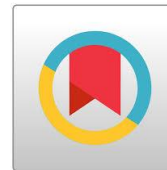


**Social Capital for Community Resilience in Responding to the 2018 Earthquake in the Cupek Community, Lombok**  
**Kapital Sosial dalam Resiliensi Komunitas: Respon terhadap Gempa tahun 2018 pada Masyarakat Cupek, Lombok**



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ARTICLE INFORMATION

<p><b>Keywords</b>  <i>Capital Social;                  Community Resilience;                  Lombok Earthquake;</i></p>	<p><b>ABSTRACT</b>  <i>Indonesia frequently experiences earthquakes as it is located at the convergence of three highly active tectonic plates, making it prone to natural disasters. Lombok, an island in Indonesia, experienced a series of devastating earthquakes in 2018, resulting in heavy casualties, severe damage and economic repercussions. This research focused on the Cupek community in Sigar Penjalin Village, North Lombok Regency, who demonstrated their resilience and survival capabilities in the aftermath of the earthquakes. Despite limited external assistance during the initial hours following the earthquake, the community swiftly activated their resilience capacities, relying on their social capital and collective actions for support and recovery. This research aims to examine the most significant resilience capacities implemented by the community and explain the process of activating them. This research used the concept of social capital to analyze how the community mobilized their resources and abilities, which ultimately ensured their survival during the initial emergency response. The theoretical framework, data collection and methods of analysis were elaborated and followed by the presentation of specific findings for Cupek. The implications of the research as well as its practical applications for emergency responders and planners were also discussed. The main objective of this research is to enhance the understanding of resilience in small communities, particularly emphasizing the importance of social capital in the context of disasters.</i></p>
<p><b>Kata Kunci</b>  <i>Kapital Sosial                  Resiliensi Komunitas                  Gempa Lombok</i></p>	<p><b>ABSTRAK</b>                  Indonesia terletak di pertemuan tiga lempeng tektonik yang sangat aktif, sering menghadapi gempa bumi sehingga rentan terhadap bencana. Lombok, salah satu pulau di Indonesia, mengalami serangkaian gempa bumi yang menghancurkan pada tahun 2018, menyebabkan banyak kerusakan dan korban jiwa, serta dampak ekonomi yang signifikan. Penelitian ini berfokus pada masyarakat Cupek di Desa Sigar Penjalin, Kabupaten Lombok Utara, yang menunjukkan resiliensi dan kemampuan bertahan dalam menghadapi gempa bumi tersebut. Meskipun bantuan eksternal terbatas dalam beberapa jam setelah gempa bumi, masyarakat dengan cepat mengaktifkan kapasitas resiliensi mereka, mengandalkan kapital sosial dan tindakan kolektif untuk bertahan. Penelitian ini bertujuan untuk mengkaji kapasitas ketahanan utama yang digunakan oleh masyarakat tersebut serta menggambarkan proses pengaktifannya. Penelitian ini menggunakan konsep kapital sosial untuk menganalisis bagaimana masyarakat menggerakkan sumber daya dan kemampuan mereka, yang pada akhirnya memastikan kelangsungan hidup mereka selama tanggap darurat awal. Kerangka teoritis, metode pengumpulan data, dan analisis diuraikan, diikuti dengan penjelasan temuan di masyarakat Cupek. Implikasi penelitian dan aplikasi bagi petugas tanggap darurat dan</p>

	perencana juga dibahas. Penelitian ini diharapkan dapat memberikan kontribusi dalam pemahaman tentang ketangguhan komunitas skala kecil dan menyoroti pentingnya kapital sosial ketika sebuah bencana terjadi.
<b>Article History</b> Send 19 <sup>th</sup> May 2023 Review 27 <sup>th</sup> June 2023 Accepted 10 <sup>th</sup> July 2023	Copyright ©2023 <a href="#">Jurnal Aristo (Social, Politic, Humaniora)</a> This is an open access article under the <a href="#">CC-BY-NC-SA</a> license. Akses artikel terbuka dengan model <a href="#">CC-BY-NC-SA</a> sebagai lisensinya.



## Introduction

Indonesia is located between three highly active tectonic plates in the world, including the Eurasian Plate, the Indo-Australian Plate, and the Pacific Plate (Harijoko et al, 2021). Most of the earthquakes occurred in the world are resulted from the collisions between these tectonic plates, causing Indonesia to become a region prone to natural disasters, especially earthquakes (Kamil, 2021). Over the past two decades, several major earthquakes have occurred in Indonesia, causing the loss of more than 230.000 lives and resulting in enormous social and economic damage. Lombok is one of the most earthquake-prone islands in Indonesia. In 2018, Lombok was shaken by a series of strong and damaging earthquakes, starting with an earthquake with a moment magnitude ( $M_w$ ) of 6.4 on July 29, 2018, followed by several earthquakes on August 5 ( $M_w$  7.0), August 9 ( $M_w$  5.9), and August 19 ( $M_w$  6.3 and 6.9) (Team of the National Earthquake Study Center of the Ministry of Public Works and Public Housing, 2018).

The first earthquake caused damage mostly in East Lombok, while the second earthquake caused damage to public facility and housing in North and West Lombok (Lines et al., 2022). At the end of this sequence, 552 people died, 1.416 were having serious injuries, and another 783 were having light injuries (The ASEAN Coordinating Centre for Humanitarian Assistance on disaster management (AHA Centre), 2018). Moreover, 417.619 people were displaced and 71.729 homes were destroyed, with the initial estimation of economic damage and loss amounting to USD 286.57 million (The ASEAN Coordinating Centre for Humanitarian Assistance on disaster management (AHA Centre), 2018). These numbers were the total amount of casualties in four regencies and one city on Lombok Island, respectively: East Lombok Regency, North Lombok Regency, West Lombok Regency, Central Lombok Regency, and Mataram City. The data from The ASEAN Coordinating Centre for Humanitarian Assistance on disaster management (AHA Centre) (2018) also showed North Lombok as the worst affected regency with 466 fatalities and an initial estimation of economic damage and loss amounting to USD 184 million.

After the disaster, basic services such as water, electricity, and telecommunications collapsed, putting the affected population through a worsened situation. From the perspective of economy, the earthquake was especially severe for the local small-scale traditional fishermen and those who made a living from tourism. Lombok received one million tourists per year estimated, supporting thousands of local livelihoods and hundreds of centered businesses (Partelow et al., 2023). Despite its tourism potential, this sequence of earthquakes

in Lombok gave major damage to properties and public facilities, thus challenging the tourism economy extensively (Partelow, 2021).

The study of disasters has increased its focus on the role of social organization, including social capital in preparedness, response, and recovery processes (Aldrich, 2010; Dynes, 2005; Joseph et al., 2022). Social capital may become the foundation of community resilience to disasters (Partelow, 2021), which is known as the adaptive capacity to deal with either natural or man-made disturbances. During the crucial period of disaster response, which typically spans the first seventy-two hours, proactive measures can effectively mitigate the adverse impacts of the disaster (Paton, 2019). In such circumstances, external aid often faces limitations due to various factors. Hence, the affected communities shall depend on each other and utilize their resources to navigate such situations. This was exemplified by the Cupek community in Sigar Penjalin Village -a village located in North Lombok Regency- following the 2018 earthquake.

Social capital is a concept that has been defined and discussed by many experts in different fields, including sociology, political science, and economics. While there is no one agreed upon the single definition of social capital, there are some common themes and characteristics often discussed. According to Robert Putnam, one of the leading scholars in the field of social capital, social capital itself refers to the "networks, norms, and trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 1995; Tuominen & Haanpää, 2022). Putnam argues that social capital is a resource that can be used to achieve collective goals and solve collective problems, and that it is created and maintained through social interactions and relationships. A similar definition of social capital is proposed by Halpern, in which social capital is seen as a social network and the norms and sanctions that govern the network (Halpern, 2005; Zhang et al., 2020). Social capital is judged by its potential to facilitate individual and community action, especially through collective problem-solving.

Other experts have offered different definitions and perspectives on social capital. James Coleman, a social scientist, views social capital as defined by its function (Coleman, 1988; Toyon, 2022). It is a feature of social structures that enables individuals and groups to achieve their goals. Meanwhile, social capital in the standpoint of another scholar refers to the norms and networks that enable people to act collectively (Woolcock & Narayan, 2000; Louw & Ndoro, 2019). This definition is kept simple because it serves several purposes. The first is to focus on the sources of social capital rather than its consequences while recognizing that important features of social capital, such as trust and reciprocity, are developed in an iterative

process. Second, this definition allows for the inclusion of different dimensions of social capital and recognizes that communities have access to them in varying amounts.

A different definition as a complement to the definitions above which emphasizes "social" in social capital comes from Bourdieu (2002) with support from more recent studies (Gómez, 2020; Uekusa et al., 2020; Huang, 2019). Bourdieu sees social capital as a form of cultural capital that provides individuals with access to resources and opportunities. Social capital is an aggregate of both actual and potential resources to be converted into economic capital through network ownership of institutionalized relationships, or in other words group membership. Social capital can provide support to each member of the group in the form of collective ownership. Social capital is formed from social obligations, which under certain conditions can be exchanged into economic capital (Bourdieu, 2002; Gómez, 2020; Uekusa et al., 2020; Huang, 2019). All capital distinguished by Bourdieu such as economic capital and cultural capital (embodied, objectified, institutionalized) is only called capital if it can be converted to money.

Despite these different definitions and perspectives, there is a consensus that social capital is a valuable resource that can benefit individuals, groups, and society as a whole. Social capital is able to help creating more cohesive and resilient communities, improving economic outcomes (Conz & Magnani, 2020) and building political engagement and participation. It is the glue that binds individuals and groups together, enabling them to collaborate and work towards common goals. In community resilience, as in the context of this paper, social capital plays a crucial role, which refers to the ability of a community to recover and adapt after experiencing a disturbance or adversity (Williams, et al., 2020; Zhang & Sung, 2023; Monteil et al., 2020). This process is facilitated by a network of adaptive capacities or resources which are inherent conditions of people and communities (Pollock et al., 2019), and can be activated in times of disaster. Social networks offer both monetary resources, such as loans and donations for property repair, as well as non-monetary resources, such as assistance with search and rescue efforts, debris removal, childcare during recovery, emotional support, shelter, and information (Aldrich & Meyer, 2015; Zhang & Sung, 2023).

Although various frameworks have been proposed to identify capacities, resources, and characteristics of resilient communities, the development of consistent factors or standard metrics for assessing community resilience remains a challenge (Lara et al., 2019). Social capacities, such as social networks (Coughlan, 2021; Karunarathne & Lee, 2020), participation (Li & Huang, 2019; de Voogt et al., 2019; Palmes et al., 2021; Balaei et al., 2019), organization (Aznar-Crespo et al., 2021; de Voogt et al., 2019), and cooperation (Balaei et al., 2019; Rayeni

et al., 2021), are as crucial as the physical and economic aspects for community resilience and it shouldn't be overlooked in emergency planning.

Disasters worldwide serve as vivid examples highlighting the great significance of resilience capacities in emergency response and recovery efforts. In the case of the earthquake occurred in Kobe in 1995, neighbors were playing important role in saving most of the victims (Aldrich, 2011; Vallance & Ashley, 2021). A group of women came together organically amidst the devastating impact of Hurricane Mitch in 1998, quickly organizing rescue boats and forming an emergency committee (Lara et al., 2019). Community-based organizations play a vital role in facilitating prompt, effective, and equitable responses to emergencies, effectively channeling both collective and individual interests and needs (Burayidi et al., 2019). During the response period, collective actions often embody cooperative actions and principles of solidarity.

In the outbreak of E. coli in Canada in 2004 and the Northridge earthquake in California in 1994, community organizations played a crucial role in assisting vulnerable households during the crisis (Lara et al., 2019). The response period following disasters is often marked by cooperation and solidarity, as observed in numerous instances such as the 2004 tsunami in Sri Lanka (Karunaratne & Lee, 2019) and Hurricane Floyd which heavily damaged the East Coast of the United States in 1999 (Cohen-Salgado, et al., 2021).

Evidence suggests that communities with strong networks are better equipped to handle disasters during the response and recovery periods (Lara et al., 2019; Coughlan, 2021; de Voogt et al., 2019). Social capital has been found to play a crucial role in managing and recovering from disasters. It also happened during the 2015 earthquake in Nepal, which showed how social networks were relied upon during the response and recovery phases (Panday et al., 2021).

During the initial hours following the earthquake, local communities in Cupek relied on their resources to cope with the situation. The ability to activate their resilience capacities was critical for the survival of these communities (Lara et al., 2019). Despite the heavy damage to their housing, only two people in the Cupek community lost their lives. The low number of casualties in this community was a result of their collective actions, which were activated spontaneously due to the absence of external aid right after the disaster struck. People of the Cupek community evacuated and survived in Rangso Hill. They went to the top of the hill without any external help in less than an hour. We use the concept of social capital to study how this village community activated its resilience abilities, which helped the whole community survive during the initial emergency response. Nevertheless, researches on the process of activating resilience capacities within local communities from a social capital

perspective are still lacking. This study aims to fill this gap by examining the most significant resilience capacities for community survival in such disasters, identifying them, and finally describing how they were employed. By studying the role of social capital in the specific context of Lombok after the earthquakes, the research can provide insights into how communities can effectively utilize their resources and social connections to navigate and recover from disasters. This knowledge can inform emergency planning and help in the development of strategies to enhance community resilience in earthquake-prone areas and other disaster-prone regions worldwide.

First, we introduce the theoretical framework, then followed by a description of data collection and methods of analysis. Next, we present the findings from the case of Sigar Penjalin in general and Cupek in particular, and delve into the theoretical implications and practical applications that are pertinent to emergency responders and planners.

## **Method**

To obtain a comprehensive understanding on the role of social capital in community resilience, this study applied a qualitative approach. Qualitative research is used to understand specific social situations, events, roles, groups, or interactions. Because this research aims to provide a complete and in-depth picture based on facts and information about the implementation of community empowerment programs, the researcher uses descriptive research. Neuman states that descriptive research presents a picture of the specific detail of a situation, social setting, or relationship (Neuman, 2014).

To ensure the robustness of the study, a combination of data collection methods was utilized, including interviews (semi-structured), informal conversations, direct observation, and documentary review. By applying multiple methods, the study aimed to enhance its validity and enable methodological triangulation, as well as strengthen the reliability and credibility of the findings. The primary approach used for data collection involved conducting semi-structured interviews. Research participants were selected through purposive sampling criteria, specifically targeting individuals who had personally experienced the disaster while residing in Sigar Penjalin Village and had continued living in the community for a minimum of six months following the disaster. To gain insights into the community and its cultural context before the research, the key informant technique was employed. A total of eight informants took part in the research, consisting of two community leaders, a well-regarded doctor within the community, and five community members.

Throughout and following the interview process, direct observation (Flick, 2022) was conducted to monitor the aspects of the community that were not specifically addressed in the interviews, such as daily routines, social interactions, and physical surroundings. This approach greatly contributed to comprehending the actions and behaviours of individuals during the crisis, and detailed field notes were carefully recorded to document these valuable observations and reflections. To validate the primary data obtained from interviews and informal conversations, various documentary sources were also utilized. These sources encompassed a municipal report, four news publications, 12 photographs, and three clips of video that directly related to the emergency period in Cupek and its surrounding areas in Sigar Penjalin Village.

To analyze the collected data, including transcriptions, field notes, and documents, an inductive thematic analysis approach was implemented. This involved deriving codes and themes directly from the data itself (Neuman, 2014) to ensure a comprehensive and rigorous analysis process.

## **Result and Discussion**

Four main themes of community resilience emerged from the data analysis, consisting of 1) social capital, 2) sense of community, 3) organization and cooperation, and lastly 4) trust. The subsequent section presented the themes accompanied by illustrative data, including quotes from interviews as well as field notes derived from direct observations and also informal discussions. Moreover, pseudonyms were employed to protect the confidentiality and anonymity of both the research sources and participants.

### **Rescue process: social capital and sense of community**

A strong community feeling and the close-knit relationship among community members aided the rescue efforts. Everyone in Cupek, Sigar Penjalin, knew who resided in each home. *"We have known each other since we were little; if you are looking for someone, we can take you to their house... we know who lives here and who does not,"* Umi, a mother of three, said. It would have been difficult for them to save all of their neighbors without this information. Rescue activities in Cupek follow a pattern similar to those recorded following the Kobe earthquake in Japan in 1995 when the majority of casualties were rescued by neighbors (Aldrich, 2011; Vallance & Ashley, 2021). Many Cupek residents were stranded in their homes after the major earthquake because their doors were jammed. Basyir, a medical practitioner, risked his life to save his neighbor, as can be observed from his words: *"I wanted to go to the hill with my family but saw so many broken houses around me. I ran across the*



*street to check on Wida and found her below the debris of her house... I stepped with caution because afraid the house will collapse entirely..”*

Wida, a 15-year-old teenager at that time, verified the story on different occasions, *“doctor Basyir helped me at that time. I couldn’t move.. (pointing to her leg) and I was home alone. My mother was working in the hospital and my father was in Bayan..”* Wida injured her leg severely in that earthquake, so the doctor carried her to the car, *“doctor has a car and he took me and his family to the hill and came back down to rescue others.”* The rescue of a minor is only one example of the communal spirit that emerged during the crisis. Other instances were recorded, such as assisting the elderly and pregnant women in reaching Rangso Hill. Mr. Bimo, a respected person in the community, said *“We have a lot of older citizens here.. we evacuated them to the hill by motorcycle, or with the doctor’s car... We tried our best to find blankets so it would keep them warm.. the hills can be pretty cold at night, especially with the wind... But it was so hard, the house cracked everywhere..”*

During the rescue efforts, bonding social capital prevailed over bridging and linking social capital. This was characterized by strong familial relationships and excellent friendship ties, which led to an increased feeling of community. Nguyen-Trung et al., (2020) discovered comparable findings in the aftermath of the 2016 drought and saline intrusion in Vietnam. They discovered that bonding social capital was critical for quick assistance. This is also consistent with Panday's (2021) analysis of the 2015 Nepal earthquake. People in the Cupek village are so tight-knitted that they refer to themselves as "a big family." *"It's scary, that night.. (tears in eyes) We all are friends, we are a big family.. even though you are not blood-related, but still.."* said Lidya, a 52-year-old lady. The community's strong social ties have been retained through the common fishing activity, micro tourism business, and low emigration rate. This strong bonding among neighbors resulted in quick evacuation and rescue efforts. *"The fact is that we have lived here our entire lives, you know... We were born here.. we work and live here, so we know our community very well,"* Mr. Bimo added. *"I risked my life to save my family.. yes and also friends, and neighbors because they are all my family.. all of them."*

### **Lack of external assistance: organization and cooperation**

The level of preparedness of the community in facing disasters was indicated by the successful evacuation and rescue operations after the disaster struck. As part of a protocol passed down orally from generation to generation, the evacuation to Rangso Hill was carried out. *“We lost two of our own at that earthquake... That’s a tragedy and no one to help that*

*night besides ourselves..” said Mr. Zawir, a community leader, “It’s understandable though.. the first twenty-four hours were the hardest because aid had yet to come..” he added.*

Mr. Bimo, who has an experience as a search and rescue volunteer, said *“I immediately told the people, we have an emergency situation here... I told them that I understand they are in shock.. we all are... but we have to organize ourselves,”* The survivors were starving and thirsty with no food or water at the hill. Because of the disaster, the power plants were damaged, which resulted in the water supply being cut off. Mr. Bimo tried to divide the work at that time, *“Men who are strong enough and able to walk were doing the food gathering and finding water to drink... We were lucky because there were plenty of coconut trees, you know... But that was not enough..”* He added, *“So we went and looked for food carefully in our house... And hunted for chicken or other animals... We walked around to check the well.. for water... And the women set the kitchen..”* Women immediately organized the food item bought by the men and set up the basic community kitchen. *“We did everything we could, we tried to set up a kitchen and made sure everyone got food.. not much... but at least they did not starve..”* said Umi, *“..and some others were looking for injured survivors..”* she added, trembling.

Amin, a 32-year-old community member said, *“There were a lot of people with broken arms, or legs.. but we only had one doctor here.. so we helped our doctor and examined the survivor and classified them by the severity level of their wounds..”*

### **Crime: Trust, security guard, and moral support**

People in Cupek were also afraid that outsiders would come and loot their belonging after one community member reported that he lost his motorcycle and TV at home. *“Yes there were people who saw this disaster as an opportunity.. crime opportunity..”* said Mr. Bimo, *“There were some filthy criminals who took advantage.. So we decided to gather the young men and set up “keamanan keliling” (civilian security guards) and patrol in turn..”*

Haidar, 24, said *“We had to work different shifts... Once every 8 hours we changed the shift... Every time we met outsiders, we had to make sure what they were doing here, or which relatives they wanted to visit..”* Haidar and another community member in “keamanan keliling” even brought knives for extra protection, *“It was a hard time, and we had to protect ourselves, and our belonging, from those criminals..”* he added.

*“I could not sleep,”* said Wida, *“even when I was tired.. the night was so dark and cold with the wind.. but there were flashlights everywhere.. but a person next to me told me it was our own, they took a turn to guard.. she said those men protected us.. and eventually I fell asleep..”*

Survivors in Rangso Hill could only depend on each other. They were mentally exhausted, *"We were tired, and in pain.. we had nothing, remembering our broken home.. so.. no home, nothing.."* said Lidya, *"but we had each other.."* Their only support was their own family and neighbors, and they knew they could trust each other. Umi said, *"We were lucky.. we are alive despite everything.. that time was heavy.. we suffered the same problem, and we supported each other.."*

Similarly, during the 2000 Walkerton E. coli crisis in Ontario, Canada, individuals were reported relying mostly on close relationships with family and friends for assistance (Lara et al., 2019). This created a stronger sense of community; "We are not alone, we are together" was a phrase the survivors often used to explain that time period.

The main objective of this study is to examine the most significant resilience abilities utilized to deal with the 2018 earthquake in Lombok. Through the analysis of the Cupek Community case, it was observed that resilience capacities, such as sense of community, cooperation, organization, social capital, and trust, played a significant role in facilitating a successful evacuation and rescue mission. Our discoveries enhance the existing knowledge on community resilience by examining the manifestation of these capacities within a small community and highlighting the vital role resilience played in ensuring the community's survival.

Social capital plays a vital role in mobilizing resilience capacities and promoting collective action to address the challenges arising from a disaster. Social capital is the foundational element for a community's response (Roque et al., 2020; Partelow, 2021). During the emergency period in Cupek, strong bonding social networks emerged in the community, cultivating a profound trust, a sense of community, and cooperation between the neighbors. Strong community ties were relied upon for evacuations, neighbor rescues, organizing community kitchens, security arrangements, and providing emotional support to one another. Social capital played a crucial role in organizing the community, ensuring internal control, and serving as formal channels for meeting people's basic needs. This aligns with the perspective put forth by Burayidi et al., (2019), which underscores the idea of a community functioning as a problem-solving entity in the midst of a disaster situation.

Social capital plays a vital role in fostering cooperation among individuals. Within the context of the community, acts of solidarity and mutual support are not only essential for survival but also for maintaining a strong sense of unity. The development of solid social bonds further strengthens this communal spirit. People actively watch out for one another, nurturing a shared commitment to collaboration and unity throughout the process of evacuation and

rescue operations. This profound sense of community is characterized by the presence of trust, shared concerns, and a shared sense of belonging among local members. The bonds formed in Cupek cultivated a heightened level of trust among neighbors, facilitating both emotional and material collaboration and support.

The aftermath of a disaster often serves as a testament to a community's resilience as it mobilizes its various capacities. Social resilience plays a pivotal role in reducing vulnerability to disasters by harnessing local resources, thereby minimizing human losses and damages. The case of Cupek in Sigar Penjalin exemplifies how communities can actively respond to disasters, challenging the traditional perception of communities as passive victims reliant solely on external aid. After disaster strikes, communities are active agents capable of identifying and utilizing their capacities as they see fit. This inherent resilience capacity suggests that every community possesses some degree of resilience, though the specific capacities may differ depending on the context.

The cultivation of capacities that empower local communities to endure external shocks and sustain their residents until the availability of external aid is a critical aspect of fostering resilience. However, it is important to recognize that not all individuals possess immediate access to their inherent resilience due to vulnerability and limited resource availability. Consequently, policy initiatives should extend beyond the identification of local resilience resources and address the barriers impeding their activation. An understanding of the access patterns to both tangible and intangible resources assumes paramount significance in this context. This approach proves to be cost-effective and life-saving, as evidenced by the present case. It also underscores the substantial impact of planners who harness the expertise and energy of citizens, thereby greatly enhancing the safety and survival prospects of their respective communities. The adoption of a bottom-up approach that integrates the capacities of individuals into local-level disaster risk reduction planning leads to the formulation of context-specific programs that effectively cater to the community's actual needs. Ultimately, it is the people themselves who form a support system that contributes to the 'sustainable and resilient community' development.

## **Conclusion**

Indonesia is located in an area prone to earthquakes due to its position between three highly active tectonic plates. The country has experienced several major earthquakes in the past two decades, resulting in heavy casualties and extensive damage. Lombok, an island in Indonesia, is particularly prone to earthquakes, and a series of strong earthquakes occurred

there in 2018. These earthquakes caused substantial casualties, injuries, and economic losses, severely impacting the local community. In the aftermath of such disasters, community resilience played a crucial role in responding to and recovering from the effects of the earthquake. Understanding the activation of resilience capacities within local communities, specifically through the lens of social capital, remains a research gap.

This research utilized a qualitative research approach to examine the role of social capital in community resilience. Multiple data collection methods were applied, including semi-structured interviews, direct observation, informal conversations, and documentary reviews. Eight participants, including community leaders, a respected doctor, and community members, were selected through purposive sampling. Direct observation helped capture additional contextual information, while documentary sources provided supplementary data. Thematic analysis was conducted on the collected data, resulting in four main themes including social capital, sense of community, organization and cooperation, and trust.

The findings of this research revealed the significance of social capital in facilitating community resilience during and after the earthquake. The close-knit relationships and strong sense of community in Cupek, Sigar Penjalin, were crucial for rescue efforts. Community members had detailed knowledge of each other's homes, which facilitated the identification and rescue of individuals. Similar patterns were observed in previous disasters, such as the Kobe earthquake in Japan in 1995. The research emphasized the importance of social networks and a sense of community in managing and recovering from disasters.

The research also highlighted the role of organization and cooperation within the community. Residents of Cupek relied on their resources and collaborative efforts to cope with the immediate aftermath of the earthquake. The activation of resilience capacities within the community was vital for their survival during the initial emergency response. Furthermore, trust among community members played a significant role in facilitating collective action and support.

These findings contribute to the understanding of community resilience and emphasize the importance of social capital in disaster management. By recognizing the value of social networks, a sense of community, organization, and cooperation, emergency responders and planners can develop more effective strategies to enhance community resilience. The research also acknowledges the need for further study to develop consistent factors and metrics for assessing community resilience. Overall, this research provides insights into the activation of resilience capacities within local communities and offers practical implications for disaster management and response efforts.

For further study, researchers can delve deeper into these areas or explore other aspects related to community resilience, social capital, and disaster management. Researchers may compare the experiences of different communities within Lombok that were affected by the earthquakes. This could involve examining variations in social capital, community resilience, and recovery outcomes between different regions, taking into account factors such as geographical location, socio-economic status, and cultural dynamics. A comparative analysis could provide valuable insights into the factors that contribute to differential outcomes and identify best practices for building community resilience in the future.

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