Social Action after the Palu Natural Disasters in Max Weber's Perspective

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ARTICLE INFO

ABSTRACT

On September 28, 2018, Palu experienced one of the most significant natural disasters in its history, consisting of three types of catastrophes: earthquakes, tsunamis, and liquefaction. Natural disasters have severe impacts, but life continues through the ability to engage in social action. This research analyzed social action in the aftermath of the Palu disaster from Max Weber's perspective. A qualitative method with a literature review approach was used. The researchers examined articles from journals, conference proceedings, and book chapters retrieved from databases such as Sinta, Scopus, DOAJ, and Google Scholar. These sources were then analyzed and discussed using Max Weber's books on social action theory. The research found that social action after the Palu disaster is categorized into five ideal types: instrumental rational action, value-rational action, emotional action, traditional action, and communal-conscious action. Each ideal type reflects unique characteristics. The actors play a crucial role in rebuilding Palu, contributing to recovery, development, and empowerment.

Contribution: This article sociologically presents depictions of the behavior of the Palu community after natural disasters from the perspective of a social theory. Using this framework, the researchers analyze how the people of Palu engage in social action following the disasters, emphasizing the collaborative efforts of social actors in driving transformation over time. This transformation empowers the community to rebuild their lives, strengthen resilience, and work toward a more sustainable and adaptive future in the face of ongoing and future challenges.

1. INTRODUCTION

In addition to being the capital of Central Sulawesi, Palu is a place of stunning beauty. High-altitude areas such as Matantimali and Salena showcase their natural charm, attracting residents and newcomers alike (Ananti & Pebrianto, 2020; Syah, 2017; Umar & Gunawan, 2023). Cultural events like the Palu Nomoni Charm Festival celebrate this beauty and foster community pride (Khairil & Ranti, 2018). Nonetheless, beneath its allure lies a significant risk: Palu is located in a high-risk disaster zone. The catastrophic events of 2018 exposed the community's unpreparedness for large-scale disasters. These events not only caused massive

destruction but also highlighted the urgent need to better understand how communities adapt and recover in the face of adversity.

On September 28, 2018, a series of major natural disasters struck Palu. Natural disasters hit Palu in three ways: earthquakes, tsunamis, and liquefaction. Before this incident, most residents of Palu were unaware that such large-scale disasters could occur. After the disaster, however, the community came to understand that the cause was the movement of the Palu-Koro fault (Abdullah et al., 2023). A total of 1,948 individuals lost their lives, 10,679 people sustained injuries, and 835 individuals were reported missing (Databooks, 2018). The Palu community has endured profound suffering as a result of this natural disaster.

The suffering encompasses three essential aspects experienced by specific Palu communities. First, they lost several family members, leading to separation from their closest relatives. While some missing family members have been found, others remain unaccounted for, leaving lingering uncertainty. Second, the loss of property, homes, jobs, and other personal assets has left them struggling to plan for their future. Third, some individuals lost limbs due to accidents caused by the natural disaster. Additionally, the people of Palu have endured other forms of suffering, including traumatic experiences and psychological disorders (Arwan et al., 2024; Aryuni, 2023; Iswari, 2020).

Given its high vulnerability to natural disasters (Syamsidik et al., 2019), Palu highlights the critical need for community protection and support. Despite the immense challenges, the Palu community demonstrates extraordinary resilience by actively participating in various recovery efforts. These activities include collaborative infrastructure rebuilding, social and emotional support networks, and the preservation of cultural traditions—all of which are essential in fostering both individual and collective adaptation. This resilience highlights the critical role of shared values and social cohesion in overcoming crises and underscores the importance of examining how collective behaviors and shared meanings influence recovery processes (Kurumbatu & Sudarji, 2020; Rajindra et al., 2019; Razy et al., 2022; Sintia et al., 2023). These actions reflect social traits in both individual and communal settings. From a sociological perspective, social action is essential to understanding the link between individuals and social behavior.

Max Weber's theory of social action provides a relevant analytical framework for understanding the resilience demonstrated by the Palu community following the natural disaster. This theory offers a nuanced analysis of how rationality, values, emotions, and traditions shape collective action during the post-disaster recovery process. Weber (2019, p. 489) explains social action as behavior that carries subjective meaning and is considered social because it relates to and is oriented toward the behavior of others. When two or more forms of social action intersect, they create social relationships (Swedberg & Agevall, 2016, p. 318).

Regarding social action, Ahmad Putra and Sartika Suryadinata's (2020) the research examines Weber's theory of social action as reflected in the *klitih* phenomenon among teenage students in Yogyakarta. Furthermore, Armen Zulham et al. (2019) analyzed the development of the Integrated Marine and Fisheries Center in Sabang through Weber's theory of social action. Then, Yuhastina et al. (2021) explored the meaning of students' social action as freelance workers at the Indonesian Institute of the Arts Surakarta from Weber's theoretical perspective. Nevertheless, social action can also be observed in human efforts to respond to social phenomena arising natural disasters.

Facts on the ground also indicate that social action is evident in the social world concerning life after natural disasters. Social actions are carried out based on the Palu community's ability, as a local community, to survive and adapt. The problem in this research is how social action after natural disasters in Palu is highlighted within the framework of a social theory. Based on that, the research aims to analyze social action after the Palu natural disasters from Max Weber's perspective.

2. METHOD

This research employed a qualitative method using a literature review approach. This approach was applied to synthesize and integrate findings from previous studies, which were then analyzed and discussed through the lens of relevant theoretical frameworks. The researchers utilized sources from journal articles, conference proceedings, and book chapters, accessed through databases such as Sinta, Scopus, DOAJ, and Google Scholar. The inclusion criteria focused on articles—written in either Indonesian or English—that discuss social action and were published between 2019 and 2024. The researchers also applied key search terms

related to post-disaster conditions in Palu. In addition, books on Max Weber, particularly those addressing the theory of social action, along with other supporting references, were consulted.

The researchers analyzed the data in a literature review research through three phases (Chigbu et al., 2023; Popenoe et al., 2021; Snyder, 2019): First, they identified the research aims based on the findings of previous studies. Second, they reviewed and coded key findings for summarization. Third, they classified the findings thematically to identify categories relevant to the research objectives.

In this research, the researchers first analyzed and discussed the theoretical framework. Next, they examined the social actions of the Palu community after the natural disaster, applying Weber's theory to explain the underlying meanings of these actions. Then, the researchers introduced a new type of social action, communal-conscious action, by exploring the roles of society and government as the primary actors in social action. Finally, the researchers outlined the main points of this article.

3. RESULTS AND DISCUSSION

Max Weber's Social Action

As a sociologist, Max Weber views society as a collection of socially bound individuals who act socially (Swedberg & Agevall, 2016). Weber sees individuals as inseparable from their social world, especially when they meet others. In other words, he defines individuals with social characteristics as having relationships and interactions with others. He understands social context as a place where people gather and build relationships with each other. He does not assume individuals are pessimistic individuals but rather as subjects who act actively. With social characteristics, humans can interpret situations, interactions, and relationships by referring to values, beliefs, interests, emotions, power, authority, laws, traditions, ideas, and so on (Kalberg, 2017, p. 38).

Picture 1. Max Weber
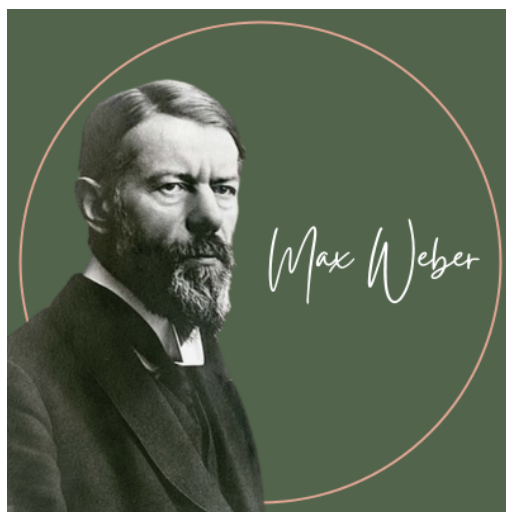
Source: Britannica

Weber defines social action as part of an actor's behavior that involves a bond about existential meaning when he or she is oriented towards other actors in the past, present, or future (Turner, 2006, p. 557). According to Weber, in his book Economy and Society, social action is a form of social contact only if the individual's behavior encounters the behavior of others (Weber, 2019). Social action includes understanding the behavior of others that contains meaning, and that behavior is social because it is connected to the social world.

Regarding "social action" as the most basic conceptual unity, it certainly supports the concept of "social relations" so that there is a smooth series of categories leading from action to state (Anter, 2014, p. 86). Social "relations" refer to the meaningful content of the reciprocal attitudes of individuals and attitudes that arise from a shared orientation with others (Weber, 2019). Behind social relationships, some individuals act socially based

on their motives. There are underlying motives for individuals to carry out social actions as phenomena, and each action has a meaning that drives individuals to achieve understanding (*verstehen*) (Dillon, 2014, p. 121).

In understanding social action, an ideal type makes the phenomenon unique (Nole, 2024a). The ideal or "pure" type is the benchmark for making investigative analysis. According to Weber, social action can be well conceptualized by involving four "meaningful action types," each of which refers to the motivational orientation of ideal-typical actors (Dillon, 2014; Kalberg, 2017; Swedberg & Agevall, 2016; Weber, 2019). On the other hand, Weber's social action is essentially oriented towards the economy, as the Palu community focuses on the economic aspect (Nole & Setyawan, 2024). The following are types of social action according to Weber (2019):

First, instrumental rational action (purposive rationality) (*zweckrational*). That is a strategic action that makes considerations and calculations by referring to achieving goals and benefits that will be obtained rationally regarding profit and loss. Instrumental rational action is an action that is carried out by considering the best way to achieve a specific goal. Individuals consciously choose the most effective means based on rational calculations to achieve goals. In this type of action, the goals and methods chosen are logical and analytical, and everything is assessed based on its success in achieving the desired results.

Second, value-rational action (value rationality) (*wertrational*). This action understands self-value as valuable, especially realizing one's actions as valuable (intrinsic). Rationally, individuals act based on values held through high commitment without considering the results first. Individuals act based on beliefs in specific intrinsic values or moral principles, regardless of the results or practical goals expected from the action. Individuals who act with value rationality do not focus on the success and achievement of a result but instead on the motive of compliance with values considered morally or ethically significant.

Third, emotional action (affection). That is part of non-rational action. That action uses more affective feelings. The motive in this action is based more on emotional drives than logical considerations or values held. In other words, individuals act according to their feelings without thinking about long-term reasons or underlying values. This action is more related to immediate emotional responses to the situation.

Fourth, traditional action (tradition). This action is also non-rational. It includes habituation inherited from a particular culture. This action is based on long-standing customary, cultural, or traditional motives and tends to be carried out as a habit. Traditional action indicates that people engage in habits embedded within the socio-cultural structure and follow behavioral patterns passed down from generation to generation.

Social Action after the Palu Natural Disasters

The incident on September 28, 2018, the incident occurred in the afternoon towards the evening. After the natural disasters struck, some community members expressed gratitude for their safety, but on the other hand, they suffered from the loss of various personal possessions (Fauzi & Mussadun, 2021). Additionally, the disasters disrupted access to food and water supplies, leaving many communities nearly helpless and forcing them to take action in order to survive. One form of social action that emerged after the disasters—beginning that night and continuing into the next day—was the looting of various locations that provided food, water, and other necessities. Although such behavior may appear immoral, from the perspective of Weber's theory of social action, it represents a form of instrumental rational action.

Instrumental rational action is a strategic behavior driven by logical reasoning and economic goals (Weber, 2019). After the events of September 28, 2018, some individuals who engaged in looting exemplified this type of action. This instrumental rational action emerged in the immediate aftermath of the disaster, as people—confused and distressed by the sudden loss of personal belongings—sought ways to cope with their suffering and hardship. Motivated by the need to achieve outcomes that benefited themselves and their families, their actions were shaped by the urgency of the situation, economic scarcity, the absence of legal enforcement, and their position as disaster victims (Sahid, 2019).

The looting in post-disaster Palu was further influenced by diminished attention to religious and customary values, the pressure of environmental circumstances, permissive media narratives, and the lack of clear responses from public officials (Milawaty, 2020, p. 131; Sahid, 2019). However, this behavior was not solely self-serving; many looters shared what they took with their families, who were also affected by the disaster. These individuals did not act based on legal or religious norms but rather from a rational mindset aimed at achieving immediate social and survival-related goals.

Weber (as cited in Scaff, 2014) emphasizes that instrumental rational action is primarily oriented toward economic outcomes, including utility and the pursuit of material goals. In this context, individuals' actions can be considered rational because they were driven by the urgent need to survive and fulfill economic necessities during a time of suffering and panic. While looting may provide short-term benefits, Weber also highlights that it can have detrimental effects on the broader community.

The Palu community demonstrates value-rational action, as seen in individuals who assess their beliefs with commitment. Value-rational action refers to behaviors guided by deeply held values, regardless of external outcomes (Weber, 2019). In this context, many individuals in the Palu community engage in social actions as actors who view moral and religious values as the primary basis for decision-making. Despite the suffering they experienced, these individuals acted rationally according to their values, choosing not to loot but to endure their hardships with faith in God, trusting in divine help (Nole, 2024c; Taufik & Ibrahim, 2020).

Religious values were expressed socially through the presence of volunteers, migrants, and families from outside Palu who came to provide assistance (Nole et al., 2024). Their belief in divine providence strengthened their conviction that God would send others to help them in times of crisis.

As a religiously oriented community, the people of Palu experienced a deepened understanding of the meaning of religion after the disaster. Religious values encouraged them to continuously remember God and to put religious teachings into practice (Saude et al., 2020). Weber considered religious action a distinct form of social action (Furseth & Repstad, 2006, p. 35).The Palu community recognized that maintaining a close relationship with God through perseverance enabled them to survive and adapt. Their religiously motivated social behavior was rooted in belief in divine authority, which guided their actions (Nole, 2023).

Value-rational action is also based on the motive to respect the values contained in the law. The community and government, as actors, certainly act rationally in carrying out disaster management. What is done in anticipating natural disasters is managing space, also known as the Spatial Plan. Development activities refer to spatial design that can mitigate natural disasters to minimize danger and vulnerability and increase resilience (Sari, 2020). This action is rational because it acts with a commitment in a very deliberate, structured, and methodical way (Dillon, 2014). In addition to reducing the effects of natural disasters, the government's primary motive in establishing spatial planning policies is rational awareness in responding to the significance of respecting human rights (Ismeti et al., 2022). Actors act rationally based on beliefs in these values.

Value-rational action also refers to beauty, specifically the environment. The Palu community, who specifically live around the coast, believes in behaviors that make the environment aesthetic, such as planting mangroves. Regardless of the effort and cost incurred, this behavior arises from a personal awareness of the importance of planting these plants to mitigate disasters. They understand the value of mangroves and are committed to managing them as a form of rational social action. In addition to minimizing the tsunami's impact, mangrove plants also reflect the aesthetic value that attracts tourists, thus motivating others to jointly understand and manage these plants (Gultom et al., 2021). Mangrove plants are a valuable opportunity for the community to act to minimize the arrival of tsunamis around the coast.

Life after the natural disasters in Palu also involves emotional action within the community, reflecting affective responses to the disaster (Nole, 2024c; Taufik & Ibrahim, 2020). Initially, individuals who experienced these disasters often suffered from trauma and psychological distress, including anxiety and worry, particularly when aftershocks occurred or earthquakes struck unexpectedly. The aftermath of the disasters heightened emotional tension, leading to widespread psychological disorders among the affected population (Arwan et al., 2024; Aryuni, 2023).

Although many members of the Palu community continued to struggle with emotional distress in the aftermath of the disaster, their feelings evolved. Post-disaster life encouraged them to regulate their emotions and restore psychological well-being through religious practices (Nole et al., 2024; Saude et al., 2020; Taufik & Ibrahim, 2020). Social bonds play a crucial role in fostering resilience, enabling individuals to rise together and support one another through shared empathy. Furthermore, social action emerged as language facilitated effective communication among survivors, allowing them to express their experiences and emotions (Suryani & Soedarso, 2019b).

Sharing emotional experiences about disasters helped alleviate anxiety, insecurity, fear, and panic through communication (Suryani & Soedarso, 2019a). This process became a means of emotional healing, fostering connections between individuals and encouraging mutual support. The presence of social and

emotional support provided a sense of comfort and security, helping survivors regain their strength in the wake of the disaster.

For the Palu community, discussing culture is essential, as cultural influences shape many social actions (Nole, 2024b). Traditional action taken by the Palu community after the natural disasters reflects behaviors rooted in cultural elements. One prominent cultural response was the practice of cooperation. This cooperative spirit is a long-standing cultural value, passed down from ancestors and considered part of local wisdom. This cultural trait is particularly evident among the Kaili people, the indigenous ethnic group in Palu. There are three concepts of cooperation according to *To Kaili*: *sintuvu ntode*, about cooperation that contains family and brotherhood relationships; *tonda talusi*, about cooperation that supports each other; and *nosiala pale*, which represents unity symbolized by tightly joined hands (Ahdiah & Amir, 2019). These concepts demonstrate that cooperation is not only a social practice but also a tradition ingrained through generations. After the natural disasters in Palu, this tradition manifested in various community efforts, including searching for missing persons, assisting in evacuations, and providing shelter and accommodations. These actions highlight how deeply cultural values inform social behavior in times of crisis.

The Palu community also perceives culture as an aspect deeply intertwined with traditions related to natural disasters. One significant example is the oral tradition known as *kayori* among the Kaili people (Nole, 2024b). Through *kayori*, individuals are encouraged to remain vigilant, exercise caution in settling in certain locations, behave ethically, and prioritize cooperation (Nole, 2024b; Nursyamsi et al., 2023). Moreover, *kayori* conveys a crucial message about natural disasters, as one of its core teachings emphasizes maintaining a balance between nature, humans, and the forces that protect them (Suntoro et al., 2023). Additionally, *kayori* serves as a reminder for the Palu community to uphold local traditions, reinforcing awareness of past and potential future disasters (Arif, 2024). Thus, *kayori* represents a form of social action that integrates disaster mitigation efforts with the strength of local wisdom.

Ultimately, it is important to note that in everyday life, a particular behavior or action is likely to exhibit characteristics of more than one type of social action (Appelrouth & Edles, 2021, p. 153). Although Weber distinguishes four typical forms of ideal action, he knows that any given action usually involves a combination of the four types of ideal action (Ritzer & Stepnisky, 2011, p. 127). A relevant example is the action of survivors becoming volunteers after the Palu natural disasters (Ahdiah, 2019). As volunteers, survivors demonstrate a deep sense of concern for other victims (emotional action), continue to engage in cooperative efforts rooted in cultural traditions (traditional action), and act based on religious values (value-rational action), all while aiming to help others achieve recovery and empowerment (instrumental rational action).

Communal-Conscious Action

In his book *Economy and Society*, Max Weber uses the term "individual" more frequently than "society." Although the title emphasizes society, Weber focuses on how society is formed through the actions of individuals, which is why he consistently highlights the role of the individual throughout his work. According to Weber, individuals are essential components of the social world because they perform meaningful and understandable actions with others (Weber, 2019, p. 89). Weber's thinking on social action is illustrated through the example of greeting a friend, where I intend to greet and then extend my hand, thereby making the action meaningful—demonstrating that the intention and the action align with one another (Swedberg, 2018, p. 188). When individuals carry out social actions and form relationships, they collectively give rise to what we understand as a society. In modern sociological terms, individuals are considered actors who engage in social behavior within public spaces.

Weber does not conceive of social life as a reality driven by solitary, isolated, and disconnected actions; instead, he emphasizes the different ways individuals act collectively within groups (Kalberg, 2017, p. 43). Weber views society as a collection of entities that come together with a shared consciousness. This sociologist observes that a community contains individuals who act. Activities begin and are carried out individually. In social reality, a person always interacts with others and ultimately forms a community through their respective roles. The individual in social reality is not a stand-alone entity. A person moves from the self, but the space in which the individual initiates and performs activities is social. In this sense, an individual is a meaningful subject influenced by others.

Picture 2. Five Ideal Types
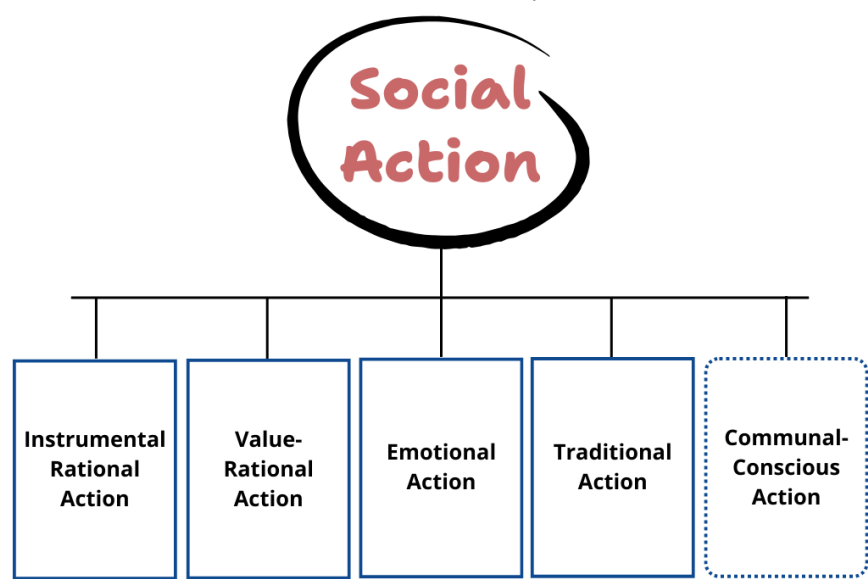
Source: Weber's Theory and Researchers' Analysis

Based on the literature review and the interpretation of the social context, an expanded understanding of Weber's theory appears to emerge. This is because the researchers examine the cohesiveness among individuals who act humanistically, even in urgent situations, illustrating a distinct form of social action. In light of this analysis, the research introduces a new ideal type of social action, referred to as communal-conscious action, which is presented as a theoretical contribution to enrich and extend Weberian social action typology. Weber also stresses that social action becomes important when it is sociologically meaningful and occurs in relationships between individuals, especially in communal relationships (Rosenberg, 2015, p. 11). Social action is understood as taking place within 'social relationships,' which are viewed as ways of acting (Stone, 2010, p. 132). So, communal-conscious action is an investment habit that enhances social benefits and strengthens survival capabilities.

Communal-conscious action refers to individuals' initiatives rooted in a collective awareness that prioritizes the common good. This social action is driven by spontaneous impulses of solidarity arising from shared experiences, narratives, traumas, or visions for present well-being and future survival. Solidarity is a form of practice that extends beyond mere care and persists irrespective of social class (O'Byrne, 2024). Such awareness fosters the recognition that individuals are part of a unified community that must rise together in times of crisis. Society has collective resilience that consciously activates social capital (Pooyan & Hokugo, 2025). Cooperation and cohesiveness between individuals are powerful survival strategies and essential steps toward moving forward with a sense of readiness to face challenges (Hernández et al., 2022). In practice, individuals collaborate and remain interconnected to mitigate disaster risks.

The Palu community understands that life after natural disasters motivates them to act based on resilience (Nole et al., 2024; Parrott et al., 2023; Razy et al., 2022; Yulianto et al., 2021). Resilience, as defined by Cacioppo et al. (2011), includes the capacity to foster, engage in, and sustain positive relationships, as well as to endure and recover from life stressors. In the context of Palu, this definition is evident in the way the community came together to protect themselves from future disasters, support one another, and collectively work to repair damaged roads (Maghfirah & Tyas, 2020). These social actions reflect not only individual resilience but also collective efforts that emphasize the importance of interconnectedness and cooperation (Adger, 2000; Pooyan & Hokugo, 2025; Yuniartanti et al., 2024).

Resilience in Palu also manifests through individuals interpreting past experiences, initiating creative solutions, and engaging in economic recovery by utilizing government-provided funds to start businesses (Wiwin & Nuraedah, 2022). Individuals demonstrate resilience by reflecting on their experiences, developing new initiatives, and enhancing creativity (Razy et al., 2022; Yulianto et al., 2021). This demonstrates the

integration of individual and social resilience, where personal efforts align with communal goals to rebuild and adapt to new realities. Furthermore, social resilience includes the capacity to transform hardships into opportunities for growth by fostering stronger social networks and community bonds (Folke et al., 2010; Sobhaninia et al., 2024). This transformation supports a more sustainable future, enabling communities to better confront future challenges (Maurischa et al., 2023).

The government, as part of society and an actor of social action, plays a vital role in fostering social resilience. After the Palu natural disaster, the government sought to help the city rise again by promoting the slogans "*Palu Bangkit*" and "*Palu Mantap Bergerak*," which aimed to inspire new strength, hope, and resilience within the community. These slogans encouraged survival, recovery, and increased solidarity among residents to support one another (Allokendek & Ellisa, 2022). These efforts reflect what Cacioppo et al. (2011) describe as the ability to sustain positive relationships and foster a sense of community resilience. Currently, the government's social actions are significantly felt. They are ongoing efforts to distribute aid and reorganize the structure of community life (Fuady et al., 2025). These actions include repairing roads, providing facilities and infrastructure to meet public health and welfare needs, and offering housing for victims in need of shelter (Hasbullah, 2024).

Society and government are regarded as actors that interact and engage in social actions (Imperiale & Vanclay, 2021). The spheres of life relate to the actions of the actors in everyday life (Terpe, 2018). Through rational efforts, the people of Palu and the government collaborate to restore normalcy after natural disasters and to prepare for future challenges. Social resilience, as evidenced in the Palu community, transcends individual interactions; it reflects a deeper level of social integration in which interconnected systems of individuals, communities, and institutions converge to adapt, recover, and strengthen their collective capacity. The integration of community-driven initiatives with governmental support demonstrates a comprehensive approach to social resilience, ensuring that both immediate recovery needs and long-term developmental goals are addressed. The Palu community's culture of solidarity is a key aspect of its social capital that contributes to resilience and disaster risk reduction (Wirawan et al., 2024). This collaborative spirit paves the way for a more adaptive and cohesive society in the face of future adversities.

4. CONCLUSION

On September 28, 2018, a series of natural disasters became a significant historical event in Palu. The aftermath left the Palu community as victims, experiencing depression and suffering. However, over time, they managed to survive and adapt, influenced by their engagement in social actions. The social actions of the Palu community are analyzed through Max Weber's four ideal types: instrumental-rational action, value-rational action, emotional action, and traditional action. Instrumental-rational action is evident when individuals loot for personal gain, though such actions can also have negative consequences. Value-rational action involves behaviors guided by moral, religious, legal, and environmental principles. Emotional action reflects the affective bonds formed among disaster survivors as they connect and support one another. Traditional action highlights the role of local culture and wisdom in shaping the behavior of the Palu community. Weber's theory of social action is further developed by adding one ideal type: communal-conscious action. In this sense, society consists of conscious individuals who act socially with the intention of maintaining togetherness in both stable situations and crises. The society and government play important roles in restoring Palu to a better direction: recovery, development, and empowerment. The combination of the five ideal types of social actions also appears as behavior in Palu's post-disaster life. Palu has become a city that demonstrates resilience in the face of severe natural disasters, while continuing to work toward reducing risks and protecting its people.

This research has limitations in both substance and methodology. Substantively, it does not delve deeply into the resilience and cooperation of the Palu community after the natural disaster. Methodologically, the researchers were limited to a literature review that explicitly discusses the social actions of the Palu community. Therefore, the researchers suggest further research that contributes to new insights.

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