

Model Penguatan Resiliensi Komunitas Rawan Bencana Ganda (Double Disaster): Studi Peran Patron Agama di Desa Tieng, Wonosobo, Jawa Tengah = The Model of Strengthening The Resilience in Double DisasterProne Communities: The Study of The Religious Patronsâ Role in Tieng, Wonosobo, Central Java

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Abstrak

Resiliensi masyarakat tampak dalam penanggulangan bencana. Resiliensi itu dipantik oleh peran dan kuasa para patron, khususnya tokoh agama. Keberadaan mereka menjadi kapasitas sosial penanggulangan bencana sebagaimana diharapkan pemerintah. Sayangnya, keterlibatannya memunculkan kontestasi cukup besar pada tataran personal dan afiliasi organisasi keagamaan. Penelitian bertujuan menjelaskan peran dan kontestasi kuasa para tokoh agama dalam penguatan resiliensi komunitas rawan bencana ganda di Tieng Wonosobo. Penelitian menggunakan metode kualitatif, yaitu etnografi post-kritis yang diimplementasikan di wilayah yang memiliki ancaman bencana ganda berupa banjir dan longsor. Penelitian menemukan bahwa kuasa tokoh agama diwujudkan dengan bentuk peran mereka dalam penanggulangan bencana dalam keseluruhan tahapan siklus manajemen bencana (pra, saat dan pasca bencana). Sementara kontestasi ditunjukkan dengan segala upaya pelibatan jaringan dan afiliasi organisasi keagamaannya (NU/Muhammadiyah) untuk menunjukkan peran menonjolnya. Proses sosial kontestasi tokoh agama itu selaras dengan teori Foucault (2017), bahwa kuasa tidak berasal dari luar lingkungannya, tetapi dari dalam komunitasnya. Kuasa menjalankan perannya melalui aturan dan sistem tertentu sehingga menghasilkan rantai kekuasaan. Penelitian juga menawarkan model penguatan resiliensi komunitas berbasiskan peran tokoh agama dalam kerangka kerja hubungan enam pihak (exi-helix), yaitu pemerintah, akademisi, masyarakat, industri, NGO, dan media. Dalam konteks ini, tokoh agama menjadi penghubung (enabler-mediator) dari program penanggulangan bencana yang diimplementasikan perbagai pihak.

.....Community resilience is seen in disaster management. This resilience is fueled by the role and power of patrons, especially religious figures. Their existence becomes a disaster management capacity as expected by the government. Unfortunately, his involvement gave rise to considerable contestation at the personal level and religious cooperation. This study aims to explain the role and contestation of the power of religious leaders in strengthening the resilience of double disaster-prone communities in Tieng Wonosobo. The research uses a qualitative method, namely post-critical ethnography which is implemented in areas that have double disaster threats in the form of floods and landslides. The study found that the power of religious leaders is manifested by the form of their role in disaster management in the entire disaster management cycle (pre, during and post-disaster). Meanwhile, the contestation is shown by all efforts to involve the network and the cooperation of its religious organizations (NU/Muhammadiyah) to show its prominent role. The process of social contestation of religious figures is in line with Foucault's (2017) theory, that power does not come from outside the environment, but from within the community. Master the use of through certain rules and systems so as to produce a chain of power. The research also offers a model for strengthening the community based on the role of religious leaders within the framework of the six-party relationship (exi-helix), namely the government, academia, society, industry, NGOs, and the media. In this

context, religious leaders become liaisons (enabler-mediator) of disaster management programs implemented by various parties.