Badud Village Society Local Wisdom In Disaster Mitigation

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Abstract
People living in disaster areas are required to have the alertness to avoid from disaster. Most indigenous people in disaster areas have local wisdoms to avoid or to minimize the effects of disaster. This research was aimed to study the local wisdom of Badud village in Mekarsari Village, Cijulang District, Pangandaran Regency on disaster mitigation. It used qualitative descriptive method. The data was collected through interview, observation and literature review. The interviewees were public figure of Badud people. The data analysis was conducted interactively, starting from data reducing, data presenting, and conclusion making. The result of the research showed that traditions that are still being carried out are related to maintaining harmony with nature which contains elements of disaster mitigation, such as (1) preserving the forest (2) hanging a small pouch containing shallots, chili, and shrimp paste on the door of the house, (3) holding ceremonials by throwing dong dang to the sea on every month of Muharram, and (4) make offerings every Friday kliwon night and pray to God. The aims of these ritual traditions are (1) asking for help and protection from God to avoid disaster or minimalize the loss of property and lives, (2) paying respect to the ancestors who have passed down various traditions as a guide for their lives. From this research, it is concluded that the society in Badud village still carries the traditions inherited from their ancestors to maintain the harmony of life, with others, nature and God as a disaster mitigation effort.
Keywords: Disaster Mitigation; Badud Village; Local Wisdom; Communication.

1. Introduction
Disasters are events that are never predicted, and cannot be avoided either, especially natural disasters. According to Law Number 24 of 2007 concerning Disaster Management article 1 number 1, disaster is an event that threatens and disrupts the life and livelihood of the society, both by natural and/or non-natural factors as well as human factors, resulting in the emergence of human casualties, environmental damage, property loss and psychological impact. Geographically, Indonesia is an archipelagic country located at the confluence of four tectonic plates, namely the Asian Continent, the Australian Continent, the Indian Ocean plate, and the Pacific Ocean.

In addition, there is a volcanic belt in the southern and eastern parts of Indonesia that extends from the islands of Sumatra, Java – Nusa Tenggara, Sulawesi, which on the sides are old volcanic mountains and lowlands dominated by swamps. This situation has an impact on potential disasters such as volcanic eruptions, earthquakes, tsunamis, floods and landslides. (Arnold 1986 in https://www.bnpb.go.id/potensi-ancaman-bencana). The situation in Indonesia which has various potential disasters, as well as the disaster events experienced, encourages people living in disaster-prone areas to look for ways to mitigate disasters in an effort to minimize the damage and losses that occur. This is also what our previous ancestors did, that was by creating local knowledge/wisdom that they believed could be used in disaster mitigation.

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There are several research results that illustrate the role of local knowledge/wisdom in reducing disaster risk. One of the societies who have local wisdom in dealing with disasters is Badud society. Badud society applies local knowledge/wisdom in mitigating earthquakes, landslides, and floods by (1) regulating cultivation traditions. (2) sticking to pikukuh to use certain materials in building houses, bridges, barns, and others (3) dividing forest zones in three areas as a way to preserve ecosystems (Suparmini et all, 2014).

In addition, it was found that the local knowledge/wisdom of the Smong in Simeulue, an island in Aceh Province, caused the death from the 2004 tsunami to be very low, namely 6 people, while the victims who died due to the 2004 tsunami in various countries reached
The results of this study prove that local wisdom can reduce the negative impact of disasters. We know that natural disasters cannot be predicted accurately. In this case, we cannot determine when and what kind of disaster will occur. However, there are some local wisdoms that can read the signs when a disaster will occur. Thus, the society can prepare for disasters.

Furthermore, a research on the people of Kertowono Village in Lumajang Regency showed that local knowledge/wisdom in the form of village salvation, mass prayer, and society service that they did for generations were believed to be able to reduce the risk of disasters (Ghassani: 2017). The results of this study illustrate that local wisdom in building togetherness can be one of the efforts to reduce disaster risk. Through togetherness a disaster can be overcome and faced.

As mentioned above, one of the indigenous peoples who still hold on to the tradition in building harmony with nature is the Badud village society. Badud village society have local wisdom in disaster mitigation. They preserve this tradition from generation to generation through traditional leaders or village elders. This was proven when the tsunami disaster on July 17, 2006 hit Pangandaran. The disaster was not preceded by a strong earthquake but caused a tsunami. Tsunami waves as high as 21 m hit, causing many casualties and property losses. Badud village, which is located in Mekarsari village, Cijulang sub-district, Pangandaran district, is certainly affected.

This study tries to examine the local wisdom of the Badud village society related to disaster mitigation. According to Sartini (2009:11) local wisdom is concluded as the personality, cultural identity of the society in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the society and tested for their abilities so that they can survive continuously. Local wisdom can also be interpreted as a view of life and knowledge as well as life strategies in the form of activities carried out by local communities to overcome various problems in their lives which include; religion, science, economics, technology, social organization, language and communication, and the arts. In other words, local wisdom is part of the wise way of life of local people to solve all life problems they face. Even with local wisdom they can carry on their lives and develop sustainably (Permana, 2010: 3).

Furthermore, mitigation is a series of efforts to reduce disaster risk, both through physical development as well as awareness and capacity building to face disaster threats. As stated in Article 47 (1) Mitigation as referred to in Article 44 letter c is carried out to reduce disaster risk for people living in disaster-prone areas. (2) Mitigation activities as referred to in paragraph (1) are carried out through: a. implementation of spatial planning; b. development arrangements, infrastructure development, building management; and c. implementation of education, counseling, and training both conventionally and modernly (Law Number 24 of 2007).

Local knowledge/wisdom that has been passed down from generation to generation and practiced by Badud village society in disaster mitigation is part of efforts to minimize disaster damage. This study aims to determine the local wisdom of the society in Badud Village, Mekarsari Village, Cijulang District, Pangandaran Regency in disaster mitigation. In particular,
this study will describe several types of traditions of the ancestors of the Badud village in fostering human harmony with nature. This harmony is created to avoid disaster.

2. Research Method
This study uses a qualitative descriptive approach, which describes in detail the events in the field. According to Winartha (2006) in Lindawati (2016), qualitative descriptive method, namely analyzing, describing, and summarizing various conditions, situations from various data collected in the form of interviews or observations about the problems studied that occur in the field (Lindawati, &Hendri, 2016). The objects of research include (a) Nature and the environment of the village and the Badud society; (b) Local wisdom of the Badud society.

The subjects in this study were informants who comprehensively understand about the local wisdom of the Badud village society in disaster mitigation. Purposive sampling was carried out in selecting informants in this study. Purposive sampling aims to ensure that the data obtained remain relevant to the research setting. The informants in the study were the authorities in the Badud Village society, namely village elders and several society leaders. The object in this study is the local wisdom of the Badud village society which contains elements of messages about disaster mitigation. The object of research is the thing that is the focus of attention. The concern in question is that the material under study is adapted from the theories as the research base.

Research data is collected through interviews, observations, and document studies. Interviews were conducted to collect information on various events that became the focus of research, such as, the local wisdom of the Badud village society in disaster mitigation. Interviews were conducted with relevant sources with the research background, namely those who have authority in Badud village.

Observations are conducted to the local wisdom of the Badud village society of disaster mitigation. Data collected from the document is to obtain necessary secondary information regarding the local wisdom of the Badud village society, especially those containing elements of disaster mitigation.

The next step is the process of analyzing research data. The research data that has been collected were analyzed descriptively, starting from the reduction, presentation, and conclusion stages. Data reduction is done by selecting important data according to the research focus. The selection of this data will make it easier for researchers to determine the data that must be collected next. Presentation of data in the form of brief descriptions, charts, and pictures regarding the local wisdom of the Badud village society in disaster mitigation. The data is presented in descriptive form so that it is easy to understand and plan the next steps. The conclusion will be confirmed when the data obtained is valid and consistent.

3. Results and Discussion
Local wisdom is a source of knowledge that consist full of life values. In this case, local wisdom becomes an important aspect that can contribute and enlighten the thinking process. Local wisdom is the result of the thinking power of the ancestors in dealing with various natural and environmental phenomena. Thus, many indigenous people have tried to preserve various local
wisdoms as guidelines for living in the society. Maintaining local wisdom serves as the preservation of indigenous knowledge. This was in line with the opinion of Siombo (2011) which states that "Local wisdom is the noble values that apply in the life of the society to protect and manage the environment in a sustainable manner (Siombo, 2011).

Badud village society as indigenous people who still maintain the traditions of their ancestors is located in Mekarsari Village, Cijulang District, Pangandaran Regency. The name Badud village is taken from one of the types of art that developed in this area. Badud art is a local culture inherited from the ancestors that was developed and maintained by the society. Even today, Badud art has become one of the cultural icons of the Pangandaran society.

Badud art is performed at harvest time, as a form of gratitude to God Almighty for the abundance of harvests obtained. At first, Badud is a ritual that is usually used to repel pests on agricultural land, especially rice farming land in both human and rice fields. Along with the development and change of society, Badud art became a performing art. Art can be an approach to introduce the values of life to society and be passed down from generation to generation. Thus, this tradition can survive and be maintained by the society. This is in line with cultural preservation efforts, namely by introducing and teaching local cultural values to the society or especially to the younger generation, through a cultural approach and love for one's own culture (Tiwijayanti & Pramono, 2020). Thus, the values that exist in the society can be maintained by the entity. Badud art is an art that represents the gratitude of the people of Pangandaran Regency after obtaining crops such as rice, corn, or other garden products.

In practice, Badud art is worn in a carnival activity where the participants wearing monkey and tiger masks. These two animals are trusted by the society as protectors of the forest in Pangandaran Regency. The Badud art tradition is a form of gratitude for the people of Pangandaran Regency in obtaining crops. In addition, this tradition is an effort to convey messages to the society in disaster management. Badud art tells and asks the people of Pangandaran Regency not to destroy forests, such as cutting down trees disorderly since this is believed to cause disasters in the future such as droughts, landslides, or floods.

Based on the explanation above, Badud art is a medium of communication in conveying messages to the public. Communication medium is a set of tools and used to support smooth communication. Communication media is useful for motivating the audience, making communication more effective and efficient, adding to the attractiveness and making the information conveyed clearer (Haryadi & Ihya, 2016). Through Badud art, people can receive moral and social messages in a persuasive manner.

Through the moral message contained in the Badud tradition, people are made aware of the risks of forest destruction. Thus, the society becomes very careful in treating the forest. Indirectly, the message contained in Badud art can build public awareness in handling disaster risk. From the point of view of disaster risk management, the Badud tradition acts as a communication medium of disaster risk. The main purpose of risk communication is to provide meaningful, relevant and accurate information in clear and easy-to-understand terms to a specific
Through the delivery of relevant and accurate messages, it is hoped that it can build society preparedness in reducing disaster risk.

From the point of view of the risk communication strategy for disaster preparedness, the Badud tradition is a very appropriate communication strategy in building public awareness about disasters. Communication strategy according to Roger in Winoto (2017) is a communication design made to change human behavior on a larger scale through the transfer of new ideas (Winoto, 2017). Risk communication according to Covello (1992) in Winoto (2017) is an activity that provides information between the parties involved about risk. The definition of risk is an unexpected thing or event (Winoto, 2017).

In order to maintain art that contains elements of ritual, in the Badud village society, various traditions are also developed which are required by noble values in the form of local wisdom. There are even some traditions that are a form of society preparedness in dealing with disasters. This tradition contains the message that building harmony with nature is something that must be done. If we do good to nature, nature will do good to humans. This is a form of human harmony with nature.

Beside Badud art, there are several rituals that are still maintained as a form of gratitude and increase the spirituality of the society because their spiritual belief is one of the important aspects in disaster mitigation efforts. Spiritualist beliefs come from people's beliefs that are formed from the past. Spiritualist beliefs keep a group of people away from all forms of danger or disaster. This is in line with Miskahuddin's opinion (2017) that spiritualism is needed by humans because it is able to give strength to humans when experiencing disasters or facing an uncertain future. With spiritualism, humans can penetrate pain, misery, calamity, and predictions about a hopeless future (Miskahuddin, 2017).

Spiritualist's beliefs can be formed from within oneself or represented in the form of objects. These objects are believed to have magical powers to ward off bad things, one of which is disaster. The people of Badud village have a belief that objects such as onions, red chilies, and shrimp paste that are tied and put on a large plate made from bamboo and placed in the front yard are able to ward off disasters. They also believe that storing these objects can be an antidote to negative auras that will enter the house. With these objects, the conditions in the house become calmer and peaceful. This happens because in the house has only positive aura.

In addition to store objects that have supernatural powers, the society also has a hajat laut tradition, that to release traditional offering to the sea. The hajat laut tradition is one of the local wisdoms carried out by the society as an effort to reject reinforcements and ask for a request to be kept away from disaster. Before the "Hajat Laut" tradition is held, the society first prepares offerings on the night of "Jumatkli won". The tradition of preparing offerings is part of the ritual of hajat laut as a form of request for safety to be kept away from natural and non-natural disasters. Various materials for offerings are very important ingredients in the hajat laut tradition. Seven kinds of flowers must be present in the offering, which the most important are roses and jasmine, and in addition to the flowers, there are other things that must be presented. Those are rice, fruit, salt, and chilies.
In the process of releasing the offerings into the middle of the sea, people believe that there are already supra natural things waiting in the sea. When the offerings are released into the sea, the hajatlaut leaders chant various prayers to gain safety and be kept away from disaster. Beside asking for help to be kept away from disasters, the tradition of hajatlaut also sending gratitude for the blessings and safety that has been given by the creator.

In addition to hajatlaut there is another tradition that is conditional with a moral and social message, namely the art of gondang. The gondang tradition at the beginning of its development was the nutu pare (rice pounding) tradition. Nutu pare is the process of processing rice into rice by means of pounding it using halu (pestle) and lisung (lesung). The nutu pare activity is carried out by women led by female elders, usually the wife of the traditional leader. Nutu pare is held in saunglisung which is adjacent to leuit (rice barn). The tradition of nutu pare is a form of gratitude to the almighty god who has bestowed sustenance in the form of an abundance of rice harvests. In addition, this tradition is a form of respect for Dewi Sri as the goddess of rice.

The implementation of the nutu pare procession is usually accompanied by offerings of young coconut, sweet salad, fruits, porridge, eggs, and seven types of flowers. Offerings are provided to honor Dewi Sri. They have the belief that in the nutu pare event, Dewi Sri also witnessed it. Therefore, in the nutu pare process, there may be no jokes, so that the implementation of nutu pare must be carried out in a solemn manner. Because the implementation of nutu pare was attended by several people, the sound produced became thunderous but rhythmic. The clash of halu (alu) and lisung (sesung) is rhythmically called tutunggulan.

The art of gondang, which is known in Sundanese society today, is a development of the art of tutunggulan. The difference is that in the art of tutunggulan it is not accompanied by kakawihan (singing) while in the art of gondang it is accompanied by kakawihan (singing). The art of gondang which was developed in the Badud traditional village is used as a medium for delivering messages to the entire community. Many moral and social messages are conveyed through kakawihan in the form of paparikan. Paparikan is a type of Sundanese poetry called Sisindiran. Paparikan is a poem that is built by cangkang which has no meaning and is followed by content, which is the real meaning. The relationship between cangkang and the real meaning is shown by the structural relationship of sound and pattern. If the sound pattern of the shell and the content is parallel, then this sisindiran is called paparikan (Abd Halil, 2016).

As already mentioned, the art of gondang is a medium of communication in conveying moral and social messages in the community of Kampung Badud. One of the messages conveyed was about local wisdom in building human harmony with nature. Through the poetry in the paparikan the message describes how humans should treat nature. Humans and nature should build a harmonious relationship like lovers. This illustrates that if humans love nature, nature will love humans. If this is well established, natural disasters will be avoided.

One of the contents of the paparikan which contains moral and social messages about the harmony of humans with nature, namely:

Los ka tonggoh ka kabogoh "go to the top (mountain) to a lover"
Los ka landeuuh ka beubeureuh “go to the valley to the lover”
Beubeureuh tong di deukeutan “don't approach lover”
Da lain pisalakieun "because not a potential husband"

This poem contains a message that people must have a very good attitude in treating nature. Nature should be treated as we would treat a lover. Nature must be cherished, loved, and cared for with a sense of responsibility. What if nature is not treated well, then nature will leave humans. This means that nature will be angry and give disaster to humans. Disasters can take the form of landslides, floods, and even earthquakes.

The results also showed that the traditions were related to maintaining harmony with nature which contained elements of disaster mitigation, those were (1) preserving forests by prohibiting forest clearing, illegal cutting of trees, (2) hanging bags containing shallots, garlic, red chilies, and terasi at the door of the house (3) performing sea activities by throwing dong dang into the sea every Muharram month, and (4) making offerings every Friday Kliwon night, and praying to Allah. The implementation of this tradition has a purpose; (1) asking for help and protection from Allah the Creator in order to avoid disaster or minimize losses in the form of property and life (2) Respect for the ancestors who have passed down various traditions as their life guidance.

All forms of local knowledge/wisdom in disaster mitigation that have been passed down from generation to generation are conducted by Badud village society on a regular basis because they are believed to reduce damage, loss, loss of life, and property. As a way of life that contains the noble values of society life, local knowledge/wisdom is able to withstand outside cultures, can even accommodate and integrate external cultures as well as control and give direction to cultural development (Law No. 32 of 2009).

The activity of hanging bags at the door, throwing dondang into the sea and performing ritual prayer every Friday night is an effort to combine hereditary cultural traditions with a new culture, namely Islam, which teaches worship, begging for one, namely Allah. So that traditional leaders, village elders also regularly pray in Islam way, asking God for safe, at the same way using traditions, knowledge, local wisdom as a form of respect for ancestors who have passed down guidelines, rules, procedures for living for Badud village society.

Many communication symbols are used in disaster mitigation, such as the presence of shallots, garlic, shrimp paste which is used as a representation of rejecting reinforcements, rejecting disaster. Likewise, the tradition of throwing dongdang, which contains various foods, fruits, vegetables, to the sea as a symbol of communication that represents gratitude for the blessings that God has given and respect for the ancestors who are believed to have helped and protected them from disaster.

4. Conclusion
People who are living in disaster-prone areas must have sufficient knowledge to understand the risks that will be faced in the event of a disaster and how to act accordingly, so the risk of disaster can be reduced. The people of Badud village have knowledge about how to avoid and minimized disaster risk through several traditions that are still being carried out. Badud village
society still maintains the traditions inherited from their ancestors in disaster mitigation to maintain harmony in life both with others, nature, and with their God.

**References**