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**International Journal of Disaster Risk Reduction  
Elsevier**

**Judul:  
A Post-Tsunami Sea Change? Towards Post-Secular Disaster Response in  
Indonesia**

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**Sent:** Friday, March 26, 2021 1:17 AM

**To:** Samson, Maxim

**Subject:** [EXT] Decision on submission to International Journal of Disaster Risk Reduction

Manuscript Number: IJDRR-D-20-01211

A Post-Tsunami Sea Change? Towards Post-Secular Disaster Response in Indonesia

Dear Dr Samson,

Thank you for submitting your manuscript to International Journal of Disaster Risk Reduction.

I have completed my evaluation of your manuscript. The reviewers recommend reconsideration of your manuscript following minor revision and modification. I invite you to resubmit your manuscript after addressing the comments below. Please resubmit your revised manuscript by May 25, 2021.

When revising your manuscript, please consider all issues mentioned in the reviewers' comments carefully: please outline every change made in response to their comments and provide suitable rebuttals for any comments not addressed. Please note that your revised submission may need to be re-reviewed.

To submit your revised manuscript, please log in as an author at <https://www.editorialmanager.com/ijdr/>, and navigate to the "Submissions Needing Revision" folder under the Author Main Menu.

International Journal of Disaster Risk Reduction values your contribution and I look forward to receiving your revised manuscript.☺☺☺

Kind regards,

Sébastien Penmellen Boret

Associate Editor

International Journal of Disaster Risk Reduction

Editor and Reviewer comments:

This is an interesting and very well written paper on an important topic and should be published with some modest revisions as suggested below:

## ABSTRACT:

1. "yet research into how it pertains to the phenomenon of post-secularity remains inchoate..." Advise changing the wording to make this more accessible. This kind of statement is more likely to confuse and turn off many IJDRR readers than to entice them to continue reading the paper! In the abstract keep it simple, clear, and specific.
2. "a relevant independent statutory authority" Unless there is a compelling reason why you can't mention which organisation, better to just be specific.
3. "in this publicly significant issue..." be specific about what issue this refers to.

## DISASTER RESPONSE AND THE POST-SECULAR

Not enough acknowledgement in this section that many major disaster responses over the past two decades have involved religious organisations. Faith-based groups, large and small, are a common part of the humanitarian landscape in Asia, and this has been reasonably well studied. While the authors imply throughout the paper that some of these organisations, while ostensibly faith-based, adhere to a more secular set of approaches, this should be better clarified. I think about the important roles that Caritas, World Vision, Muslim Aid, etc have played in responses since the 2004 Indian Ocean tsunami... There is a substantial body of work on this subject - especially for Asian disasters (see, for example, the special issue in *Asian Ethnology* 2016 dealing with religion and disaster response, and the summary paper by Feener and Daly in that issue, Feener and Daly *Post-disaster reconstruction in Asia: New actors and approaches*, and work by scholars such as Philip Fountain on religion and development in Asia, all of which touch on some of the major questions raised by the participation of religious groups within the humanitarian sector. This needs to be acknowledged and the authors need to clearly state how their work in this paper addresses some gap in this existent literature.

## STUDY SITE AND METHODS

1. A little more descriptive context to the 2018 tsunami is needed.

## RELIGIOUS ORGANISATIONS AND DISASTER RELIEF

1. This section feels out of place here. It is a more intuitive flow for most of this material to be situated in the section before the methods, as immediately following a methods section, the reader is generally looking to get into the 'results' of the paper - not to resume a theoretical discussion addressed in part earlier in the paper. See about merging the relevant material, without being redundant, into the section above the methods.
2. P. 15 - lines 34- 44. The following 'Results section' could start with an opening paragraph that uses these two questions as the analytical framework for the presentation of the data. It needs to be a little clearer how the authors are connecting their theoretical

discussion with the empirical core of the paper. This could also come as a clear final paragraph wrapping up the theoretical section and preceding the methods section.

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**Sent:** Sunday, May 23, 2021 3:57 AM

**To:** Samson, Maxim

**Subject:** [EXT] Decision on submission to International Journal of Disaster Risk Reduction

Manuscript Number: IJDRR-D-20-01211R1

A Post-Tsunami Sea Change? Towards Post-Secular Disaster Response in Indonesia

Dear Dr Samson,

Thank you for submitting your manuscript to International Journal of Disaster Risk Reduction.

I am pleased to inform you that your manuscript has been accepted for publication.

Your accepted manuscript will now be transferred to our production department. We will create a proof which you will be asked to check, and you will also be asked to complete a number of online forms required for publication. If we need additional information from you during the production process, we will contact you directly.

We appreciate you submitting your manuscript to International Journal of Disaster Risk Reduction and hope you will consider us again for future submissions.

Kind regards,  
Sébastien Penmellen Boret  
Associate Editor

International Journal of Disaster Risk Reduction

Editor and Reviewer comments:

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## **RESPON DAN PERBAIKAN YANG DILAKUKAN**

Dear review team,

Many thanks for your helpful feedback, we have aimed to make all of the necessary changes and hope that you deem our revised manuscript of publishable quality. Our changes are marked in red in the manuscript and are also listed below. If there is anything else we can do, please do not hesitate to let us know.

Suggestion no.	Location	Suggestion	Response
1	Abstract	"yet research into how it pertains to the phenomenon of post-secularity remains inchoate..." Advise changing the wording to make this more accessible. This kind of statement is more likely to confuse and turn off many IJDRR readers than to entice them to continue reading the paper! In the abstract keep it simple, clear, and specific.	Thank you for this suggestion, you are right that this could have been phrased more simply. We have now changed the sentence to:  <i>The role of religious actors in disaster response, an issue that is generally understood as being dominated by secular perspectives, is increasingly receiving attention. Surprisingly considering its likelihood to offer relevant insights, however, the concept of post-secularism has seldom been adopted as an analytical framework.</i>
2	Abstract	"a relevant independent statutory authority" Unless there is a compelling reason why you can't mention which organisation, better to just be specific.	Although we understand your suggestion, we fear that mentioning the organisation would undermine our respondent's anonymity, because this is a small but important organisation in the region. In a previous published study we phrased this organisation in this way and think it would be better to keep it consistently anonymous.
3	Abstract	"in this publicly significant issue..." be specific about what issue this refers to.	Yes this was too vague. We intended to use the word 'public' because of Habermas' attention to public space in general, so to make the point more specific we have changed the sentence as follows:  <i>Thus, by demonstrating the existence of constraints on religious groups playing a consequential role in a public concern that would benefit from multiple perspectives and competencies, we exemplify how Habermas' vision of a post-secular society is playing out in a disaster context and identify areas in which collaboration between ostensibly secular and religious actors might be improved.</i>



4	Disaster Response and the Post-Secular	<p>Not enough acknowledgement in this section that many major disaster responses over the past two decades have involved religious organisations. Faith-based groups, large and small, are a common part of the humanitarian landscape in Asia, and this has been reasonably well studied. While the authors imply throughout the paper that some of these organisations, while ostensibly faith-based, adhere to a more secular set of approaches, this should be better clarified. I think about the important roles that Caritas, World Vision, Muslim Aid, etc have played in responses since the 2004 Indian Ocean tsunami... There is a substantial body of work on this subject - especially for Asian disasters (see, for example, the special issue in Asian Ethnology 2016 dealing with religion and disaster response, and the summary paper by Feener and Daly in that</p>	<p>Thank you for this feedback. We have aimed to clarify our contributions to the literature by strengthening our distinctive emphasis on the importance of domestic religious organisations in disaster response, while also noting the significant role played by faith-based groups in humanitarian work around the world, with some prominent examples. This includes reference to three studies from the <i>Asian Ethnology</i> special issue from 2016 (Feener &amp; Daly, Fountain, and Fountain &amp; McLaughlin), as you recommended. Moreover, we have built on the existing point that many international faith-based groups adapt or adhere to a secular model of disaster response by providing additional evidence in the form of the Red Cross' code of conduct. In sum, we have added the following:</p> <p><i>A related issue is that the majority of this research is centred on various international organisations and transnational networks vis-à-vis local communities, rather than adequately acknowledging the important contributions made by diverse domestic faith actors. Paying specific attention to national-scale or local faith actors (LFAs) and civil society organisations (CSOs) is however crucial when analysing whether a humanitarian mission exhibits post-secular traits. To be clear, this not to suggest that international faith-based organisations (FBOs) such as Caritas, World Vision International, the Salvation Army, Islamic Relief Worldwide, Muslim Hands and Muslim Aid are not important as well. These groups and others have rightly been recognised for gathering donations, housing victims, providing food, water and sanitation and offering psychological and spiritual support in a range of contexts, such as following Hurricane Katrina in the United States in 2005 (Jellets 2008), the tsunamis that afflicted much of the Indian Ocean in 2004 (McGregor 2010) and Japan in 2011 (McLaughlin 2011), the major earthquake in Haiti in 2010 (Shafer 2010), tropical</i></p>
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		<p>issue, Feener and Daly Post-disaster reconstruction in Asia: New actors and approaches, and work by scholars such as Philip Fountain on religion and development in Asia, all of which touch on some of the major questions raised by the participation of religious groups within the humanitarian sector. This needs to be acknowledged and the authors need to clearly state how their work in this paper addresses some gap in this existent literature.</p>	<p><i>cyclones in the Pacific (Gero et al. 2013) and conflicts such as in Iraq (De Cordier 2009) and Sri Lanka (Clarke 2010). Nevertheless, it is striking how much more attention what are often highly visible and internationally renowned organisations have received in studies of post-secular disaster response compared to domestic faith groups. Although a range of studies have (separately) emphasised the crucial role played by the latter in disaster response across the world, whether through providing shelter and volunteers, or building community resilience through prayer and ritual (e.g. Rokib 2012; Joakim and White 2015; Feener and Daly 2016; Fountain and McLaughlin 2016; Gianisa and Le De 2017), their relationship to post-secular dynamics is in need of greater scrutiny.</i></p> <p><i>The general dynamic of a prioritisation of international organisations in the literature most relevant to our post-secular focus is reflected in the ways in which domestic actors are regularly overlooked by global development and humanitarian organisations in practice. As Tomalin (2020) has recently highlighted, international religious organisations tend to be more proficient in ‘secular’ language and more likely to downplay their faith dimensions in certain interactions, enabling them to be seen as more acceptable partners to secular development actors. By contrast, domestic faith groups’ involvement can trigger scepticism or even hostility among secular international humanitarian agencies. For instance, the Code of Conduct for the International Red Cross and Red Crescent Movement and Non-Governmental Organisations in Disaster Relief’s third principle is to not use aid ‘to further a particular political or religious standpoint’, while the United Nations High Commissioner for Refugees (UNHCR 2014, p. 9) identifies exclusion, hate speech, incitement to violence, proselytisation, ‘harmful traditional practices’, gender</i></p>
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			<p><i>stereotypes and a range of stigmas as potential challenges that may emerge when partnering with faith actors. Although there is the possibility of any or even all of these issues occurring (Kraft 2015; Gingerich et al. 2017), it is necessary to recognise that faith-based humanitarian actors are highly diverse in their approaches as well as across contexts (Thaut 2009) and that one should not generalise the actions of a few extreme cases to the entire gamut of religious organisations. Nonetheless, while the international humanitarian system adheres to supposedly secular standards and principles such as humanity, neutrality, impartiality and independence, religion is still largely deemed to fall outside this frame (e.g. Ager and Ager 2015; Kraft 2015; Wilkinson 2018a). Attending to domestic as well as international organisations is crucial to recentring the focus and recognising the contributions to disaster response that faith actors can make when given the opportunity.</i></p> <p><i>Indeed, the post-secular model offers the opportunity to question the assumptions presented in the previous paragraph and to reorient attention to the role of government as well as merely international humanitarianism. In our efforts to address both the substance of the post-secular and the contributions that domestic religious organisations can contribute to disaster response when given a chance – thereby tying Habermas’ interest in (secularism in) the state to previous work on (secularism in) international humanitarianism – we focus on the role of three prominent Indonesian religious groups in aiding the victims of the 2018 Sunda Strait tsunami.</i></p> <p>In the “Study site and methods”, we have also added the following:</p> <p><i>Simultaneously, the government has sought to partner itself with the more moderate</i></p>
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			<p><i>Muhammadiyah and NU, but such efforts have been limited by its tendency to reduce them to fellow opponents of religious extremism rather than recognising the broader contributions to politics that they hope to offer (Alvian 2020; Burhani 2020). In these ways, Indonesia provides an interesting example of a country where religion is undoubtedly public and has the potential to play a key role in politics, yet is kept somewhat in check, not dissimilar to Habermas' critique of post-secular societies.</i></p> <p>...</p> <p><i>This potential for religious organisations to become important actors in disaster response has been recognised by Muhammadiyah and NU. Both organisations have aimed to maintain their public relevance by becoming prominent actors in a range of ostensibly 'secular' activities, including health care and, crucially to this study, humanitarianism. To this end, both have established their own professional disaster response organisations: Muhammadiyah Disaster Management Center (MDMC), created soon after the 2006 Yogyakarta earthquake, and the Lembaga Penanggulangan Bencana dan Perubahan Iklim Nahdlatul Ulama (LPBI NU; Disaster Management and Climate Change Agency of NU), initiated in 2010. Consequently, these organisations present a different model of disaster response from international humanitarian FBOs like Caritas and Muslim Aid in that they are primarily concerned with <i>da'wah</i> and have tended to evolve in response to various external political dynamics, including by integrating humanitarianism under their broad umbrellas, rather than having a long history of specialising in this issue.</i></p> <p>We have also added the following to the abstract, to reinforce our focus on domestic</p>
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			<p>religious organisations:</p> <p><i>...with particular focus on domestic faith organisations.</i></p> <p>In the results we have cited Fountain's helpful ethnography of disaster relief:</p> <p><i>By contrast, other studies have revealed considerable competition, 'othering' and even conflict between religious groups during the disaster recovery period (Ensor 2003; Ha 2015; Fountain 2016).</i></p> <p>We have cited Feener and Daly here as well:</p> <p><i>Religious perspectives may aid psychological coping and recovery by providing an explanation for a disaster, stimulating people to help others and potentially even see the emergence of positive impacts (Adeney-Risakotta 2009; Joakim and White 2015; Taylor and Peace 2015; Feener and Daly 2016).</i></p>
5	Study Site and Methods	A little more descriptive context to the 2018 tsunami is needed.	<p>You are right, some more context would have been helpful. We have therefore added the following:</p> <p><i>Indonesia's Lampung province is a notoriously disaster-prone area. Prior to the 2018 Sunda Strait tsunami, which was triggered by the eruption of the Anak Krakatau volcano on 22 December 2018, two major seismic events especially had already captured widespread attention. In 1883, the volcanic eruption of Krakatau off Lampung's southern coast inflicted casualties as far as 120 kilometres away (Latter 1981). Over a century later, in 1994, the 7.2-magnitude Liwa earthquake caused 134 fatalities and more than 500 injuries, mostly in West Lampung (The New York Times, 1994); controversially, the disaster response was compromised by a corruption scandal that prevented much of the aid reaching the victims (Tempo.co 2003). Then, in 2018, a broader corruption scandal in South Lampung undermined the relevant</i></p>

			<p><i>local government's ability to provide relief to communities affected by the Sunda Strait tsunami as well ([anon.]). Although there is always the risk that the arrival of more actors will further complicate a tense and pressurised situation (Parmar et al. 2017), it may reasonably be argued that the deficiencies observed in the local authorities' responses to these events necessitates the involvement of agencies that enjoy high levels of public trust ([anon.]). Religious leaders and organisations continue to be held in high regard by many people in Indonesia (Joakim and White 2015; Gianisa and Le De 2017) – not least in South Sumatra (Collins 2004) – and hence would appear to be convenient collaborators.</i></p>
6	<p>Religious Organisations and Disaster Relief</p>	<p>This section feels out of place here. It is a more intuitive flow for most of this material to be situated in the section before the methods, as immediately following a methods section, the reader is generally looking to get into the 'results' of the paper - not to resume a theoretical discussion addressed in part earlier in the paper. See about merging the relevant material, without being redundant, into the section above the methods.</p>	<p>Thank you, we agree that it makes more sense for this to be integrated above. We have now done so. These are the new or amended sections in question:</p> <p><i>To this end, 'both sides, each from its own viewpoint, must accept an interpretation of the relation between faith and knowledge that enables them to live together in a self-reflective manner' (2008, p. 29). Only in these ways can neutrality in the public domain be achieved and religious worldviews given due consideration.</i></p> <p><i>The general dynamic of a prioritisation of international organisations in the literature most relevant to our post-secular focus is reflected in the ways in which domestic actors are regularly overlooked by global development and humanitarian organisations in practice. As Tomalin (2020) has recently highlighted, international religious organisations tend to be more proficient in 'secular' language and more likely to downplay their faith dimensions in certain interactions, enabling them to be seen as more acceptable partners to secular development actors. By contrast, domestic faith groups' involvement can trigger scepticism or even hostility among secular international humanitarian agencies. For</i></p>

			<p><i>instance, the Code of Conduct for the International Red Cross and Red Crescent Movement and Non-Governmental Organisations in Disaster Relief's third principle is to not use aid 'to further a particular political or religious standpoint', while the United Nations High Commissioner for Refugees (UNHCR 2014, p. 9) identifies exclusion, hate speech, incitement to violence, proselytisation, 'harmful traditional practices', gender stereotypes and a range of stigmas as potential challenges that may emerge when partnering with faith actors. Although there is the possibility of any or even all of these issues occurring (Kraft 2015; Gingerich et al. 2017), it is necessary to recognise that faith-based humanitarian actors are highly diverse in their approaches as well as across contexts (Thaut 2009) and that one should not generalise the actions of a few extreme cases to the entire gamut of religious organisations. Nonetheless, while the international humanitarian system adheres to supposedly secular standards and principles such as humanity, neutrality, impartiality and independence, religion is still largely deemed to fall outside this frame (e.g. Ager and Ager 2015; Kraft 2015; Wilkinson 2018a). Attending to domestic as well as international organisations is crucial to recentring the focus and recognising the contributions to disaster response that faith actors can make when given the opportunity.</i></p>
7	Religious Organisations and Disaster Relief	P. 15 - lines 34- 44. The following 'Results section' could start with an opening paragraph that uses these two questions as the analytical framework for the presentation of the data. It needs to be a little clearer how the authors are connecting their	<p>We have amended the transition, in large part due to the restructuring suggested above:</p> <p><i>Habermas' (2008) post-secular vision both acknowledges that secular individuals and groups cannot hastily disparage religious counterparts for a lack of neutrality and impartiality, given secularism's own biases, and provides the opportunity for religious perspectives to prove their value in broader society. Of relevance to both of these aspects, one theme that was emphasised by the representatives of all three religious organisations interviewed was da'wah.</i></p>

		<p>theoretical discussion with the empirical core of the paper. This could also come as a clear final paragraph wrapping up the theoretical section and preceding the methods section.</p>	<p>We believe this transition from the theoretical discussion to the empirical data is clearer.</p>
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