBs. Many KSB understood the volunteerism nature of their works, and therefore never raise the matter of salary. However, non-material recognition is considered valuable, as a reflection on their high-risk activities. This might take the form of regular local government visits to the KSB to understand and advise on issues; or inviting KSB staff to attend training; as well as demonstrating concern for their well-being, particularly during and after a disaster response.

Good practices and lessons learned

Many experts[23] advocate for a balance between bottom-up and top-down approaches to sustain CBDRM initiatives, with communities' proactive initiative and active involvement being crucial factors. Many KSBs, however, see the government's long-term role in guiding and supporting them as an equally important factor contributing to sustainability. KSB hope that government support will not end once the KSB is established. While the definition of 'support' may differ from one KSB to another, a majority of the KSBs refer to 'support' as ways that appreciate and acknowledge the work that KSBs are doing. Good practices can be extrapolated from Dinas Sosial Yogyakarta's many initiatives to support KSB's activities, including: convening regular gatherings; establishing coordination forum; and developing monitoring and evaluation mechanisms to ensure that lagging KSB receive additional support, and operational KSBs receive guidance. Staff rotation in governmental organisations is inevitable, but by ensuring there are already mechanisms in place, the consequence of the rotation could be minimised.

Recommendations

To strengthen the KSB framework, this report recommends providing detailed guidance to Dinas Sosial on their role in supporting KSBs. This could be in the form of developing sets of specific term of references – extending well beyond simple establishment processes – which details each parties' responsibilities in ensuring KSB sustainability.

The report also recommends that the local government office (i.e. the Governor and/Bupati) should be fully involved in the KSB establishment process, buy-in and awareness from the local government office, to encourage later support of KSB activities.

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[23] Kafle, S.K and Murshed, Zubair (2006) CBDRM for Local Authorities: PARTICIPANTS WORKBOOK; Shaw, Rajib (2014) Disaster Risk Reduction: Methods, Approaches and Practices

4.1.2
Effectiveness

Effectiveness is characterised by the ability of a CBDRM to build upon local capacities to cope with disasters. By relying upon and synergising with other resources and capacities in the local area, activities are conducted more efficiently and contribute towards a more sustainable CBDRM. Examples include (a) CBDRM members having a good understanding of the parties involved in disaster response and the risk/hazards context of their area; and (b) CBRDM members' ability to collaborate with a wide range of actors to gain a better understanding of the risks and formulate comprehensive solutions to address these risks. The discussion below analyses important aspects of effectiveness that are needed to be implemented by KSBs.

4.1.2.1

KSB Establishment Phase—crucial to get it right from the get-go

The KSB establishment phase is critical in determining the sustainability of KSB activities in the future. Many active KSBs build upon local capacities to drive KSB activities. This study finds that KSBs must have at least one of three characteristics outlined below to facilitate long-term viability:

a. strong, appropriate motives for establishment;

b. members with prior experiences in similar organisation; and/or

c. community leaders and TAGANA playing a strong role in establishing the KSB.

For the first factor, KSBs established through community's self-driven initiatives will usually continue being active well after the establishment phase. Two KSBs in Kalimantan, for example, remain active in disaster preparedness and response, driven by the local community's desire for a community-based organisation to respond to disasters. One member of a Kalimantan KSB shared that he was previously in a local fire brigade. As the population of the sub-district increased, the fire brigade became overwhelmed by fire incidents. The villagers became interested in the concept of a KSB to be able to help the fire brigade with this – and other incidents – in the area. When asked how many months it took to prepare for KSB establishment, he answered, *"Approximately one year. We learned as much as we could, asking for books about KSB from the Dinas Sosial. We then understand that to establish a KSB we need storage and core members. So, we proceeded."*

The other Kalimantan KSB Head mentioned initially the members were an informal group that enjoyed gathering together. Often

their gathering would help the local government officials respond to a disaster. One of the groups suggested that, rather than having aimless gatherings, it would be better to establish a KSB, to better coordinate their activities. The community warmly accepted this idea. They submitted a proposal to the Head of Village and the Head of Sub-District and received agreement from MoSA.

The second factor refers to KSB members that have prior experience working in similar organisations. Two organisations that are commonly referenced by the KSB members are *Siaga Bencana Berbasis Masyarakat* (SIBAT – a CBDRM initiated by the local Red Cross (PMI) instance); and *Radio Antar Penduduk Indonesia* (RAPI – a community radio organisation). Through these experiences, KSB members gained an understanding of both how to drive the organisation forward, and the volunteerism-nature of KSB. For example, a KSB in Yogyakarta was initially a SIBAT. After PMI concluded the SIBAT Project, activities halted. When the community was offered the opportunity to establish a KSB, they immediately accepted the proposal. Their SIBAT experience meant that they had prior knowledge and skills supporting disaster preparedness and response.

Other KSBs, in West Nusa Tenggara, Kalimantan, and Central Java, for example, mentioned that their collaboration with RAPI enhanced their effectiveness during disaster response. Many KSB members are also RAPI members, giving them access to telecommunication tools.

The third factor shows the importance of strong leadership by community leaders and TAGANA when establishing a KSB. Members of a KSB in West Java noted that the leadership of the Village Head had been a major factor in sustaining the KSB. It is motivating them to be active not only for disaster-related activities but also in providing solutions for social matters in the community. In Kalimantan, Yogyakarta, Central Java, and East Java, KSB members mentioned that TAGANA support has been instrumental in supporting KSBs post-establishment. TAGANA members routinely assist the KSBs in trainings and simulations, regularly mentor the KSB members during disaster response operations, and provide liaison support between KSB and Dinas Sosial, conveying issues and problems raised by KSB to the Dinas Social.

The above factors were confirmed by an academic from a government University in Yogyakarta involved in a KSB establishment programme. She views community engagement during the establishment phase as key. The desire to establish a KSB should come from the community, and the community should decide the formation of KSB core members. She added that financial incentives might be detrimental

in ensuring KSB sustainability. By noting that incentives might drive attendance at meetings, rather than a sense of community spirit. By accompanying and supervising the community in the phases following establishment, non-financial motivation was better achieved.
The academic defined supervision as identifying a well-respected community member to lead the KSB. She provided an example of an establishment of a KSB, where initially the Dinas Sosial wanted to appoint the head of village as the head of KSB. However, this idea was not accepted by the community because the villagers did not respect the designated person.

The study found that many KSB members questioned the duration of the establishment, viewing the three-day establishment process as being too short to build a sense of camaraderie between KSB members as well as being overly ceremonial. A KSB member in Nusa Tenggara suggested extending the training to 5 days and making it more practical. This sentiment was echoed by an academic, who explain ed that her university was requested to assist in KSB establishment in the earlier phase. She said that for the KSB to be sustained, it was crucial that the village was given appropriate supervision and support. In her words, *"When we established the KSB, the professor lived with the communities. The people were taught how to do participatory mapping. They were taught until they could do it themselves. That is how accompaniment should be done."*

Good Practices and Lesson Learned

KSB long-term sustainability depends strongly upon (i)the community having appropriate motives for establishing a KSB; (ii) members having prior experience in similar organisations; or (iii) presence of strong community leadership. It is essential to understand the presence/absence of these factors prior to commencing KSB establishment, and to rectify if necessary.

It should also be noted that the KSB establishment duration should be longer and more focused on practical skills training and relationship building.

Recommendation

MoSA should refine their KSB establishment process by: (1) review establishment guidelines to include an investigation into the presence/absence of the three success factors above prior to commencing establishment; and (2) review the duration and content of the KSB establishment process, with the goal of allowing adequate time to build a sense of camaraderie between KSB members and finding a balancing proportion for ceremonial versus technical aspects of KSB establishment.

4.1.2.2

Partnership with multiple stakeholder will enhance KSB activities

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Indonesia has adopted the triangle partnership principle in disaster management, defined by the partnership among the following three entities: government; community; and private sectors.

This study finds that partnership is an essential aspect of ensuring KSB sustainability. Ideally, all partners in the collaboration should benefit. Partners commonly supporting KSBs activities are:

1. Government agencies such as the local Dinas Sosial, the Search and Rescue Agency (BASARNAS), health institutions, and the police;

2. Community organisations such as the local red cross, local radio organisations and women's empowerment organisations;

3. The private sector, such as retailers and tourism operators; and

4. Educational institutions.

During a disaster response, KSBs partners with these organisations to conduct search and rescue, collect and compile data, and offer public kitchen services. During data collection, the KSBs are often the organisation closest to the community, understanding the demography of the affected areas. This was evident in West Nusa Tenggara, where, after the 2018 Lombok earthquakes, KSB members were responsible for data verification. A KSB member said, *"I was requested by TAGANA and Dinas Sosial to collect data on the victims not only in my village but also the neighbouring village, since the Provincial Tagana could not access the location yet."* He also mentioned that his KSB collaborated with the police to verify data that they compiled. KSBs are even often the first responders to reach the affected areas. Hence Dinas Sosial will rely on KSB to assist in the search and rescue operations.

Collaboration with RAPI was the most common form of community organisation partnership found in the sampled KSB: a KSB in West Nusa Tenggara mentioned their partnership with RAPI allowed them to borrow two hand radios (HTs) that greatly increased their ability to respond to a flood incident.

A KSB in Kalimantan regularly uses RAPI's radio frequencies during a disaster onset and response, using the facility to communicate early warnings and provide up-to-date information during the response. The same modality is used in Yogyakarta, with a KSB member saying,

"In a disaster response usually the means of communication are cut off. The only available communication is through HT. Thus, all RAPI members will automatically be involved in the operation."

Another significant collaboration frequently mentioned is with the *Pembinaan Kesejahteraan Keluarga* (PKK), an all-female organisation aimed at improving families' welfare. In Yogyakarta, many KSBs use the PKK meetings to disseminate information about disaster prevention and mitigation. The PKK in rural areas usually have a strong presence among the community and hold regular meetings. In Kalimantan, the PKK is actively involved in disaster response, working in public kitchens.

The private sector is seen as a potential source of funding for KSB activities, particularly for KSB in industrial or tourism areas. The tourism operators regularly support a KSB in Yogyakarta in the area through donations from tourists. A KSB also uses a similar modality in West Java, located near mountain resorts, where hoteliers donate funds to be channelled towards the KSB. A KSB in West Java has a unique partnership with a local retailer in the village, where the KSB gathers in-kind donations (e.g. boxes of instant noodles) for the retailer to sell. In the event of a disaster, the KSB asks the retailer to return unsold items for use in the response operation. This avoids items passing expiry dates. However, many KSBs are located in isolated areas, decreasing their opportunity to collaborate with the private sector. A KSB in West Java, for example, mentioned that there is no private-sector collaboration in their area, as their village is geographically challenging to reach.Mutually beneficial partnership is also evident between KSB and universities. For a University in Yogyakarta, being involved in KSB allows its students to learn about disaster management. Students gain practical experience by living with a community and learning about the challenges faced by the KSBs. The students report to the university on their experience to earn course credits. One academic from the university noted *"when we asked the KSB what kind of support that they needed from us, they mentioned that they do not have an adequate theory about how a disaster response should ideally be executed."* Through this interchange, KSB members can overlay up-to-date theoretical knowledge on top of their practical experience.

KSBs also collaborate with a wide range of parties when convening trainings and simulations. A KSB in West Java shared that it is common for them to ask the police, medical institution, and the PMI to provide training. As in a 2014 training, the PMI and police acted as training facilitators. Through this relationship, they developed an ongoing

training partnership, and when a disaster strikes the area, the KSB will assist the police and PMI in disaster response.

Good practices and lessons learned

Initiating new partnerships and maintaining current ones can make KSB more effective in implementing their activities. Partnerships with local government, community organisation, private sector, and education institutions allow disaster response operations to be more effective and cohesive. This in turn allows each body to enhance their knowledge and skillsets during disaster preparedness through a mutually beneficial process.

However, geography is an important factor, as isolated KSBs aren't able to benefit from such collaborative partnerships.

Recommendation

Partnerships are a critical aspect of disaster management. MoSA and Dinas Sosial should emphasise the role of partnerships by sharing good partnership practices for KSBs to replicate.

MoSA should support existing partnerships by developing agreements with key national agencies. This would avoid the need for KSBs to initiate partnerships from scratch.

4.1.3
Ownership

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This study defines ownership as the ability to build community buy-in throughout the CBDRM process. Community buy-in could be in the form of strong local leadership, utilise communities' own resources and setting up local organisation to run the CBDRM. Case studies conducted by GRDR show that communities that are involved from the start of the project, and are given a leading role, will be more committed towards the project's implementation[24].

This section identifies three ingredients that will support communities' ownership towards KSBs:

a. Strong leadership

b. Selection of appropriate members for KSB's structure

c. The use of communities' own resources

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[24] GNDR (2018), Cookbook on Institutionalising Sustainable CBDRM

4.1.3.1
Strong leadership encourages communities' ownership

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Many KSBs consider good leadership as an essential factor in sustaining their existence, for example by the leader of the KSB, the head of the village, TAGANA or by a respected person in the community. Strong leadership can resolve personality conflicts within KSBs, provide moral support, and is viewed as providing a level of legality for KSB to conduct its activities.

For reference, one KSB mentioned that an internal conflict occurred, when the existing KSB management was replaced by new management without prior consultation with the members. The momentum of KSB's revival started when the head of the village is replaced. The new head of the village revealed that she felt exasperated knowing that the KSB was already endorsed and obtained a SK but that it was inactive. In her words, *"at that time, I referred to the legal arrangement in place. The SK is still valid, so I decided to not use the new KSB management. That's when the KSB started to be active again. I saw that there still is a high spirit from the communities here to continue KSB's activities. For me, as their head of village, at least I have to resolve the conflict."* Her words were agreed by other members of the KSBs, *"we have this enormous spirit because of Bu Eny. Everybody had the awareness that we need to be active again and this was felt in the lowest structure of the KSB."* The strong leadership of the Village Head resolved the internal conflict, and the KSB continued its activities with the existing management as per the SK.

A KSB from Central Java noted that disaster response had become more effective once the Village Head supported their activities: *"I received a call that in one of the villages there was a landslide. Late at night, I called the Head of Village asking him to stand by early in the morning, and he was there as promised."* Knowing that the Village Head is supportive towards KSB activities provides strong moral support for the KSBs, as it means that KSB has someone to rely on and help in decision-making in difficult situations.

4.1.3.2
Selection of KSB's core members

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When establishing the KSB, selecting core members to drive the process is critical. KSB membership is voluntary and dependent upon KSB members willingly committing their time to implement KSB activities. This by itself reflects the ownership that they have towards the existence of KSB.

In researching their motivation to join KSB, a majority of members state that it is 'their calling' to help others. One KSB member said, *"If there is a disaster and we cannot contribute financially, then we help by other means. If I can help people, it makes me happy. That is my calling. I think a majority of my colleagues are the same. If they do not have the same loyalty [motivation] then they would not want to do these kinds of activities, as we aren't paid."*

Other cited religion as the basis of their commitment to join KSB: *"There is only one notion in volunteerism. By do good for others, so the deed will return oneself. If we help other people, then we will reap the rewards afterward. We have nothing to lose."*

Another person explained that participating in KSB activities is an opportunity to repay the kindness that others had extended when they were a victim of disaster themselves. She explained, *"When Mt. Merapi erupted, we had to leave our village and seek temporary shelter in the neighbouring village. [After] experiencing how difficult the situation was, I didn't want others to feel what I have felt. That is why I joined [the KSB], to lessen the burden of people affected in disasters. By this, I think I repaid the kindness of the people who helped me then."*

The motivations illustrated above reflect personal ownership towards KSB. Whether people are driven by religious reasoning, social calling, or personal experiences they understand that they would not gain financial benefit by joining KSBs. Selecting people who have these kinds of motivation is very important in establishing KSBs.

4.1.3.3
Contributing resources for KSB's activities

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Utilising communities' own resources for disaster management activities is considered an integral part of strengthening ownership towards CBDRM. According to MoSA, the requirement of a KSB to have a lumbung sosial is consistent with this purpose. It is expected that the communities will donate items to populate the lumbung sosial. However, communities' contribution in responding to disasters is not only reflected by storing items but also by donating whatever they have to assist victims of disasters.

In Kalimantan, a KSB member shared, *"I have a crop field. To save time [when responding to a disaster] we then take crops from my field like banana, cassava, and sweet potato. We put all the crops inside the car. Then we take the cooking utensils from the lumbung sosial. Dinas Sosial will come with the mobile kitchen. When people start to evacuate, we are ready."*

A KSB in Kalimantan, which regularly responds to fire incidents, received two small trucks donated by a member, and subsequently modified them into simple fire-fighting trucks. A member conveyed, *"The story starts after the KSB was established. Automatically we looked for vehicles (to perform firefighting response operation). I asked to borrow my friend's truck. He ended up lending it for a year. We (KSB members) saved money to buy another truck, and now we have two trucks."* These trucks have since been used to respond to both forest fires and household fire incidents.

Modifying transportation to be used as disaster response tools is also being conducted at a Central Java KSB where a broken motorcycle was repaired and repurposed as KSB response equipment.

Good practices and lessons learned

Community ownership is a crucial factor determining KSB sustainability, as is strong local leadership, the selection of appropriate people to participate in KSB, and the community's willingness to contribute resources.

Recommendation

As with the recommendation in the Effectiveness chapter, this section stresses the need for MoSA and Dinas Sosial to assess future viability prior to establishing a KSB, examining the communities likely future ownership of the KSB. MoSA is recommended to define minimum standards for establishing a KSB.

Throughout the lifetime of the KSB implementation, MoSA and Dinas Sosial should encourage KSB members to take the lead in implementing activities, further boosting their sense of ownership.

4.1.4
Adaptiveness

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Adaptiveness is defined as the ability of a CBDRM to respond to changes that are experienced in the community. Adaptiveness could be experienced in many ways for example in the forms of designating a person to conduct monitoring and evaluation so that lessons learned could be fed into the overall planning or supporting innovative ways to strengthen the local practices. Ensuring that the community could react and are willing to embrace changes/new beneficial practices could ensure the sustainability of the organisation. This section discuss ways KSBs should adapt to different contexts.

4.1.4.1
Preparedness focus in the absence of a disaster

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The study finds that in the absence of a disaster, it is essential that KSBs conduct disaster preparedness activities to ensure its sustainability. The study further identifies three regular patterns for KSBs in conducting disaster preparedness activities: (i) KSBs that regularly conduct disaster management activities prior to KSB's establishment and continues to do so; (ii) KSBs that started to conduct disaster preparedness activities after KSB was established; and (iii) KSBs that never conducted any disaster preparedness activities.

There are few KSBs that already conduct disaster preparedness activities even before being formalised as a KSB. These are usually KSBs with prior experience in conducting disaster responses as exemplified by KSBs in Kalimantan, West Java, and Yogyakarta. For them, KSB certification is considered as a formality to their activities as they are already executing KSB roles. Most common disaster preparedness activities conducted by these KSBs are regular meetings to discuss about upcoming activities; socialisation about disaster management issues to fellow villagers; village cleaning to prevent disasters caused by environment deterioration; and disaster-management related training.

For the second pattern, these KSBs understand their tasks and roles as KSB hence in the absence of a disaster response operation, they will conduct disaster preparedness activities. One KSB in East Java mentioned that they have been conducting regular meetings once a month, rotating between villages, noting *"After the establishment, once a month we hold regular gatherings to discuss and share our programme. We change places to gather since this KSB consists of three villages."* He continued, *"In the meetings, we provide advice and guidance for the villagers. We talk about what will happen if the water level rises."* Another KSB in East Java has been leading its communities to practice a healthier lifestyle by regularly cleaning its rivers to prevent flooding. The Head of the KSB iterated, *"five years after our KSB was established,*

we often conduct preparedness activities. In our area, there is a river that divides the north village and the south village. The river is often populated with water hyacinth. Hence, to start cleaning [hyacinth] we will deploy the KSB. After the KSB arrive, then we asked the head of sub villages to call their villagers to help. That is how work [sustained]. We hope that we could finish the job in one day since the hyacinth could clog the river."

A similar practice was identified in a KSB in Yogyakarta. Their area is not too prone to disasters, but they collectively conduct disaster preparedness activities to preserve KSB's spirit. A village apparatus mentioned how the village has been supporting KSB activities as they are proud of its KSB. He explained, *"Although there are no disasters, we still use KSB uniforms to participate in social activities in the village and the Sub-District."* Another KSB member added on, *"We participate in Minggu Resik (Sunday Cleaning) to be closer to the community. We use our uniform to show that the KSB is still active."*

The third pattern found was exemplified through a number of inactive KSBs. In a KSB in Kalimantan, a member conveyed that since its establishment in 2015 the KSB has never responded to any disaster despite their disaster-prone location near the river banks. Disaster preparedness activities including community gathering, training or simulation, were never held because the members of the KSB were very hard to contact. Also, the location of the KSB is very remote, which pose transportation problems to reach the villages. Hence, the KSB never convened any events following the establishment.

The Head of KSB Communication Forum in Yogyakarta stressed the importance of preparedness activities in absence of disaster response as one of the keys for KSB's sustainability. He mentioned that he advocated KSBs in Yogyakarta to use any village event to promote KSB activities. *"We socialise KSB in most of the village events. We often present KSB activities in Dasawisma's[25] meetings. We don't go door to door anymore. We tailgate to any existing activities that have already been planned. We ask for time to KSB to present in these events."* He concluded by saying that the village apparatus has seen how KSB's activities benefitted the community, so they are willing to secure funds for it.

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[25] Dasawisma is ten house grouping in a sub-village

Good Practices and Lessons Learned

Adaptivity of a KSB is very important to ensure that the KSB programme will be sustainable in the future. Some KSBs which have not been responding to disasters for some time will have challenges in maintaining its presence as they do not meet often. However, there are many success stories from KSBs that continue to sustain their presence since they are conducting disaster preparedness activities. These activities are usually sought out for additional resources, but some KSBs have been including their activities into existing village programmes that don't require additional resources.

Recommendation

When establishing and trying to encourage KSB sustainability, MoSA and Dinas Sosial needs to stress the need for KSB to conduct preparedness activities in the absence of disaster response. This way, the KSB members will continue to meet, discuss, and work together. In some cases, it is evident that these regular meetings and disaster preparedness socialisation have an intrinsic impact which will lead to local government's trust in the role that KSB carries and their willingness to support KSB activities financially.

4.1.4.2
Innovations according to local context and wisdom will strengthen KSB's sustained activities

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KSBs across Indonesia have come up with original, innovative ideas that strengthen the existence of KSBs. These innovations are usually unique to their natural context in which they mould into activities that ease the implementation of the KSBs. Below are examples of innovations that have been implemented by the KSBs across Indonesia.

A KSB in West Java has implemented several innovations which in turn sustains a lot of its activities. From the start this KSB successfully involves communities' participation. The head of the village who is an inspiration to KSB members said, *"Before we had this office [village office] we had two warehouses to compile used clothes. [We had this system] whereby to access services here, the people need to bring their used clothes. So, the village apparatus will give free services. There will be no fees, even administrative [fee]. All of it is frtee. But they must bring used clothes. They could bring 1,2, or 3 it's up to them. The clothes then will be collected by the KSB. The clothes will be distributed if there is a flood or fires. We have all that in our documentation."* Another innovation from this KSB is in the form of preserving its local arts community called *Paseban*. The *Paseban* was created as the result of the KSB establishment. According to the head of the village, he observed the strong cultural engagement of his community. However, the activities were unorganised and under-utilised, and he had the initiative to unify them as a cultural group. This *Paseban* now performs in community events like weddings or traditional occasions. Some portions of the income that *Paseban* received from their performance is then donated to KSB's cash account. Some members of the KSB are also members of *Paseban* hence through *Paseban* they could also earn additional income.

These innovations have integrated KSB's existence in the community. As admitted by the members, *"What is funny is that if there is a fight between villages, they don't go to the police. But they go to KSB instead. You know how children fight, then they go physical, so their parents come, they also get into a fight, it then evolves into a neighbourhood brawl. But they did not seek the village apparatus. They sought KSB. At the end, KSB had to respond to this matter."*

Another example is derived from a KSB in East Java. There the KSB partners with the rice farmers in the areas. KSB together with TAGANA collect rice from the farmers, brands them with TAGANA logos then sells it to the community. Some portion of the sales will then be donated to fund both Tagana and KSB activities.

Other KSB in West Java, afraid that items in their lumbung sosial could expire, partner with local retailers in the area to store items

with the agreement that the KSBs could retrieve their goods back when a disaster strikes. About the practice, one of the members explained, *"The head of the KSB who is also our head of village met with the retailers. He explained what our organisation does. And the retailer is also cooperative since they also have a social calling. So they accepted our ideas to store the items there."*

A similar practice was also adopted in Yogyakarta. When the members of the KSB held a gathering, there were ideas to stock food items for disaster preparedness. Then they came with a plan to open a small warung (shop) that sells groceries. *"We are afraid of items expiring. We don't want people who survive from a disaster to then have to go to the hospital because of this [items being expired]. So we had an idea to open a small shop where the members could buy items from there. The store could also stock items that could be used for emergency like instant noodles, sugar and rice."*

By utilising practical innovations as illustrated in the above examples, it simplifies KSB management of lumbung sosial. It also ensures that item will not go to waste by being stored for a prolonged period in the lumbung sosial. It will also encourage the participation of the private sector to help manage disasters.

Good Practices and Lessons Learned

For KSBs to be able to sustain its activities, it is evident they would need to innovate and be creative. These innovations have also proven not only to maintain KSBs but cement KSB identity in their communities. In some places, KSBs aren't just seen as disaster responders and disaster management experts but also as a resource for resolving other social problems. Innovation could create potential economic activities that are not only benefitting the community but also benefitting its members. Nevertheless, for innovations to thrive, it is essential that as much as possible that changes are developed and adapted based on the local contexts..

Recommendation

The innovations that KSBs have been implementing are significant and need to be compiled and disseminated for the MoSA to be able to understand their role to support these kinds of innovations and also for other KSBs who may learn and even replicate these practices in their own context. It is therefore strongly recommended that MoSA take an active part in compiling and publishing these innovations as best practices.

4.1.5
Inclusion

Inclusion is defined as the need for KSBs to involve all societal groups in the community ensuring that their inputs are listened to (these includes inputs from marginalised groups). Activities could include marginalised group mapping prior to project implementation; listing roles and responsibility of all related stakeholders of the project to ensure that all voices are accounted for; and encourage all groups to be able to speak freely. The discussion below will focus on women's participation in KSB, which is often overlooked, even in disaster management activities in general.

4.1.5.1

Women's varied role in KSBs— from traditional roles in the public kitchen to erecting shelters tents in 15 minutes

All KSBs that were visited have women representation in its structure — varying from KSBs dominated by women; KSB with balancing representation of women and men; and KSBs with more men representation. The study finds significant evidence of female involvement throughout KSBs, including traditional roles such as mending the public kitchen to erecting shelters and providing search and rescue services. However, this study also finds evidence that in some KSBs, the role of women is limited and restricted. Below are examples of women's roles in KSBs.

A KSB in East Java is has a majority of women members and when the focus group discussion for the study were held more than three quarters of the participation was female. From overall 50 persons, 38 were women. This was supported by a representative from Dinas Sosial who mentioned that even when a training is held at the KSB, 60% of the participants were women. The Head of the KSB said that women are a big part of the groups since culturally women in this area are already active in some local organisations. Hence when they were introduced to the concept of KSB, the women responded very passionately. In this KSB women were significantly represented in terms of membership but also held various roles. Usually in KSBs it was found that women would be assigned roles in the public kitchen section (dapur umum). However, this not the case for this East Java KSB where women were working between the public kitchen, shelter, and evacuation sections.

Women' varied roles in KSB are also reflected throughout Indonesia. A Head of KSB in Kalimantan mentioned that women were free to choose where they want to play a part. This sentiment is shared in two other KSBs in Yogyakarta. One mentioned that currently, they have more women who sit in the core organisation structure. The selection of the structure is based on preference and skills acquired. For example, the KSB treasurer in this area was chosen since she was also the village treasurer. The other KSB member mentioned that

members are free to choose what KSB section they would like to join, based on their skills. *"Basically, for us, we help each other. The men willingly help with kitchen things. Who has free time? They will help others who are busy. When we establish a public kitchen, men also participate to cook. If we [men] have to grind spices, then we will grind spices."* He then continued to mention that is the same for women. If women want to help men erect shelter tens, then they are welcomed to do so. *"We are all volunteers. So, we blend in. The most important thing is that we respect each other. In principle people's roles correspond with the skills that they have."*

Another example of women carrying out different roles in disaster response comes from a KSB in Central Java. A KSB member reflected on the times when she had to assist a victim of a road accident. She stated, *"When there was an accident, I did not know before that there was an accident. The driver was caught between the steering wheels. The place was surrounded by men, but I went inside and helped [to get the driver out from the vehicle]. The police did not stop me [from helping]. When I was helping carry the driver out, somebody documented it and it went viral on the internet."*

However, the study finds that not all KSB provided similar opportunities for women to participate freely. One KSB in West Nusa Tenggara where one-third of its membership consisted of women mentioned that women are mainly tasked to the public kitchen section. In the words of the Head of the KSB, *"Evacuation? The women? The could easily drown [trying to evacuate people from the floods]."* A TAGANA from the same area acknowledge that this is part of the culture of the area. He mentioned, *"We are lacking in supporting women here as we really have to push for them to even join KSB. Here there is a notion that women should work in the kitchen, especially in the rural areas."* Another KSB in West Java tasked all the women (one-third of the members are women) in the public kitchen. In Kalimantan, a similar situation was found in one KSB as all the women are in the public kitchen section although women represented only one-fifth of the overall membership.

We are all volunteers. So, we blend in. The most important thing is that we respect each other. In principle people's roles correspond with the skills that they have.

4.1.5.2

Women involvement in decision making— mainly in disaster preparedness, little evidence for disaster response

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The study finds that women are given decision making roles during disaster preparedness but not during the disaster response phase. Many stated that women will support disaster response (be involved in the public kitchen, erecting shelters and sometimes carrying out evacuation) activities but not necessarily function as the decision-maker.

A KSB offered examples of women involvement in disaster preparedness in Central Java. The Head of the village, also the TAGANA Coordinator, mentioned how women played an important role in mapping out the village's disaster-prone areas. *"When we were developing the map of disaster-prone areas, the women were actively involved."*

4.1.5.3

Supporting women participation in KSB

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The study identifies factors that influence women participation in sampled KSBs. First, women are active in KSBs as they are already a part of the village organisation. There are numerous examples supporting this notion. The Head of a KSB mentions that in East Java, women dominate the KSB membership as they are used to joining organisations in the village. A KSB in Palembang mentioned that women who participate in the KSB also work for the local village government as well as active members of the PKK.

Second, many stated that support from their partner and family is an important factor in becoming an active member of the KSB. For some, when they are deployed to a disaster, they would ask their partner to take over house chores. Some stated they could only be deployed once these house chores are coordinated. A KSB member from West Java shares that she is passionate in joining KSB activities. She mentioned that her husband supported her and the he would drop her at the disaster site even when it was a prolonged deployment (she was tasked with rotational shift two nights in the temporary shelter and one night at home for one month). As for the house chores, her husband and her eldest children took care of it whilst she was gone. In Yogyakarta, a KSB member shared that when she participated in a

KSB Jamboree, she got a call that her children fell sick and was brought to the hospital. With her husband and family's support they convinced her to finish the Jamboree first before heading back to care for her children. And lastly, in Kalimantan, the head of the public kitchen shared that her family fully supports her participation in KSB.

Third, involving all members of the family. Disaster response often occurs in challenging condition. By having their family members with them, it could provide additional moral support. A TAGANA member in West Nusa Tenggara who regularly participates in the KSB noted many couples joining KSB activities. A KSB couple in West Java said they both understand the job load, so will support when there is a need for deployment. A KSB member who is the wife of the Head of KSB works hand in hand with her husband to respond to disasters.

The last factor supporting women participation in KSB is the need for women to have a platform to actualise themselves. A KSB member in West Java mentioned that it is her calling to join the KSB. *"I want to be useful for others. I am a housewife, so the condition in the house it just usual. Here, I receive experience and knowledge."* Another KSB member mentioned that she wants to help people. *"I think that helping others does not necessarily only mean helping them financially because I could not help with money. But I could help them with my energy and mind."*

Good Practices and Lessons Learned

Women have varied roles in KSBs. However, in some KSBs the role of women has been limited, particularly in decision-making functions. This study could only find a few examples of women in leadership roles in KSBs.

There are many factors influencing women to voluntarily participate in KSBs. Our study found the reasons to be that they might already be active in a similar village organisation; they have family members involved with KSB; they have support from their partner and/or families; and the opportunity to gain experience. It is important that MoSA understands the above factors in order to further strengthen female participating in KSBs, particularly in decision-making roles.

Recommendation

MoSA has the mandate to prioritise marginalised community groups. For KSB, it is recommended that MoSA continues and strengthens the role of women in KSB, particularly in decision-making functions. A discussion about the formulation of a minimum women composition in the KSB structure could also be initiated to prevent women underrepresentation.

4.2
Institutionalisation
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According to GNDR, CBRDM institutionalisation could be strengthened by the presence of (i) policy environment; (ii) structures and mechanism; (iii) capacities; (iv) culture; and (v) accountability. However, in the KSB study all aspects except structure and mechanism will be discussed as MoSA through Permensos 128/2011 has already established terms of reference for KSB's structure and mechanisms.

4.2.1
Policy Environment
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Policy environment refers to the need for KSBs to comprehensively be included in government policies and planning. Examples of a supporting policy environment is promoting synergies between government policies; decentralise disaster management frameworks, encourage disaster-related projects in local government's planning and evaluating policies when a project has ended. The next section explores important government policies in relation to KSB.

4.2.1.1

Synergising with Destana—The Emerging Concept of "Desa Penyangga or Supporting Village"

KSB and Destana are similar CBDRM Programme. While KSB is established by MoSA, Destana is established by BNPB. Both have the objective to strengthen the community to prepare for disasters. Both KSB and Destana are established at the village level. Destanas are categorised according to the level of village development, while KSB does not have any categorisation/levelling. The Government does not have any specific requirement in which village to designate a Destana or in which village to establish a KSB.

From the observation in the field, the below illustrates the Destana and KSB establishment typology for a given sub-district:

a.   All CBDRM villages are KSBs

b.   All CBDRM villages are Destanas

c.   Some CBDRM villages are KSBs, and some are Destana (but no villages are both KSB and Destana)

d.   Some CBDRM village are *both* Destana and KSB

It is observed that the relationship between the KSBs and the Destanas and Badan Penanggulangan Bencana Daerah (BPBD) depends on their specific culture and the working relation in responding to disasters.

Some have harmonious relations: A KSB member in West Java said *"We have a great relationship … always working together, including in the last flood. Its only that we have different uniforms. Our goals are the same."* East Java KSB has the same experience explaining that when a flood hit the village they worked with the Destana and BPBD. The KSB even requested to borrow equipment such as boats which was then facilitated by the BPBD.

In Yogyakarta, in a Sub-District level, there are three villages that are Destanas and one village a KSB. The village apparatus expressed his contentment on the relationship between Destana and KSB, saying *"our principle is that both have the same goals for disaster response although they are a bit different. Why the local government support both organisations is because if we look back to the eruption of Mt. Merapi in 2010 and before in 2006, if people only depend to the Government then we will not be able to manage it. That is why the existence of the KSB and Destana are very strategic."*

However, some other KSBs expressed their confusion and discontentment about the KSB and Destana working relationship. There are several reasons behind the feeling ranging from a sense

of rivalry, budget allocation, and double identities. In a KSB in Yogyakarta, a sense of rivalry is cited as preventing a constructive partnership. The Head of the KSB explained, *"Like I said earlier, in the field they see us as their competition. Not as their partner as it should be. When I discussed with other friends from other areas, turns out they felt the same."* He continued, *"However, on the other side I see it as a challenge. What I mean is I always say to my colleagues, let's just work and let others assess."* He went on to give examples how TAGANA and KSB would wear the same t-shirts for three days until it gets very dirty since they did not have the leisure to change and needed to continue providing services to the affected population. A KSB in Palembang provided a story about when there was a fire incident and KSB provided assistance, their tent was wrongly labelled as Destana's. *"It happened when we had a fire response. Our tent was labelled with their logo. If its Destana who is responding, they should label it Destana. I was angry at that time. They can't just put logos on equipment that are not theirs'. Because this belongs to KSB."*

Funding allocation that is interrelated with the organisational mandate are also cited as bringing confusion towards KSB and Destana's relations. At national scale, according to Constitution No. 27 Year 2007, BNPB has the authority to coordinate and conduct disaster management activities hence is supported by strong budgeting. This fact is seen as a hindrance for the Dinas Sosial and KSB at the local level to be able to secure a budget for this activity. According to a KSB in Yogyakarta, *"This [KSB and Destana relation] boils down to budget technicality problems. So, it is true that in some District the KSBs are inactive because their [local government's] mindset about disaster management automatically goes to BPBD. For example, if we want to submit a budget request to capacity development it turns out it was then crossed out. [They say] you cannot do it because it's BPBD's capacity."* A representative from Dinas Sosial Palembang expressed the same. In his words, *"After BPBD was established, then it gets difficult for us. In budgeting meetings, our budget request was not approved because all the funds are with the BPBD. Even though we have our own specific tasks."*

At least 4 KSBs that were interviewed functioned as both KSB and Destana. In West Java, the dual identity did not pose any problems. The Head of the KSB mentioned that they had harmonious relationships. What differentiates Destana from KSB is the length of pre-establishment training (Destana member are trained a minimum 10 days while KSB 3 days) and the membership (Destana members are mostly a village apparatus while KSB members are the villagers). In Central Java, a village was labelled KSB first then Destana one year later. Their relationship, according to a KSB member, were

cordial: *"We work together. Destana and KSB work in the same area. So, if we are asked to distribute, there is no difference between KSB and Destana."* However, another member added, *"The challenges are that we have a dilemma. The dilemma is what uniform should we use? The orange [meaning KSB] or the blue [meaning Destana]."* Another member continued by explaining that during a fire incident they responded as one command. But some used the orange uniform, some used the blue uniform.

Although it is acknowledged that the relationship between Destana and KSB is somewhat complicated since they have similar roles and responsibilities, examples of both organisations working together do exist. When asked to comment about KSB and Destana's relationship, some Dinas Sosial provided possible solutions on how these organisations could support each other. Both District and Provincial Dinas Sosial in Yogyakarta are in favour of using the concept of 'Desa Penyangga' or Supporting Village concept to frame the relationship; KSBs are equipped with lumbung sosial that stores relief items and distribute it in disaster response, while Destana does not.

In the words of the said Provincial Dinas Sosial representative, *"In Yogyakarta, there are 301 disaster prone villages. We always try to divide our roles with BPBD to come up with an agreement about where to establish a KSB and where to establish a Destana. If there is a KSB in the area, Destana still could be established. However, if there is already a Destana then KSB could not be established because the Inspectorate [local audit agency] will say that it is duplicative. But if it is Destana, it won't be duplicative since Destana has three levels."* He continues, *"He tried to make a ratio since KSB has the lumbung sosial as its advantage. For instance, one Sub-District has 3 Destanas and 1 KSB, then the lumbung sosial from 1 KSB will support the 3 Destanas that do not have any relief items to be pushed".* He further explained that this idea was inspired by an incident when Mt. Merapi erupted. He mentioned, *"When Mt. Merapi erupted, we established a public kitchen in Glagah. However, three of our volunteers died and the public kitchen was affected by the eruption. This is what we want to anticipate. We now look for locations in the second range (from disaster-prone spots). From this, KSB will provide services for the affected population. If it's in the direct range of a disaster spot, then we still have to ensure that the place is safe."* One of the KSB in Yogyakarta is an example of the Supporting Village Concept. They are neighbouring a Destana. Once the Destana faces a disaster the KSB with their Head of Village will provide support to the Destana.

According to a representative of District Dinas Sosial there is a need for MoSA and BNPB to sit together to discuss the roles and responsibility of KSB and Destana in order to clarify and to avoid organisations building their own 'kingdom'. *"Here, there is an unwritten agreement that if there is a Destana, then we could not establish a KSB. If things go on like this, then the budget for KSB could be blocked."* He then mentions that in reality the roles of Destana and KSB are quite different, *"Destana is more focused on the evacuation process. They do not have logistics. KSB has logistics. So there needs to be some way that MoSA and BNPB discuss on how to synergise KSB and Destana."*

This opinion is supported by a KSB in Central Java who said that, *"I hope that they [KSB and Destana] could be synergised. Destana should be established in the very prone area, while KSB support Destana. This should be discussed at the higher level, in MoSA and BNPB."*

Best Practices and Lessons Learned

For KSB to be institutionalised, it must be supported with a conducive policy environment, including one that will allow them to work together confidently with other responders. The existence of Destana, a similar but different CBDRM programme is like two sides of a coin. In some Sub-Districts, these two organisations could work together side by side, in others not that much as there are issues of rivalry, budget allocation, and identities.

Recommendation

Two proposed possible solutions were offered to come to a middle ground. First is for MoSA to explore the idea that the village geographical area does not bind KSB. With KSB administering a lumbung social, KSB could mobilise these to assist Destana in addressing logistical needs. This will mean that MoSA has to review their Permensos No. 128 Year 2011 about KSB establishment. Second, MoSA is encouraged to discuss with BNPB on Destana and KSB roles and functions.

4.2.1.2

KSB and their identity—the need for MoSA to advocate KSB programme across local government, ministries and agencies

KSB is a flagship of MoSa's programme. There is significant evidence that the programme is benefitting the community. As most of the KSBs have been responding to a disaster, alleviating affected population's suffering, educating the communities through disaster preparedness as well as acting as MoSA's and Dinas Sosial's extension - particularly in the remote areas. In some areas, the KSB is already integrated in the community's life to an extent that even situations such as social disorder, communal violence, and traffic accidents are responded to.

However, findings in the field noted that KSB as a programme is still unknown among government institution in some provinces. A KSB in Kalimantan recalled how staff in the Office of the Governor were not aware of the existence of KSB. They were only aware that that tents and public kitchen were erected as part of Dinas Sosial's mobilisation. The same sentiment was shared by a KSB in Kalimantan who noted that even the people in the local government thought that it was the local disaster management agency who are helping the affected population and not KSB.

As per Permensos 128/2011 the local government is needed to provide support and supervision towards KSBs. They are also responsible for monitoring the existence of KSBs that are already established. But reality in the field shows that in some provinces the local government does not understand that they have KSBs working in their area. To promote synergies between KSBs and local government, it is pertinent that MoSA strengthen advocacy towards their local government counterpart for the local government to be able to take up responsibilities in supporting KSBs in their area.

4.2.2
Capacities

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Capacities support the need for CBDRM activities to integrate technical support elements to be able to institutionalise CBDRM in the community. Capacities is linked to conducting trainings and simulations. In addition, capacity building can be done from sharing best practices, using capacities from other organisation to fill in capacity gaps and the broader access of communication tools by members. All examples from above can directly and indirectly enhance the capacities of the members to perform their daily and emergency duties.

4.2.2.1

Jamboree and Forum KSB initiated in Yogyakarta—Sharing Best Practices through Competition and Forums

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Jamboree KSB is an initiative from Dinas Sosial Yogyakarta Province to gather all KSBs in the province. It is an annual gathering filled with specific competitions such as erecting tents, decorating tents, first aid, Lumbung Sosial management, and public kitchen management.

Forum KSB—also an initiative from Dinas Sosial Yogyakarta Province—is a forum consisting of representatives from each KSBs that aims to strengthen and support KSBs activities. Members communicate through Whatsapp groups, and they regularly hold meetings to discuss issues that the members face. Dinas Sosial Yogyakarta Province regularly facilitate meetings of Forum KSB once in three months, while Dinas Sosial Bantul District of Yogyakarta facilitates monthly meetings of KSBs in Bantul. The chair of Forum KSB stated that if there is a KSB who seems passive and do not participate in the activities then he and some members will travel to the KSB and provide support and advice.

Jamboree and Forum KSB are good practices that are well-received and highly anticipated by the KSBs. It is often regarded as an opportunity to network, gain new knowledge and experience, and compete with each other. A KSB member stated the Jamboree had left a deep impression on her. She mentioned that leading up to the Jamboree, the KSB members practiced every day to be able to set up a tent in a required timeframe, and at the Jamboree they were able to set a tent in less than five minutes. Other KSB members selected to participate in the Jamboree consider it a source of pride to be able to represent their KSB and exemplify KSBs existence.

For certain KSBs, the Jamboree was considered a rebirth for them as their KSB was in the state of inactivity. In the words of one participant, *"The KSB was inactive before due to internal problems, but then there was an invitation to participate in the Jamboree. So, we asked the Head of*

Village and said that we wanted to participate. We wanted to show people that our KSB is still active. And the Head of Village encouraged us. She even gave us pocket money. She said that it is okay if we don't win anything. The important thing is that we participate. So for us, the Jamboree was a new start. It provides motivation to go on. We hope that the Jamboree could regularly be held." Others echoed this when being asked about what if the Dinas does not convene Jamboree anymore, she jokingly said. *"Then we will protest."*

Dinas' initiative to encourage regular meetings and gathering events such as Jamborees is vital in preserving the permanence of KSBs in Yogyakarta. Not only did it foster the sense of solidarity among KSBs and motivate KSBs to conduct trainings to prepare for future events but also instilled a new spirit for KSBs that had been inactive.

Jamboree and Forum KSB initiatives will be replicated in West Java and West Nusa Tenggara. It was noted that the Dinas was well-aware of the need for KSBs to be appreciated and reinforced, so that they could sustain and strengthen the social spirit among KSBs. Dinas representatives from West Java also stated their plan to hold a Jamboree KSB-like event. He noted that these kinds of events are important not only as a platform to refresh training, but also as a vehicle to strengthen solidarity and passion in being a member of KSB. On mechanisms like Forum KSB, he added that it could be used as a monitoring and evaluation tool to understand challenges faced by KSB and also assess how Dinas could assist KSB in the future.

Institutionalisation of a CBDRM could be quite challenging. However, sharing experiences and knowledge does encourage members to enhance their capacities and, in some cases, even inspired organisations who were inactive to have the willingness to re-initiate and rebuild their organisation. With regular sharing and meeting among KSBs, it is hoped that the spirit of KSB is further institutionalised to ensure future sustainability.

Best Practices and Lessons Learned

For KSBs events and gatherings are considered very important, not only in refreshing KSB capacities and acquiring new skills and knowledge, but also as a vehicle for the KSB members to instil camaraderie. This would then correspond to MoSA's mission to cultivate the corps de esprit among KSB members which is very important for voluntary organisations.

Recommendation

Beside focusing on KSB establishment processes, MoSA is also recommended to initiate annual gatherings of the KSB at a national level. This could be a once-a-year gathering to ensure that existing KSBs feel that they have a platform at the national level to share best practices and bond with each other.

4.2.2.2
Structures trainings— provides solid framework to engage members

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The need for more trainings is frequently mentioned in the interaction with KSBs. For KSBs training is seen as a way (i) to upgrade and refresh their skills and knowledge; (ii) to boost confidence in carrying out tasks; (iii) reflect government appreciation and attention.

Almost all KSB mentioned their need for regular and structured trainings to upgrade and refresh their skills and knowledge. A KSB in West Nusa Tenggara said that the training that they received at the induction phase was unsuitable to be implemented in the event of an emergency. The Head of KSB mentioned that in the establishment phase, they were mostly trained on theories. The simulation at the end of the phase was more geared to prepare for the ceremonial process hence he felt that training on technical skills should be intensified and prioritised. This opinion is echoed by KSBs in Palembang, Central Java, and Kalimantan. The induction training over three days also felt too short for them to acquire knowledge and skills. One KSB mentioned that the simulation only provided the opportunity to practice erecting shelters while overlooking other important skills, such as first aid and how to conduct rescue operations in different environments. One KSB added that aside from upgrading existing members skills, training is also important since within KSB there will be a regeneration of the members. Hence new members who will join the KSB would also need to receive basic trainings. KSBs in Kalimantan and West Java mentioned that trainings conducted by the Government boosted their confidence in operating in emergency responses. For example, when performing a response operation, the community will be easily instructed to evacuate and rescued if the KSB members state that they have prior trainings from TAGANA or Dinas Sosial to perform the required tasks.

Finally, KSBs are of the view that when the Government provides trainings and simulation for them, it's a sign that the Government is investing, appreciating and providing attention to KSBs activities. KSBs in West Java and Palembang agreed that the Government should not abandon them after the establishment. While they understand the principle for KSB to be independent, they felt that the Government should at least equip them with refresher trainings.

Best Practices and Lessons Learned

Training is considered to be very important for KSB institutionalisation to upgrade their skills and knowledge; boost confidence, and reflect Government investment and appreciation.

Recommendation

MoSA is recommended to provide regular structured training at least annually at the national level. These trainings could be secured by new funding allocations from MoSAs budget or embedded in an already existing event that could be extended by a few days of training. MoSA is also recommended to review the sufficiency of a three-day induction phase, considering the request from KSB to have more technical and thematic trainings.

4.2.2.3
Communication tools—more and more inevitable

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Access to communication tools and systems is critical. KSB members have many ways to communicate with each other. As disaster response usually occurs in a complex environment, communication tools are needed to ensure that important information is shared. As one KSB mentioned, *"We have a WhatsApp group where we share information. So, for example, we see the level of the water rising, then we communicate it through WhatsApp."* At the national level, MoSA also created a WhatsApp group consisting of all KSBs in Indonesia. This WhatsApp group is mainly used to share KSB activities in disaster response and preparedness by posting videos and pictures. The WhatsApp group is also used to share knowledge by members as a result of a meeting or training, and online resources are published. Coordination of certain trainings and workshop held by MoSA also use this WhatsApp platform to share information and instruction.

Other means of communication frequently being cited is the HT. The HT is required, particularly when common communication lines such as mobile phones are cut off. In some KSB, HT are also used to relay disaster early warnings. In the words of a KSB member, *"On a daily basis we monitor the situation via Radio, about the weather and particularly disaster early warnings. Our member comes from a communication background (RAPI, ORARI, local radio organization), so*

we communicate regularly. Other institution like BASARNAS (the SAR organisation) even rely on us to get the most updated information about the current situation".

Some KSBs are more advanced in using social media as a platform to promote KSB activities. A KSB in Yogyakarta has a member who is acting as a communication office. Their tasks are to upload KSB's activities on Facebook and Instagram. And a KSB in Kalimantan uploads a video of their action putting out fires on Youtube.

Besides modern and high-tech platforms, traditional communication tools such as *kentongan* is also still used in many communities, particularly in rural areas. In Central Java for example *kentongan* is used as a mean to disseminate disaster early warning for the surrounding community; when the *kentongan* is banged it signals that there is an emergency and that people should gather at an agreed spot to evacuate.

Best Practices and Lessons Learned

Through using communication tools, information is shared rapidly, which is critical when disseminating disaster early warning or coordinating disaster responses. KSBs should be encouraged to maximise the usage of communication tools. However, that does not mean that modern technology is compulsory for all KSBs – as sometimes in certain contexts, the traditional communication tools are considered to be more effective.

Recommendation

MoSA could support KSB in any training using new and more efficient technologies. However, again, it also should be noted that traditional communication means should also be preserved if it is seen as effective in coordinating members. .

4.2.3
Culture
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Culture is defined as the benefits of CBDRM by the disaster management stakeholders as well as the commitment to preserve and conduct activities towards disaster resilience. The traits associated with the culture aspect among others are engaging local leaders to activities related with disaster management through various activities; evidence-based good practices among disaster management stakeholders related to community involvement towards disaster resilience activities; and supporting marginalised groups to be more proactive in disaster management activities.

This section discusses how the KSBs are benefitting the communities and influencing disaster management culture at the local level. In some cases, a culture of apathy towards disaster management activities and the existence of KSB are also discussed to reflect reality in the field.

4.2.3.1

KSB is benefitting the community and Dinas Sosial—sometimes not only for disaster preparedness and response activities but also in responding to other socio-cultural problems

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The study finds that the community and Government institution such as Dinas Sosial and villages apparatus have been appreciative of the benefit that KSBs are bringing to the community.

For Dinas Sosial, when KSB responds to disasters this augments the role of Dinas in rapidly reaching affected areas. KSB is sometimes viewed as the extension of Dinas Sosial's existence in the community. According to one of the Dinas Sosial representatives, *"KSB assists us in bringing service closer to the disaster victims. If there is a disaster, then we just need to contact the KSB and ask them to assist the affected victims."* Another representative stated that, *"Dinas Sosial has many tasks. We not only deal with disasters but also poverty and social safety nets. So, KSB helps us in providing service to the disaster victims"*.

In disaster preparedness, a KSB member reflected, *"the community is very happy with the establishment of KSB. Before there was a KSB we did not know much about disasters or what to do in case a disaster happens. But now, KSB has more and more been advocating and guiding the community. For example, if the climate is like this (raining) then KSB will warn the community to be careful"*. Others expressed how pertinent KSB's role in the community because of the remoteness of their location. *"KSB in Gunungkidul is very important because you see how we are very far from the authority. So, it is very vital when a disaster happens here."* Similarly, *"Of course KSB is important. If there is no KSB, what will happen if there is a house fire here? If we want to go to the District it will be far."*

Interestingly, in some areas, KSB exists as an integral part of the community so much so that for other socio-cultural problems in the community they will seek KSB's guidance. This is acknowledged by one Head of Village who is also a mentor for KSB Panundaan in West Java who mentioned, *"For us, KSB functions not only in disasters, but it unifies the community. If the people have problems they will go to the KSB, not to me. Then I receive the report from the KSB. For example, KSB also help in renovating inadequate housing for poor people. Last time they deployed 5 people for the project."* Many other commented that KSBs were also asked to handle road accidents, suicides, dead body searches, underprivileged needs, neighbourhood brawls and even personal events of the community such as weddings and cultural occasion.

Best Practices and Lessons Learned

From the discussion above, it could be summarised that permanence for KSB could be conserved if KSB continues to benefit the community and local Government through participating in disaster preparedness and response activities. Very active KSBs could result in communities being dependent on them and request their support to handle other social problems.

Recommendation

As it is evident that KSB is benefiting the community—for disaster preparedness and response and even other social-economic matters, it is highly recommended that MoSA continue this programme, reaching other villages and provinces that are prone to disasters.

4.2.3.2
Community apathy towards KSB: disaster education that needs continuous advocacy efforts involving all stakeholders in disaster management

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Throughout the discussion with the study participants, some findings indicated community apathy when it comes to disaster management activities, including KSB's role in their communities themselves. Many factors could cause this. Some that were mentioned were:

1. Overreliance on KSB, with communities delegating disaster response activities to KSB;

2. Communities not aware of KSB's role in disaster preparedness and response;

3. Communities are not aware of the importance of disaster risk reduction concepts;

One challenge that a KSB in West Java mentioned about the hardship of being a KSB member is when the communities feel that KSB is already established hence they will leave disaster response actions solely to KSB. In his words, *"if the community is willing to help, then our job will be much easier. But if the community does not want to help then it gets harder. Why? Because if there is a disaster, then they will say: there is already a KSB. [Let them do the work]. However, I admit that we have yet to socialise with the communities."* He continues to state how he always encourages KSB members to slowly and consistently provide understanding and explanations towards the community, so they would understand how important collaboration for any disaster response activities. *"So we expect them to be engaged in the activities. At least to prevent disasters. We will continue to provide knowledge for the communities."*

In contrast, KSBs in West Nusa Tenggara and Palembang conveyed how difficult it is to advise the affected community to evacuate when there is a disaster. In West Nusa Tenggara Barat, the KSB mentioned that attribution is very important to convince communities, *"[they will obey instruction to evacuate] if the people instructing are using 'different clothes', although they belong to the same community. Instructing them to evacuate will be easy. If [we do not use uniform] like we return from the field together, then it will not feel the same."*

The same with KSB in Palembang. *"Honestly, there will always be pro-contra in the community. Especially when a disaster happened, not all are willing to evacuate. In a disaster event in 2016, when we asked them to evacuate, they rejected. Even when their houses are submerged in the flood. So there are still communities who do not follow our instructions."*

Communities' apathy towards disaster management is also one factor that influences disaster response execution. In one KSB in Central

Java, the Head of the village mentioned how it is difficult to direct the people to evacuate following the Merapi eruption. He said, *"It is so difficult to get the people to evacuate. The people will only evacuate if the situation is very bad. It is evident with Mbah Maridjan [the gatekeeper of Mt. Merapi who died as he did not evacuate when Merapi erupted due to his cultural believes] incident. After that incident it became easier to make them evacuate."*

In Yogyakarta, it is widely regarded that communities who live in the villages will have different attitudes compared to people living in the cities. One of the Dinas Sosial representative acknowledges, *"Here, the community is accustomed to believe that if disaster happens then the Government will handle it, thus they are lacking of preparedness. There is still some apathy. I don't know why. The community in the rural area, the sense of gotong royong is still sincere. We easily could instruct the communities. But in the cities, suburbs it is difficult."*

Best Practices and Lessons Learned

There needs to be continuous advocacy towards the communities to be more prepared so that could respond effectively to disasters. As this is a continuous process, all stakeholders need to be involved in this cause.

Recommendation

Equipping KSB with advocacy skills particularly for socialising the importance of disaster preparedness is important especially as in some communities, people with uniform are considered to have more authority. Socialisation of KSB's organisation and roles and responsibility are also mandatory for KSB to be able to be close to their communities.

4.2.4
Funding

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A stable financial mechanism is required in order for a CBDRM initiative to be sustained and institutionalised in the community. Examples of the financial mechanism are reflected among others through (i) providing a regular budget for the initiative and (ii) establishment of multiple funding mechanism. The discussion below explores how KSBs fund their activities and the challenges they face in securing predictable funding.

4.2.4.1

Dana Desa—potential source for ensuring regular budget for KSB activities

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Minister of Social Affairs Regulation No. 128/2011 limits MoSA's financial contribution to cover the KSB establishment phase. KSBs are then subsequently expected to manage their resourcing independently through a number of modalities.

Using the local village budget or Dana Desa is one modality commonly utilised by KSB in Yogyakarta. According to the Head of the Forum KSB, 38 KSBs in Yogyakarta are financed by the Dana Desa although the amount differs between KSBs. One KSB mentioned that their village budget is ten million rupiahs for operational activities. This includes purchasing communication tools, such as HT; building shelves to store items in the lumbung social and conducting small building repairs. Another KSB received contributions of 42 million rupiahs in 2017 used for KSB development, building facilities and equipment. The following year the funding decreased to 21 million rupiah since the village assessed that equipment requested by KSB had been received with the remaining funds concentrated to activities to further empower KSB members.

The use of Dana Desa to fund KSB is not exclusively found in Yogyakarta, KSBs in West and Central Java have also reported similar mechanisms. According to these KSBs, there are some of the important success factors in securing the Dana Desa.

One such factor was the need for KSBs to participate in villages' planning meetings. There are several levels of these planning meetings, and they vary from one place to the other depending on the local administrative arrangement. The smallest scale would usually be the Musyawarah Dusun (Musdus) where sub-village representatives gather to discuss the annual planning for the sub-village. The result will then be brought to the Musyarawarah Desa (Musdes) at the village level and then to the Musyawarah Perencanaan Pembangunan Desa (Musrenbangdes). Here, the KSB must be represented, so that they could put forward suggestions for disaster management-related activities in the village's planning. This is acknowledged by all the KSBs in Yogyakarta where it was noted that the Head of the KSB has always

been an active participant in the Musrenbangdes. Furthermore, one KSB in Yogyakarta embeds its KSBs member to be part of the village budgeting team. In his words, *"I was once only a volunteer until they recruited me as a village apparatus. The Head of Village knows that I am very active in empowering KSB so then he appointed me as his special staff for village development. Automatically I then get to be a part of the budgeting team. So, what I think is a key to secure funds for KSB is to always be involved in the village development plan."*

For other KSB, the above mechanism is not that simple as it seems. Many KSBs are facing challenges to access Dana Desa. This is caused by many factors including:

1.   Not knowing the existence and availability of Dana Desa to fund KSB activities;

2.   Disaster management related activities are not the priority of a village;

3.   Unclarity on the legislation and lack of knowledge that Dana Desa could be used to fund disaster management activities for KSBs.

KSBs in West Nusa Tenggara, West Java and East Java mentioned that they have no knowledge of the existence of Dana Desa. One KSB mentioned, *"Dana Desa? We do not know about Dana Desa. If we know, probably we would not submit a proposal for Dana Desa because we do not know how."*

A meeting in West Java revealed that villagers did not propose disaster management activities in the MusDesd. It was noted that: *"as a matter of fact, in this village it depends on the needs submitted. If an organisation wants to convene an activity, it could suggest it through Musdus. In the Musdus infrastructure, education, health suggestion would be compiled to be submitted to the Musdus, then it will be discussed in the Musrenbangdes. The final decision from Musrenbangdes will then be turned in the local village fund. So, everything depends of the Musdus result."* He continued, *"What happened in this village is probably that disaster management activities were not suggested by the people. Maybe the people give more priority for building roads, bridges and they do not think about disasters."*

The unclarity of the regulation about Dana Desa also hampers KSB access to the fund. A KSB mentioned that a village facilitator refused a KSB proposal to use Dana Desa because, according to the facilitator, Dana Desa is not supposed to be used for disaster management

activities. Two other KSBs mentioned that as disasters are unplanned events, village apparatus are reluctant to fund disaster management activities since they are afraid they could not be responsible for the money disbursed for something that is uncertain. A village apparatus in one of the meeting stated, "*Probably it's because we could not predict disasters. If we talk about budgeting, then activities need to be realised. But we can't do that with disasters since sometimes these do not materialise.*" He continues to mention that culturally, sometimes budgeting for disaster is implying that the village wants disaster to happen, that is why they are reluctant.

Second, gaining the trust of the village apparatus by demonstrating that KSB does benefit the community will assist in KSB's effort to tap into Dana Desa. The Head of KSB in Yogyakarta mentioned, "*Currently now we are strengthening the KSB first. We are strengthening our personnel, our organisation and we will probably request additional funds from the village. If we don't have any actions and we asked for money although we do not have anything to offer, we won't get anything out of it. Furthermore, we will be embarrassed ourselves since we are not doing anything. So we have to prove it first then the village will be willing to back us up.*" He continued to give an example on how the village apparatus helps them [KSB] in the Merapi response instantly without questioning the KSB. This was in large part attributed to the village apparatus understanding the role of the KSB.

Best Practices and Lessons Learned

It is encouraging that many KSBs are able to access Dana Desa to fund KSB activities. This signals that other KSBs might be able to access Dana Desa. Learning from various KSB experiences, it is necessary for KSBs to (i) participate in village meetings and (ii) ensure that there is a buy-in from the village apparatus on the importance and benefit of KSBs to the community.

Recommendation

For any KSB establishment it is recommended to advocate about the availability and the potentiality of KSB to access Dana Desa for funding KSB activities. Best practices from KSBs that have succeeded in receiving Dana Desa should be compiled for other KSB to learn about the process in applying to Dana Desa.

4.2.4.2
Multiple funding alternatives

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The study finds other funding alternatives that have been adapted by KSB to sustain their activities. Most common are fundraising mechanisms within their own members and community and also through CSR partnerships.

Sustaining activities through communities' self-initiative is one of the core principles of establishing KSBs. This includes financial support generated from their own community and members. *"As for now we rely only on member donations,"* said a KSB as they are unable to access funds from other sources. Other KSBs use cultural celebrations and national events to fundraise within their community. The money gathered will then be used for their future activities. In their words, "If we have events such as the Independence Day, we will circulate a donation box. We usually gather 400.000-500.000 rupiah. Or during the village anniversary, there will be a cultural carnival. We opened a food stall, and the profit will be for KSB. So, we innovate because if we don't take action we won't have any money". A KSB in West Nusa Tenggara routinely receives donation not only in the form of cash, but also food items from its members and the community to assist KSBs in helping socially-disadvantaged people. A KSB in West Java has a more professional way of raising funds for the KSB. Through their traditional music band, they would play in the village's events such as weddings and celebrations. Some of the profit from the performances then went into the KSB account. In this way, they could channel their passion for preserving traditional music while at the same time contributing financially to the KSB.

Often, KSBs find that it is easier to raise money for disaster response as the needs of the affected population are clearly felt at that time. One KSB in Kalimantan mentioned, "We opened a donation to raise funds for a fire response and people donated." Another KSB in Palembang noted that people will voluntarily donate what they have since they want to assist the disaster-affected people. "Actually, if there is a fire, the community itself automatically donates. They want to help their neighbours who are affected by fires. Everybody donated although the amount is not that much." This behaviour, however, is seldom replicated in disaster preparedness activities as communities question the need to donate to activities that are not visual. There is still work necessary to familiarise the community with the need for disaster preparedness investment.

Working with CSR is also one alternative that is being pursued by some KSBs. The KSB in Kalimantan receives donations from a gas station in the village to fund their disaster response activities. KSBs in Central Java, West Java, and Yogyakarta collaborate with tourism agencies such as hotels and resort management to collect funds for

KSBs. In West Java there is a collaboration with a hotel to buy a van currently being used for disaster response.

However, in some KSBs, it is hard to initiate any collaboration with CSR since the geographical landscape and livelihood environment does not support CSRs. For example, a KSB from West Java mentioned, *"For the KSB here, if they are required to do this [working with CSR], it will be quite difficult since we do not have the supporting factors. It will be different if there were a lot of factories and companies here. There are none."* This specific KSB is located in a remote mountainous area, and it was observed that there were no commercial or industrial areas in the vicinity.

Best Practices and Lessons Learned

For KSB to be able to thrive, it is important to understand and uphold the principle that they would need to rely on themselves – including funding. However, this does not mean that they could not pursue other means of funding such as resource mobilisation through networking and collaborating with other parties. Some KSB are able to access funding from the CSRs. But there are many other KSBs, due to their geographical and economic condition, that do not have the same benefits.

Rekomendasi

It is recommended that MoSA supports KSBs in networking with the private sector. In order to do that, MoSA and Dinas Sosial's first step is to conduct mapping for potential resources in the local area prior to the establishment process.

4.2.5
Accountability

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Accountability is measured by how a CBDRM project incorporates monitoring and evaluation features in their planning and implementation. This could be in the form of participatory auditing; developing a transparent system to allocate budgets; and involvement in Government policies, planning, and budgeting around CBDRM projects. The section below discusses how KSBs incorporate monitoring and evaluation features and the challenges they face in implementation.

4.2.5.1

Monitoring and Evaluation—A Challenge in the Fast-Paced Disaster Response Environment

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Monitoring and evaluation is still considered challenging for some KSB. This is quite reasonable as in a disaster response setting, people prioritise saving lives and fulfilling the needs of the affected population. They do not have time to sit down and record what has happened in the field. However, from a broader perspective, this is considered a weakness in the KSB system. People are not used to writing and reporting, particularly in rural areas.

This is acknowledged by a KSB in Palembang, where the KSB head stated, *"That is indeed one of our weaknesses. We work well, but documentation is…neglected. We think that at least the activities are well conducted, then it's okay."* The same findings are also reflected in KSB in West Nusa Tenggara and East Java.

An in-depth discussion with the representative of Dinas Sosial in Indonesia noted that in some areas literacy and the need for documentation remains a gap. During a disaster response it is not always regular practice to write reports. The Dinas Sosial is aware of the importance of monitoring and evaluating its KSBs. They are currently developing a mechanism/indicator where Dinas could track the progress of the KSBs. By using the traffic lights concept, they plan to categorise KSBs based on their advancement. Red for KSB that are inactive, Yellow for KSB that exist but are facing challenges, Green for KSB that are progressing well and Blue for KSBs who are self-sustained.

However, the study still finds KSB with remarkable documentation. In a KSB in Yogyakarta, they regularly update their logistics inventory every three months. Following disaster response activities, the KSB also developed an assessment form that records the date of the events, number of casualties, details of the damage etc. This report will then be submitted to related parties such as the village leadership, Dinas Sosial, and BPBD. Furthermore, they conduct regular meetings to evaluate their activities.

The same also happens in some KSBs in West Kalimantan and West Java. The KSB in West Java regularly meets once a month, sometimes twice a month, where they discuss planning and review past activities.

Good Practices and Lessons Learned

Accountability is an essential element to ensure that KSBs are institutionalised in their community. However, it should be acknowledged that KSB programmes are still in an early establishment process, and accountability is sometimes not considered a priority, a factor that is exacerbated by varying levels of literacy depending on the area.

Some KSBs, however, demonstrated an organised reporting and documentation system, and are able to conduct monitoring and reporting tasks.

Recommendation

As reporting is still very challenging for most KSBs, MoSA is recommended to introduce a simple reporting procedure to KSB. It should be basic but contain necessary information. Another recommendation is to include a reporting structure in the KSB guidelines.

Chapter 5
Policy Recommendation

This chapter consists of two main discussions. The first section presents a summary of the Findings Chapter in the form of proposed policy recommendations. The second section presents the results of a post verification mission which requested sampled KSB to prioritise proposed policy recommendations.

It is important to note that if MoSA decides to apply some or all of the proposed policy recommendation, MoSA would need to apply the recommendation in the context of each specific KSB since as the nature of qualitative research, no one size fits all.

5.1   Proposed Policy Recommendation

No	Element	Rekomendasi Kebijakan
1	*Sustainability*	a. Importance of legality: MoSA and Dinas Sosial to ensure each KSB obtains its legality. b. Strengthening KSB framework: the need for the local government to be more involved with the KSB programme. c. Review of the Guidelines of the roles and responsibilities of Government for the KSB programme.
2	*Effectiveness*	a. Refinement of KSB Establishment Process: Identifying potential KSB locations by modelling factors influencing active KSBs. b. Review the length of the establishment process. c. Encouraging partnership: Developing partnership guide for KSBs to have starting points. d. Sharing best practices from existing innovative partnerships.
3	*Ownership*	a. Leadership matters: KSB Establishment process to identify people who can steer KSB in a good direction. b. Selecting Core Members: KSB establishment process to select core member that are fully aware of the volunteerism philosophy of KSBs. **c. Lumbung Sosial**: KSB Establishment Process should not only symbolise equipment transfer from MoSA to KSB, but KSB should also gather their own local resources to populate Lumbung Sosial.
4	*Adaptiveness*	a. Encourage focus of disaster Preparedness in the absence of disaster response activities. b. MoSA and Dinas Social to support innovation for KSBs to be adaptive. c. Initiate KSB role models.
5	*Inclusion*	a. MoSA to establish an adequate composition of KSB core members for gender-balance and mainstreaming. b. Encouraging women roles in leadership: KSB establishment training curriculum to be designed to promote a conducive environment for women and strengthening access to decision-making roles.

No	Element	Rekomendasi Kebijakan
6	*Policy Environment*	a. Exploring the concept of KSB not to be bound by the geographical meaning of 'kampung'. b. Synergising KSB and Destana: MoSA and BNPB to convene policy discussion at the national level. c. KSB's identity: MoSA to advocate the KSB programme among ministries, agencies, and local government.
7	*Capacities*	a. Sharing Good Practices: MoSA and Dinas Sosial to consider not only focusing on KSB Establishment but also convening an annual gathering for KSBs. b. Training Needs: Conducting structured and regular trainings. c. Maximising communication tools: MoSA and Dinas Sosial to encourage frequent use of open- sourced communication tools.
8	*Culture*	a. Benefitting from KSB: MoSA and Dinas Sosial to continue to establish KSBs in other areas. b. Community apathy: Continuous advocacy for disaster preparedness.
9	*Funding*	a. Exploring dana desa: A potential main source of KSB regular funding. b. Multiple funding alternatives: MoSA and Dinas Sosial to work with others to identify guidelines for KSBs to be able to access other funding alternatives.
10	*Accountability*	a. MoSA and Dinas Sosial to set up a minimal reporting requirement for KSB accountability.

5.2 Proposed Policy Recommendation Prioritisation by Sample KSBs and Dinas Sosial

A verification mission was sent to triangulate preliminary findings of the study. The mission visited all sampled provinces but only selected KSBs near Dinas Sosial's offices due to time limitation. The mission then held meetings and focus group discussions to verify whether the temporary findings are concurrent with KSB and Dinas Sosial's understanding. Once this is agreed then each KSB and Dinas Sosial are requested to prioritise from a scale of 1-10 proposed policy recommendations that are important for them (with one [1] as very important and ten [10] unimportant).

The result of the prioritisation is presented below:

ELEMENT	RANGKING
Capacity	1
Sustainability	2
Funding	3
Policy Environment	4
Ownership	5
Effectiveness	6
Culture	7
Accountability	8
Inclusion	9
Adaptiveness	10

Closing

The objective of this study is to compile lessons learned and good practices from the current implementation of the KSB Programme, providing recommendations to further improve the programme in the future.

The finding section has compiled good practices for KSB to sustain and for further institutionalisation. Proposed policy recommendations and prioritisation is also presented in the Policy Recommendation Chapter. MoSA should note that if they decide to implement some/all of the proposed policy recommendation, then this need to take into account the context of each KSB.

In the beginning of the report the study presented some limitations. These limitations could be addressed through further research, as follows:

a.   A quantitative study on the KSB to assess its effectiveness;

b.   A qualitative study focusing on provinces where the KSBs are less developed for further evidence.

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