

## Abstract

Floods increase the vulnerability of residents of flood-prone areas and affect their everyday life. Minimizing the impact of flood requires an adaptation plan, especially at the community level. Cities and communities need a synergized response plan. A study based strictly on technical science would not arrive at the essential meaning of adaptation planning as experienced by a vulnerable people. The planning knowledge of adaptation that is generated from the flood experiences of urban poor -- the most vulnerable group -- must be disclosed. We need to know more about the 'lived experiences' of people's adaptation to floods and the meaning that these people ascribe to their everyday life. Therefore, only a people-centered approach can ascertain how the urban poor adapt to the floods.

Drawing on Schütz's *lifeworld* and 12 months of fieldwork in *Kampung Muara Baru* (KMB) Jakarta, this research investigates how individuals use their *lifeworld* as a basis for practicing and institutionalizing their community's adaptation planning. I began with the context and locus of the adaptation planning taking place and formulated two sub-questions: What kind of planning institutions is constituted in Jakarta? How does KMB represent the interplay between poor residents and regular floods? Afterward, I focus on the adaptation practices of KMB people, especially on their perception of their own flood-related vulnerability, second, the meaning of adaptation planning, and on the institutionalization and reification of the adaptation plan. I apply phenomenological research underpinned by *lifeworld* analysis to examine the concepts of vulnerability, adaptation, and planning. In addition to examining the secondary data, I collected primary data in the forms of participant observation, in-depth and semi-structured interviews, group interviews, historical transect, and focus group discussion. This research is expected to provide a better understanding on the appropriateness of the *lifeworld* concept in planning practices and to extend the horizon of the phenomenology in planning.

This thesis found that there is more than one kind of adaptation planning to flood in Jakarta. At the city level, the plan is to control the floods; at the community level, the plan is to live with them. This divergence is caused by discrete departure points, different planning methods, and varying sources of knowledge. It thus interferes with the institutionalization of planning because the divergent worlds between city and *kampung* are not connected. As an agglomeration of *kampungs*, Jakarta should understand the relationship between floods and urban poor within *kampung*. Even though KMB has the greatest flood risk and is the poorest settlement in Penjaringan sub-district, the recurrent floods do not discourage migration into and the spread of housing in KMB. Instead, inundation events have become flood incidents due to KMB's high-density settlement and poor drainage system.

Based on the in-depth analysis of the *lifeworld* of flood-affected people in KMB, I found that the poor who live in the flood-prone area are not always vulnerable. The lived experience is the important key factor that makes a significant difference between vulnerable and adapters. The lived experience is a source of practical knowledge of planning. The structure of the *lifeworld* has delineated the zone of planning operation of their adaptation practices and thus resulted to the short-term perspectives, neighborhood scale, and problem-solving orientation, rather than long-term, citywide scale, and visionary planning. The KMB people make a plan not to stop or to mitigate the floods, but to adjust their houses and surroundings to reduce the consequences and develop an evacuation pathway based on their scenario. It is their locally embedded adaptation planning.

Since the inter-subjectively shared meaning process has produced locally embedded planning, there is strong ownership of adaptation planning. The KMB people embody the plan through a self-interpretation and a self-reflection to what their predecessors and others have shared. Subsequently, they discuss the substance of the planning in order to make a deliberate decision in the course of a series of social events such as *kerja bakti* (working together in voluntary services), *arisan* (regular social gathering), and *pengajian* (routine Muslim praying) and casual events, such as *warung* (small shop) talks and alley chats. Therefore, they arrive at a verbal plan that is never written down. They prefer listening to

reading and talking to writing. Even though the plan is a kind of loose-fitting regulation without clear penalties for violations, they tease and make fun of those who do not accomplish their tasks and break the oral agreement.

Based on the *lifeworld* analysis of flood-related vulnerability, adaptation, and planning as an embodiment of people centered approach, I created a model of locally embedded adaptation planning. It is a six-step protocol that consists of identifying the adapters, compiling precedents, revealing and assessing the locally situated form of knowledge, facilitating the sharing process, establishing the oral consensus, and dividing tasks and responsibilities. This model contributes to the ongoing debate on adaptation planning in the context of climate change adaptation and disaster risk reduction as an alternative insight approach to link coping to adaptive capacity. In terms of flood management, the model of locally embedded adaptation planning is explains the relationship between the flood responses that are actually needed and what is provided in the community. It thus strengthens the response strategies in flood management to prepare a resilient community. Finally, in term of planning practices, this model strengthens the humanistic value of urban planning practices.

Keywords: flood, vulnerability, adaptation, planning, *kampung*, Jakarta, knowledge