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DISASTER PREPAREDNESS AMONG COASTAL COMMUNITIES IN INDONESIA: REVIEWED FROM FAMILY RESILIENCE, SELF EFFICACY, RELIGIOUS COPING, AND LEVEL OF ANXIETY

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Abstract

The coastal area is one of the areas that are close to the threat of disaster, so it is important to identify the knowledge framework or perspective and understanding of how communities living along the coast face disasters, and studies are needed regarding preparedness in facing disasters. Preparedness refers to the preparedness of resources before facing problems that arise as a result of disasters, including earthquakes and tsunamis. The disaster preparedness parameters in the research that will be conducted are family resilience, self-efficacy, religious coping, and the family's anxiety level. Based on the research results, the regression coefficient for the Religious Coping variable was 0.136, t = 2.222 with p-value = 0.02 < 0.05, so there is a significant influence of coping religion on disaster preparedness. The regression coefficient for the anxiety variable is 0.023; t = 0.690 with p-value = 0.039 < 0.05, so anxiety significantly influences disaster preparedness. The regression coefficient for the family resilience variable is 0.347; t = 4.539 with p-value = 0.000 < 0.05, so family resilience has a significant influence on disaster preparedness. The regression coefficient for the self-efficacy variable is 0.197; t = 2.747 with p-value = 0.007 < 0.05, so it can be concluded that there is a significant influence of self-efficacy on disaster preparedness.

Keywords: Disaster Preparedness, Family Resilience, Self-Efficacy, Religious Coping, Anxiety.

Background

Indonesia is a country highly susceptible to natural disasters due to its geographical location and geological conditions. The country faces a range of disasters including earthquakes, tsunamis, volcanic eruptions, landslides, floods, and droughts (Gadeng, 2022). The vulnerability of Indonesia to disasters is further exacerbated by the fact that millions of Indonesians reside in highly disaster-prone areas, particularly in terms of hydrometeorological disasters (Putra et al., 2021). The impact of these disasters extends to economic growth, unemployment rates, poverty levels, and the Human Development Index in various provinces of Indonesia (Ilham, 2023). Indonesia, as an archipelagic country situated on the Ring of Fire, faces significant seismic risks due to its location at the convergence of multiple tectonic plates. The country lies at the intersection of the Indo-Australian, Eurasian, and Pacific plates, making it prone to earthquakes (Hutchings & Mooney, 2021). Indonesia has experienced a high frequency of earthquakes, with destructive events causing significant damage and disruption to livelihoods (Herlianto, 2023). The impact of earthquakes can be particularly severe in dense urban areas, emphasizing the need for robust disaster preparedness plans (Aghataher et al., 2023).

Research has shown that perceived high earthquake risk can motivate individuals and communities to engage in earthquake preparedness activities (Çinği & Yazgan, 2022). The country's susceptibility to earthquakes is evident from historical data, with destructive earthquakes causing casualties and infrastructure damage (Herlianto,

2023). The 2018 Lombok and Palu earthquake sequences exemplify the devastating impact of these seismic events, highlighting the complex tectonic interactions in eastern Indonesia (Supendi et al., 2020). Furthermore, the 2018 Sulawesi earthquake triggered cascading geological hazards, emphasizing the compounding consequences of such events (Goda et al., 2019). The recurrent nature of earthquakes in Indonesia, with an average of approximately 3 earthquakes measuring 7 or higher on the Richter Scale each year, underscores the country's vulnerability to seismic events (Salsabila et al., 2023).

Bengkulu Province, located along the west coast of Sumatra, is near the Enggano island group in the Indian Ocean. The province shares a direct border with the Indian Ocean. The region's marine environment is influenced by various oceanic phenomena. The Pacific Ocean, known for the El Niño-Southern Oscillation (ENSO), impacts other oceans through atmospheric connections and the Indonesian Throughflow (ITF) (C. Wang, 2019). Bengkulu, a region bordering the Indian Ocean, is highly susceptible to earthquake disasters due to its geographical location. Studies have shown that Bengkulu City is particularly vulnerable to seismic activities, with areas like the southern coast of Bengkulu in the Kampung Melayu sub-district identified as high-risk zones (Zera et al., 2022). The city is situated in an area surrounded by various tectonic sources such as the Sumatra Subduction, Sumatra Fault, and Mentawai Fault, further increasing its earthquake vulnerability (Mase et al., 2020). Additionally, Bengkulu Province is classified as highly prone to earthquakes and tsunamis, emphasizing the persistent risk in the region (Mayasari et al., 2021).

The earthquakes that struck Bengkulu in 2000 and 2007, with magnitudes of 7.3 and 7.9 on the Richter Scale respectively, not only caused physical destruction but also led to significant psychological trauma among the residents (Kc et al., 2019). Studies following earthquakes in various regions have highlighted the profound impact on mental health, with findings showing increased rates of anxiety, stress disorders, depression, and post-traumatic stress (Valladares-Garrido et al., 2022); The psychological effects of earthquakes are far-reaching, affecting individuals across different age groups, including children and adolescents who may exhibit depressive symptoms and post-traumatic stress disorder (Li et al., 2020).

The coastal area of Bengkulu City is highly vulnerable to earthquakes due to its proximity to active tectonic sources like the Sumatra Subduction, Sumatra Fault, and Mentawai Fault. Studies have shown that the west coastline of Bengkulu City is particularly susceptible to earthquakes (Mase & Keawsawasvong, 2022). Disaster preparedness in coastal areas is crucial due to the heightened risk of disasters faced by these communities. Studies have shown that factors such as knowledge, training, and psychological readiness play significant roles in enhancing disaster preparedness among coastal residents (Emaliyawati et al., 2021; Hassan Gillani et al., 2020). Additionally, capacity assessment and spatialization for disaster risk reduction are essential strategies for mitigating disaster risks in coastal regions (Utomo, 2023). The high number of disaster victims in Indonesia can be attributed to various factors. Firstly, Indonesia's geographical location on the Pacific Ring of Fire exposes it to moderate to high seismicity-prone zones, making it highly susceptible to earthquakes (Tantrio & Suhendra, 2023). Furthermore, the inadequate infrastructure and residential buildings that are not earthquake-friendly exacerbate the impact of disasters. The devastating earthquakes experienced in Indonesia have caused significant loss of life and damage to infrastructure (Pramono et al., 2023). The lack of

earthquake-resistant building standards and preparedness measures in residential areas contributes to the vulnerability of the population (Rozaki et al., 2021). Efforts to mitigate earthquake risks are crucial, as highlighted by the need for early warning systems and disaster response mechanisms (Ophiyandri et al., 2020). Moreover, weak public awareness regarding the high risk of disasters plays a role in the high number of victims. Enhancing public understanding and awareness through socialization efforts is essential for improving disaster preparedness and response (Pradoto et al., 2022). The role of supporting organizations, such as Indonesia's National Disaster Management Authority, is vital in reducing disaster risks and losses (Palupi, 2022). Effective disaster response requires a combination of community resilience, social capital, and inclusive disaster management policies (Partelow, 2021; Tanesab, 2020). The government, community, and health workers are less able to deal with emergency problems in disasters. This shows that there has been no optimization of preparedness in facing disasters by all levels of both government and society.

Disaster management in Indonesia faces significant challenges despite being a region prone to disasters. Studies have highlighted the importance of community participation in disaster management in Indonesia, as regulated by Law Number 24 of 2007 on Disaster Management (Suprayitno et al., 2020). The involvement of various sectors, including government, non-governmental organizations, and healthcare providers like nurses, is essential for effective disaster preparedness (Arifin et al., 2021). To enhance disaster resilience, it is crucial to synchronize laws for disaster mitigation and improve communication, coordination, and collaboration among national and regional disaster management authorities in Indonesia (Husna et al., 2022; Sunindijo et al., 2020). Efforts in handling crises and health problems emphasize the importance of prevention, mitigation, and preparedness activities (O Byrne et al., 2020). The importance of crisis preparedness is highlighted as a cost-effective strategy for dealing with crises in advance (Mikušová & Horváthová, 2023). Lessons learned from past crises are essential for improving preparedness policies (Parker, 2020). The World Health Organization advocates for health systems' preparedness to effectively manage crises globally (Haq et al., 2019). Additionally, the systematic analysis and management of health risks during emergencies and disasters are crucial for crisis response (Sanfelici, 2020).

The disaster preparedness parameters in this research conducted were family resilience, self-efficacy, religious coping, and the level of anxiety in the family. Based on this, researchers are interested in studying in more depth the analysis of disaster preparedness in terms of psychological aspects including family resilience, self-efficacy, religious coping, and anxiety levels in the families of Sedana Jenggalu Village, Bengkulu City, Indonesia.

RESEARCH METHOD

This research uses quantitative methods with regression analysis techniques. This regression analysis technique is used to examine the influence of the independent variable on the dependent variable. The sample used in this research was all families living in Sedana Jenggalu Village, Bengkulu City, totaling 125 families. The data used in this research is primary data, namely research data sources obtained directly from the source and data collection using a questionnaire. The data analysis method used in this research is the SPSS version 18 computer application. This study was formally

approved by the Health Research Ethics Committee of the Tri Mandiri Sakti Institute of Health Sciences Bengkulu (No:000361/KEPK STIKES TMS BENGKULU/2023). An informed consent was obtained from each respondent. Participation in the study was anonymous, voluntary, and low-risk.

RESULTS

In the univariate analysis, the data obtained from the data collection results are presented in table form. The data presentation in this research includes disaster preparedness as the dependent variable, and several independent variables such as family resilience, religious coping self-efficacy, and anxiety levels. Based on the results of data processing using computerized SPSS, a picture of disaster preparedness for families in the Sedana Jenggalu village of Bengkulu City is obtained as follows:

Table 1: Description of Disaster Preparedness among Families in Sedana Jenggalu Village -Indonesia

Disaster Preparedness	Frequency	Percentage
Moderate	39	31.2
High	86	68.8

Based on the frequency distribution table for disaster preparedness, information was obtained that 39 respondents (31.2%) had moderate preparedness and another 86 people (68.8%) had high preparedness.

Table 2: Description of Religious Coping among Families in Sedana Jenggalu Village- Indonesia

Religious Coping	Frequency	Percentage
Positive	125	100
Negative	0	0

Based on the frequency distribution table of religious coping, information was obtained that as many as 125 respondents (100%) had positive religious coping.

Table 3: Description of Anxiety among Families in Sedana Jenggalu Village-Indonesia

Anxiety	Frequency	Percentage
Mild	103	82.4
Moderate	18	14.4
High	4	3.2

Based on the anxiety frequency distribution table, information was obtained that 103 respondents (82.4%) had mild anxiety, 18 people (14.4%), and 4 people (3.2%) had high anxiety.

Table 4: Description of Resilience among Families in Sedana Jenggalu Village-Indonesia

Family Resilience	Frequency	Percentage
Sedang	95	76
Tinggi	30	34

Based on the frequency distribution table for family resilience, information was obtained that 95 respondents (76%) had a medium level of family resilience, and 30 people (34%) had a high level of family resilience.

Table 5: Description of Self-Efficacy among Families in Sedana Jenggalu Village

Self Efficacy	Frequency	Percentage
Moderate	23	18.4
High	98	78.4

Based on the self-efficacy frequency distribution table, information was obtained that 23 respondents (18.4%) had moderate self-efficacy, and 98 people (78.4%) had high self-efficacy.

Table 6: Influence of Family Resilience, Self-Efficacy, Religious Coping, and Level of Anxiety on Disaster Preparedness

Variables	Regression Coefficients	t	Sig.
Religious Coping	0.136	2.222	0.002
Anxiety	0.023	0.690	0.039
Family Resilience	0.347	4.539	0.000
Self Efficacy	0.197	2.743	0.007

Based on the table above, there are partial t-test results of the influence of the independent variable on the dependent variable.

The information obtained is that the regression coefficient for the Religious Coping variable is 0.136, which means that every 1 unit increase in religious coping will cause an increase in the preparedness score of 0.136. Obtained statistics t = 2.222 with p-value = 0.02. Because p-value = 0.02 < 0.05, it can be concluded that there is a significant influence of religious coping on disaster preparedness.

The regression coefficient for the anxiety variable is 0.023, which means that every 1 unit increase in anxiety will cause an increase in the preparedness score of 0.023. Obtained statistics t = 0.690 with p-value = 0.039. Because p-value = 0.039 < 0.05, it can be concluded that there is a significant influence of anxiety on disaster preparedness.

The regression coefficient for the family resilience variable is 0.347, which means that every 1 unit increase in family resilience will cause an increase in the preparedness score of 0.347. Obtained statistics t = 4.539 with p-value = 0.000. Because p-value = 0.000 < 0.05, it can be concluded that there is a significant influence of family resilience on disaster preparedness.

The regression coefficient for the self-efficacy variable is 0.197, which means that every 1 unit increase in self-efficacy will cause an increase in the preparedness score of 0.197. Obtained statistics t = 2.747 with p-value = 0.007. Because p-value = 0.007 < 0.05, it can be concluded that there is a significant influence of self-efficacy on disaster preparedness.

DISCUSSIONS

This research uses primary data obtained from distributing questionnaires to families living in Sedana Jenggalu village, Bengkulu City-Indonesia. The measuring tool used is a subjective questionnaire because the truth of the data from the questionnaire results is very dependent on the honesty of the respondent in answering.

Family Resilience and Disaster Preparedness

Family resilience is a vital process within a family unit that enables it to overcome challenges and become stronger. This resilience is characterized by various key processes. Communication, including clear information sharing and collaborative problem-solving, plays a vital role in family well-being (Prime et al., 2020). Organization within the family, such as adaptability and access to resources, is also essential for resilience (McCrossin & Lach, 2023). Additionally, belief systems, encompassing meaning-making and hope, contribute significantly to family resilience (Huang et al., 2023). Studies have shown that family resilience is a dynamic process where families effectively utilize internal and external resources to withstand stress and crises (Ramadhana et al., 2022).

Family resilience can be understood as the capacity of a family system to adapt successfully through multisystem processes to challenges that threaten its function, survival, or development (Masten et al., 2021). Resilience is not a singular trait but rather a developmental pathway taken by the family (Ng & Bunn, 2022). It involves the family showing a stronger, smarter, and more confident attitude, enabling them to develop forward and become more resilient in overcoming difficulties (Rahayu et al., 2021). Family resilience extends beyond individual factors like self-efficacy to encompass family interactions and social support, which promote effective family adaptation (Fox et al., 2023). Resilience in families can be influenced by various factors such as family support, toughening up, spirituality, self-motivation, and commitment (Ejaz, 2022). Family resilience can result from being exposed to substantial risk or from strengthening the family against a risk-filled world (Samonte, 2023).

Additionally, the Resiliency Model of Family Stress, Adjustment, and Adaptation highlights changes in family patterns as a key theme in defining family relationships (Hickey et al., 2022). Efforts to enhance family resilience are crucial, especially in specific caregiving contexts like Asian family caregivers of older adults with dementia, where a conceptual understanding of resilience tailored to their needs is essential (Duangjina et al., 2023). Furthermore, in disaster scenarios, family resilience plays a vital role in supporting children and youth, emphasizing the importance of psychosocial resilience factors at various levels, including families and communities (Masten & Motti-Stefanidi, 2020). In conclusion, family resilience is a dynamic process that involves the collective strength, adaptability, and resourcefulness of a family unit in the face of challenges. Understanding the multifaceted nature of family resilience, incorporating cultural nuances, and addressing specific caregiving contexts is essential for promoting resilience and well-being within families facing adversity.

Based on the results of data analysis in this study, there is a significant influence between family resilience on disaster preparedness in families in Sedana Jenggalu village, Bengkulu City. Disaster preparedness and resilience are interconnected variables that play a crucial role in enhancing a community's ability to effectively respond to and recover from disasters. Research by highlights that resilient communities, which have experience with disasters, are better equipped to carry out disaster preparedness simulations (Weber et al., 2020). This suggests that prior exposure to disasters can contribute to improved disaster preparedness practices within communities. Furthermore, Kim & Kim, (2022) highlighted the significant impact of community resilience on household disaster preparedness, calling for programs that

promote such resilience. Yin et al., (2021) demonstrated that disaster risk perception positively influences disaster preparedness. Additionally, Adams et al., (2019) emphasized the importance of building community resilience in disaster preparedness initiatives. In conclusion, the synthesis of these studies suggests a strong positive relationship between disaster preparedness, resilience, and various influencing factors. Enhancing disaster preparedness through resilience-building measures at both individual and community levels is essential for effective disaster management and response.

Self-Efficacy and Disaster Preparedness

Self-efficacy, as defined by Bandura, is the belief in one's ability to accomplish tasks and achieve desired outcomes (Wendling & Sagas, 2020). This belief in one's abilities encompasses confidence in managing various challenges and stresses, such as those faced by caregivers of older adults with cognitive impairment (Khan et al., 2021). Self-efficacy during disasters refers to an individual's belief in their ability to effectively respond to and cope with a disaster situation. Self-efficacy is a crucial factor influencing disaster response behaviors, as it is linked to sensitivity, interpersonal communication, teamwork performance, and the willingness to participate in disaster situations (Mehmood et al., 2023; Al-Hunaishi et al., 2019).

Self-efficacy is a crucial factor in disaster situations, significantly influencing individuals' preparedness and response behaviors. Research has consistently shown a positive correlation between self-efficacy and disaster preparedness (Gandhi et al., 2021; Reed et al., 2023). Individuals with higher levels of self-efficacy are more likely to engage in disaster mitigation and preparedness activities due to their confidence in their ability to handle potential hazards (Rivera, 2022). Furthermore, self-efficacy is a key factor influencing intentions to prepare for disasters (Adams et al., 2019). Self-efficacy not only impacts individual behaviors but also serves as a mediator in the relationship between factors like place attachment and disaster preparedness (Z. Wang et al., 2021). Studies have shown that self-efficacy can enhance threat perception efficacy, leading to increased adoption of disaster preparedness measures (Qiu et al., 2023). Additionally, self-efficacy is associated with individuals' belief in their capacity to effectively prepare for and manage disasters (Nikkanen et al., 2023). Training programs have proven effective in boosting self-efficacy in disaster response across various groups, including nursing students (Dastyar et al., 2023; Koca & Arkan, 2020), emergency medical technicians (Uhm et al., 2019), and healthcare professionals (Said et al., 2022). Such disaster preparedness training has been found to enhance self-efficacy, disaster management skills, and willingness to respond to disasters (Azizpour et al., 2022). In summary, self-efficacy significantly influences disaster preparedness, shaping individuals' confidence in their ability to respond effectively to disasters. Improving self-efficacy through training programs and interventions can lead to better disaster preparedness and response outcomes.

Religious Coping and Disaster Preparedness

Religious coping refers to the method individuals use to manage stress by drawing upon their religious beliefs and experiences to find comfort, strength, and well-being through a connection to the transcendent (Whitehead & Bergeman, 2020). This coping mechanism involves utilizing spirituality as a strategy to navigate challenging life events (Charzyńska, 2021). It encompasses activities such as believing in a benevolent deity, seeking divine intervention through prayer, and receiving religious

support from the community (Torbjørnsen et al., 2021). Religious coping is characterized by a search for significance during difficult times through religious or spiritual means, with dimensions including positive religious coping (seeking meaning and support) and negative religious coping (experiencing religious struggles) (Gonyea & O'Donnell, 2021).

Based on the results of data analysis in this research, there is a significant influence of religious coping on disaster preparedness in Sedana Jenggalu village families, Bengkulu City. Positive religious coping has been linked to better mental health outcomes in various challenging situations, such as natural disasters and pandemics (Thomas & Barbato, 2020). It is highlighted that positive religious coping can provide believers with a sense of meaning in life, fostering connections with others, while negative religious coping may lead to struggles and a sense of disconnection (Xie & Ren, 2023). However, it is important to note that the relationship between religious coping and disaster outcomes can vary. While positive religious coping is generally associated with better psychological preparedness, some studies have indicated mixed findings, suggesting that religious coping may not always have a positive impact on health outcomes (Skalisky et al., 2022).

General religiousness has also shown a correlation with disaster preparedness and recovery efforts (Aten et al., 2019). Studies have indicated that religious coping, actions individuals take related to a higher power during stressful experiences, is a common response after disasters and plays a significant role in influencing psychological outcomes post-disaster (Park et al., 2019). Additionally, the involvement of religious institutions in disaster risk management has been highlighted as crucial, showcasing their potential in disaster management (Sheikhi et al., 2021). In conclusion, the evidence suggests that religious coping plays a role in enhancing preparedness for disasters, alongside other factors such as education, training, and psychological factors. Religious coping can contribute to mental well-being during disasters, potentially leading to better overall preparedness and coping mechanisms in the face of calamities.

Anxiety Levels and Disaster Preparedness

Anxiety is a mood disorder characterized by persistent fear or worry without a loss of reality-testing ability or a disruption in personality. Anxiety disorders are marked by excessive worries, hyperarousal states, and fear, which can be debilitating (Chaturvedi et al., 2019). These disorders are often comorbid with other mental health conditions, especially depression (Stein et al., 2021). Anxiety disorders are prevalent among individuals with low sociability, as this trait can be a risk factor for anxiety disorders or a milder form of the disorder itself (Sahithya & Raman, 2021). Anxiety disorders are complex conditions that can have various comorbidities and impacts on individuals' lives. Understanding the interplay between anxiety disorders, personality traits, and other mental health conditions is crucial for effective management and treatment strategies.

Based on the results of data analysis in this research, there is a significant influence of anxiety on disaster preparedness. Disaster preparedness significantly impacts public anxiety levels. Research has shown that being prepared for disasters can enhance individuals' sense of security, help manage emotional responses effectively, and reduce anxiety and depression (Hu & Umeda, 2021). Moreover, anxiety has been identified as a key predictor of household disaster preparedness (Kim & Kim, 2022).

Studies have also found a correlation between anxiety and concerns related to disaster preparedness (Kawasaki et al., 2022). Furthermore, research indicates that disaster education can improve coping potential, thereby mitigating the negative effects of anxiety on disaster preparedness (Zhai & Lee, 2023). Individuals who have experienced real disasters tend to have higher levels of disaster preparedness compared to those who have not faced such events (Azali & Ludin, 2020). In conclusion, various studies support the positive relationship between disaster preparedness and public anxiety levels. Preparedness not only enhances individuals' sense of security but also aids in anxiety management and reducing the emotional impact of disasters.

CONCLUSIONS

1) **Significance of Family Resilience:** The study underscores the critical role of family resilience in enhancing disaster preparedness among coastal communities in Indonesia. Families that exhibit higher levels of resilience tend to cope better with disasters and are more likely to engage in proactive preparedness measures.
2) **Impact of Self-Efficacy:** Self-efficacy emerges as a significant factor influencing disaster preparedness. Individuals with higher levels of self-efficacy are more likely to take proactive steps in preparing for disasters, such as acquiring relevant skills, knowledge, and resources to mitigate risks.
3) **Role of Religious Coping:** Religious coping mechanisms play a crucial role in shaping individuals' responses to disasters. Religious beliefs and practices provide a source of comfort, hope, and resilience during times of crisis, contributing to better psychological well-being and adaptive coping strategies.
4) **Relationship with Anxiety Levels:** The study highlights the association between levels of anxiety and disaster preparedness. Higher levels of anxiety may impede individuals' ability to engage effectively in preparedness activities, emphasizing the importance of addressing psychological well-being in disaster planning and intervention efforts.

RECOMMENDATIONS

1) Integrating Family Resilience Programs: Implement interventions that strengthen family resilience within coastal communities. These programs should focus on enhancing communication, problem-solving skills, cohesion, and adaptive coping strategies among family members to better prepare them for disasters.

2) Empowering Self-Efficacy: Develop initiatives aimed at boosting self-efficacy among community members, particularly through education and skills training programs. Building individuals' confidence in their ability to respond effectively to disasters can empower them to take proactive preparedness measures.

3) Incorporating Religious Resources: Collaborate with religious leaders and institutions to incorporate religious coping strategies into disaster preparedness initiatives. Engage community members in religious practices, rituals, and teachings that foster resilience, hope, and a sense of collective support during crises.

4) **Addressing Anxiety and Mental Health Needs:** Provide accessible mental health support services and resources to address anxiety and psychological distress among coastal communities. Integrate psychosocial support into disaster preparedness programs to enhance individuals' emotional resilience and coping abilities.

5) **Community-Based Approach:** Foster community engagement and participation in disaster preparedness efforts. Empower local leaders, volunteers, and community organizations to take ownership of preparedness initiatives tailored to the specific needs and contexts of coastal communities in Indonesia.

6) **Long-Term Sustainability:** Ensure the sustainability of disaster preparedness efforts by fostering collaboration between government agencies, non-governmental organizations, academia, and local communities. Establish mechanisms for ongoing monitoring, evaluation, and adaptation of preparedness programs to effectively address evolving challenges and needs.

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