

# THE WISDOM OF MBAH MARIDJAN AS A CARETAKER IN MERAPI THREATS FACING THE MERAPI ERUPTION IN THE CANGKRINGAN, SLEMAN, YOGYAKARTA

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## **Abstract**

*This study aims to determine the champion understand and explore wisdom Maridjan as caretaker of Mount Merapi and the implications charisma MbahMaridjan. This study used a qualitative approach to assess the wisdom of MbahMaridjan as caretaker of Mount Merapi, the informants in this study is MbahMaridjan families and society as a region Cangkringantemapt stay MbahMaridjan and all the activities. The data collection is done by in-depth interviews. The collected data were then analyzed using descriptive analitik models. The results showed that the figure MbahMaridjan are not educated. However, his wisdom as a leader of the "old man" was not due to his age, eighties, but the "old man" is the idiom of Java means "linuwih", or to have more power, put these figures often become role models many people but sincerity and a great sense of responsibility bergitu that mbahMaridjan in his duties as caretaker, he understood as captain of a ship. A ship captain would not leave the ship in a state of uncontrollable, the captain will choose to die and went down with his ship. In such contexts, MbahMaridjan as caretaker insisted would not leave Mount Merapi Mount Merapi is "coughing". In his heart, he chose died on the slopes of Merapi affected wedhus trash instead of "run" left Merapi. Know at a glance MbahMaridjan, with cultural and traditional views attached to it, perhaps it will look portrait figure of a Javanese and wisdom.*

*Key Words: leader, charisma, local wisdom*

## **A. INTRODUCTION**

Mount Merapi, as one of the elements of nature is the source of life must always be considered properly, it is necessary that the relationship between humans and nature is not exploitation. Instead, this relationship is mutually keep each other so as to create harmony. Java rural communities believe that anyone who violates these interactions will be exposed to penalties, either from residents or supernatural powers were believed to be the ruler of the mountain.

Trust the people against their rulers Cangkringan Mountains, can be seen in some of the rituals performed. The ritual can include religious ceremonies, ceremonies harbor, and so forth. All of that is a representation of the values of the most fundamental and profound, that the values of togetherness, harmony, and respect for the environment. The place where they live, to live together, in order to achieve inner and outer harmony.

Maintaining alignment volcanoes, also at the time of the eruption of 10 November 2006, whether occurring in Kinahrejo hamlet Pelemsari, Umbulharjo village, Purwobinangun village, hamlet Turgo, Kepulharjo village, and hamlet Kaliadem. Confident attitude towards the harmony of nature visible when they refused to leave the area, although it has been destroyed by fire by heat clouds and made as a restricted areas and uninhabitable. This phenomenon can be understood as an attitude to always be humble with the environment and nature that they occupy. they assume that this place is a homeland, so that Mount Merapi with the natural process (of volcanic activity) that accompany perceived as something have a soul and soulless.

Merapimountain peaks may be broke, the roar of avalanches and the pressure due to magma may also be heard, but people like the hamlet TurgoCangkringan, Srumbung or Kinahrejo still quiet. Community that would still carry out daily activities such as grazing or looking for wood in the forest around Merapi. Public expression of Cangkringan still remains that the presence of Mount Merapi as a boon. They do not want to be moved or relocated, this is a tangible proof of local wisdom Cangkringan.

Although people are in refugee camps, but the daily activities of people still running. Reluctance residents to leave the area around Merapi, in the view of the general public living in Yogyakarta, sensed as a fundamental fairness. This is because it involves the existence of society as a cultured slopes of the volcano, which is able to coexist in harmony and harmony with the natural environment of Mount Merapi. bond that is not "naked-eye" is quite difficult to be separated, because even if people are afraid of the Mount Merapi disaster, but the public also expect the eruption Merapi as a gift.

Low profile, as said by everyone, it turns out the figure of R. Ng. Suraksoharjo, or better known as MbahMaridjan. It does not look the slightest arrogance in him the caretaker of Mount Merapi, although rumored to be mbalelo for refusing order of Sri Sultan Hamengkubuwono X and Vice President Yusuf Kalla R.I to descend the mountain, when the Merapi volcano increased activity. Defensiveness that is displayed MbahMaridjan is one manifestation of devotion as caretaker of Mount Merapi, like the meaning Suroksoharjo name, which literally means "keeping the mountain".

MbahMaridjan as caretaker of Mount Merapi since 1982, extending the mandate assigned to it by his father, MbahTurgo, to continue to keep Merapi. In addition, these two men (Turgo and MbahMbahMaridjan) while the courtiers of the palace of Yogyakarta, which is designated ngarsa palace of Yogyakarta

Sultanate Sri Sultan Hamengkubuwono IX, as the lead mediator between the human and supernatural world. MbahMaridjan itself has a special duty to Labuhan ceremony on the anniversary of the peak of Merapi to the throne (jumenengan), Sultan Hamengkubuwono every 30th RejebSaka.

Communities recognize and trust, that MbahMaridjan are people who know about Mount Merapi, as any incidents that arise from the mountain, only MbahMaridjan, people are believed to have authority, provide answers to the incident. So interesting in this study to be studied more deeply, is the charisma MbahMaridjan position as the caretaker of Mount Merapi eruption in the face of threats Merapi

## **B. METHOD of RESEARCH**

This study used a qualitative approach to examine in depth about the charisma and wisdom MbahMaridjan on the slopes of Mount Merapi as well as the authority and status as the courtiers of the palace that gets orders (decrees) of the Sultans palace of Yogyakarta, then the results are studied scientifically along with experts and practitioners.

This research was conducted in Yogyakarta with the research setting in Cangkringan. The reason for choosing Cangkringan for a place to stay mbahMaridja along with activities and people who have the perception that the CangkringanMerapi is not a threat but a boon. Then the results are scientifically studied together experts and practitioners.

The subjects were the people Cangkringan expected to have knowledge and understanding of the figure MbahMaridjan as the gatekeeper of Merapi, while the data collection techniques using life history, observation, and interviews. Data collection instruments such as interview guides knowledgeable about MBH Maridjan as the gatekeeper of Merapi.

Things are revealed in-depth interviews are related experience various activities shared MBH Maridjan, knowledge in perception about Merapi, understand the presence of the disaster and the efforts taken to prevent, deal or cope with disasters through his charisma MbahMaridjan as the gatekeeper of Merapi.

Data were analyzed with descriptive qualitative analysis, the qualitative research data analysis is basically the process of organizing and reducing the data into patterns, categories and descriptions basic unit so that it can be determined and themes can be formulated to a conclusion. The analysis was performed at the time of data collection and after the completion of data collection. Analytical work carried out in this case is organize, sort, categorize the data so that it can be found a description that matches the theme studied.

## C. **RESAULT of RESEARCH**

### 1. **Public Perception On Mount Merapi**

Mountains in cosmology Java plays a very important man. Human Javanese believe that the mountain is large-hearted and takers. Volcanic eruptions are donors and takers. Volcanic eruptions are useful as fertilizer for their soil fertility, as a livelihood, but as a result of the eruptions can destroy the villages and sacrificed thousands of lives. Java community destroyed villages and homes to the spirits, so do not be surprised if many mountain emblem is found in Javanese society, for example at the beginning and end of the show there is a leather puppet as a symbol of his home mountain of the gods.

#### a. **Cosmology Mount Merapi**

Cangkringan community believes that in addition to humans, the world and the universe also inhabited by supernatural creatures, like life of people. The supernatural creatures are a separate organization that regulates the state's hierarchy with all the attributes and activities, one form of government hierarchy supernatural beings who closely hearts Cangkringan society was the palace of supernatural beings. Merapi is understood as the palace of the spirits led by the spirit of the deceased.

Relations between Mount Merapi, nature.and society as already one. Appear myths accompany the relationship the three elements. Although unable think by logic the ordinary mind. many people who believe in myths. One form of the myths that are still alive and still maintained among the people who believe are myths about the eruption of Mount Merapi as one of the mountains that has a very large force, both natural and mechanisms.

According to the people Cangkringan, before Merapi erupted nature will show the symptoms themselves. Animals such as tigers, wolves woods, and the monkeys will go down mountain forests. This knowledge can be from experience MbahMaridjan and society Cangkringan. Armed with experience and tradsi hereditary nature of the Merapi. Communities around gives it the most part of life and people's daily activities.

#### b. **Kraton supernatural beings**

Keraton supernatural beings Merapi in Yogyakarta Keraton cosmology believed by residents led by supernatural beings called masters of Rama and Permadi while according Cangkringan people know him KyaiMarlapa. The public believes there is still a leader in addition to assorted other characters inhabiting the palace Merapi.

Trust the people about KratonMerapi supernatural beings are not only trusted by the Sultan Palace but also extends to the community till Cangkringan. Society has the confidence of the concept of the world hereafter, according to the community when people are dead spirit will inhabit places depending on his treatment. Humans do good deeds during his life, his spirit will live on in the palace supernatural beings Merapi.,

Otherwise if man in his life is not good, then it will be removed from the palace of the soul that inhabit rocks, trees, quiet place and so on.

c. Trust haunted places

The public has the confidence of their haunted or sacred place. Haunted places are believed to be the places guarded by spirits that cannot be bothered and the places have supernatural powers that must be respected.

In places haunted residents prohibition to do activity such as logging, grazing, and taking or moving objects that exist in the area. In addition to these restrictions there are also taboo to talk dirty, urinate or defecate because it will lead to a sense of offended spirits that inhabit the area. Territory around Merapi usually spot-places armature consisting of places populated areas have a habit of looking for grass in the forest, and springs.

## **2. The public perceptions of charisma Mbah Maridjan**

As the gatekeeper Mbah Maridjan has enormous influence on the surrounding community, the majority of their safety and welfare in the vicinity, the majority of their safety and welfare depend on nature. So most people regard as the pinnacle Mbah Maridjan local wisdom, because of the proximity to Mount Merapi and the clarity of his heart. He was able to recognize any signs that issued the mountain, or the Javanese who still cling to the mythology, who believe that in a cycle interval between one tiger, one of the times, and one Sunday often the sasmita the occurrence of an event that is most big.

Surrender is what inspires violence hearts of many people not to evacuate. Fatwa on Merapi Mbah Maridjan more credible than the recommended volcanology officer, like Hamlet Pelemsari for example, believes that the last eruption of Merapi, the state of their villages are safe because Mbah Maridjan had a dream about Merapi eruption earlier. Regarding the threat of an eruption of Merapi now, Mbah Maridjan himself argued that this is a natural cycle of Merapi.

Perhaps the figure Mbah Maridjan given little science to understand the phenomenon of Mount Merapi is always faithful to his duties as caretaker of Mount Merapi. "The man has titen knowledge or know and understand the signs of nature, so as to ascertain whether it would jeopardize the Mount Merapi or not" (interview with Mr. Asih, Sunday January 31 2016, the house of the father Asih).

Perspective Mbah Maridjan and many other people about the danger of Merapi, which seemed to contradict the opinions volcanologist, certainly does not appear suddenly. In Javanese cosmology, especially the region of Yogyakarta, where Mount Merapi and South Sea are two places that are considered participating menopong where the palace of Yogyakarta in the middle. In this case, the people who live in the volcano have more trust inherited customs of their ancestors rather than the views volcanologist. So the figure of the caretaker respected and respected very influential in public life.

### **3. Doctrine Mbah Maridjan in facing the threat of Merapi eruption**

Java-laden nature of implicit symbol of MbahMaridjan way to explain what was going on Merapi. Mount Merapi, which is connected to the South Seas, and be from any of the imaginary line as a power Ngayogyakarta Palace, is likened overlooking the palace of Yogyakarta. Being the front of the house meant, is the southern part of the mountain the city of Yogyakarta.

Not only Sarata symbols, should what has been believed for years, MbahMaridjan be very smooth to Merapi. Rituals and ordinances that he did was a form of homage to the creature guarded. To be "the" mountain always be patient, do not enter the hearts of the behavior of those cities that seem discouraging, meaning that the policy he thought, MbahMaridjan realize how the attitude of "smart people" have wounded Mount Merapi. Bring harm to people who living around the mountain. "Merapikuwi spirits, isongukumwong sing srakah (trim the spirits, can punish greedy), (interview with MbahMbahMaridjanHarto nephew of citizens Pelemsari Monday, February 1, 2016 date at home mbahHarto).

According to Mbah Suharto MbahMaridjan not only value-laden behavior always intend symbolic tradition behind humility and modesty, MbahMaridjan that open up to the world and love to speak to anyone saving wisdom. While MbahMaridjan activity that every year he would do as follows;

#### **a. Labuhan ceremony traditions**

The ceremony Labuhan preceded by Panembahansenopati as an act of gratitude for the survival of the kingdom of Mataram, also to pray for the personal safety of the Sultan, the Sultan Palace and the people of Yogyakarta, understood in depth series of ceremonies labuhanMerapi held every 30th of Rajab basically want to explain to us that this ceremony has values of local wisdom that must be maintained and preserved.

The values of local wisdom that can be learned from traditional ceremonies LabuhanMerapi is the First, the traditional ceremony labuhanMerapi is one concrete manifestation of synergy between nature, humans and plants in a mutual cooperation with the goal of maintaining safety.

Second, Giving offerings requested that the spirits come to pray for the welfare of the people of Yogyakarta shows the good relationship between the jinn and the men and believe that they are there and join the worship of God, it is in line with the sound of verses of al-Quran surah ad-Dzariyat verse 56 which means " and it is not I created the jinn and mankind except to worship me. "IbnKathir explains that this verse," God created man and jinn so that they worship Him ". (TafsirIbnKathir Ad letter Dzariyat: 56). Worship is important to know is the heart of worship

such as prayer, fear, hope, trust, love and others. All forms of worship that great to be directed to God alone.

Third, Mr. Asih provide information that prayers are being said in the ceremony of LabuhanMerapi has hope that the slopes of Mount Merapi as Cangkringan Yogyakarta region in particular and generally safe, calm, peaceful and happy. "Although such as Mount Merapi is no shortage, but still expected to secure peace Yogyakarta region fertile, prosperous. Amien, indicate the relationship with the creator (hablumminallah).

Fourth, the planting of trees Kanthil conducted during LabuhanMerapi ceremony, Mr. Asih explain the meaning kumanthil Kanthil tree-manthil, so that men are always close to nature. Fifth, ceremonies harbor trim also teaches us the importance of tolerance, mutual help, do not discriminate human dignity, mutual sacrifice and mutual cooperation, it is proved by their willingness to climb the steep mountain tens of kilometers does not look old, children , young, rich or poor women, they remain order and solemn in the harbor following the traditional ceremony.

b. Laku tradition Topo Bisu

Mount Merapi, in view of MbahMaridjan is the navel of the universe in Java. On the other hand, Mount Merapi is mountain living constantly growing and changing, so if Mount Merapi erupted, he invites anyone Safety pleading to the Almighty. Request that he had done through penance by walking around DukuhKinahrejo three rounds or TopoBisu.

Topo mute, is a ritual performed by surrounding Hamlet Kinahrejo three times. Of Kinahrejo to Kali Adem, Ngrakah, and again via the gate in front of the Village Hall Umbulharjo. One round of a distance of approximately five kilometers. That is, three times round the reach of fifteen kilometers.

People who participated in this ritual, may not speak a word. "We also should not eat, drink, smoke, and more. What we do is walk while praying. If it breaks, it must be kept in a standing position ", lelaku is done as a form of supplication and prayers to the Almighty that we be given the protection of his (interview with gomet, youth Kinahrejo).

#### **D. CRITICSM**

Mbah Maridjan figures are not educated. However, its wisdom as a "parent" was not due to his age, eighties, but the "old man" who in Java idiom means "linuwih", or to have more power, put this figure often become role models of many people.

Mbah Maridjan probably the only figure who featured for the existence of Merapi. He exists as caretaker Merapi well as community leaders and prominent ritual. Mas PanewuSuraksohargo with his family living in the southern slope of Mount Merapi, which in Kinahrejo, PelemsariDusun, DesaUmbulharjo, Cangkringan, Sleman, Yogyakarta.

From birth to old as now, MbahMaridjan settled on the slopes of Mount Merapi. Emotionally, he felt being part of Mount Merapi. Culturally, MbahMaridjan who likes to run "behavior concerned and penance" believe that, at Mount Merapi volatile, defined as the activities of the "Bahureksa" which took Mount Merapi.

In the books of literature Java-Indonesia, the caretaker has the meaning assigned someone keep something or responsible for something. As caretaker of Mount Merapi, MbahMaridjan task is to maintain the mandate of Mount Merapi on kerato Yogyakarta.

Assignment as caretaker, he understood as captain of a ship. A ship captain would not leave the ship in a state of uncontrollable, the captain will choose to die and went down with his ship. In such contexts, MbahMaridjan as caretaker insisted would not leave Mount Merapi Mount Merapi is "coughing". In his heart, he chose died on the slopes of Merapi affected wedhus trash instead of "run" left

Merapi. Know at a glance MbahMaridjan, with cultural and traditional views attached to it, perhaps it will look portrait figure of a Javanese and wisdom.

Mbah Maridjan journey surely know Mount Merapi has been very long. Maridjan was born and raised in Merapi. Of the deceased father, Mas PanewuSuraksohargo, he inherited the position as caretaker of Mount Merapi. For over twenty years MbahMaridjan has served as courtiers Ngayogyakarta Palace, devoted as caretaker of Mount Merapi.

Merapi struggle with long distances. Since childhood, he lived slope of Merapi, have absorbed so much wisdom of father in the face of action Merapi. During the long journey most of his life, he learned to recognize the symptoms of nature related to the activities of Mount Merapi, learn to understand the desire of the mountain that never stops "giving". With tirakat behavior and modesty that never escape.

Mbah Maridjan behavior often run concern and pray. Pray a safety request. "KarepengonomanungsokonPodo concerned, (it wants humans to be concerned)". Not only for the people who live around Mount Merapi, but also for all citizens of Yogyakarta.

As a gatekeeper, MbahMaridjan credible and ruled Sultan as an elder, elders ceremonies, and capture and report signs of volcanic activity of Mount Merapi. As an interpreter resesik guard.MbahMaridjan often associated with the world of the occult, for rituals he does, he often prayed to the Almighty petition laden with traditional values, which have not been able to be explained by reason of knowledge and common sense. Things like this then by the perception of some people regarded as heresy.

Mbah Maridjan habit since Merapi status raised to alert, daily caretaker of this fasting putih as behavior is concerned. Just eat a handful of rice and drinking

water, in addition to his love of white smoke cigarettes regularly, he did penance behavior. Meditate at his residence, in paseban Sri Manganti (located in the post I GunungMerapi), or PasebanLabuhanDalem (heading II). Every 1st Rejeksaka year, he did together -Same courtiers Ngayogyakarta Palace.

This ritual is usually accompanied by a group of lovers of nature and society. Prayer for Grandmother Professor Romo, Professor Permadi grandparent, grandparent Panembahan Sweep Jagat (also known by the name of Kyai Sweep Jagat), and all the langkah on Mount Merapi. In addition, every corner of the living room he was met by heirlooms, photographs Sri Sultan Hamengkubuwono X, the Javanese calendar-Islam, and the photograph of Mount Merapi, but in daily life, the courtiers of the palace have never left the five daily prayers at the mosque that he built at the end yard.

For Mbah Maridjan, Merapi is a magical creature that breathes, thinking, and feeling. Do not utter words that hurt her, so always a message MbahMaridjan. "Mledhos, njeblug, wedhus trash", detailing the terms, according to MbahMaridjan, is commonly used, but for him remains "less common" or disrespectful. "*kanggo wong pinter mbok menawi kedah ngaten niku, nanging kanggo wong bodho kados kulo niki nggih mboten makaten*".

When the volatile Mount Merapi, MbahMaridjan also believe, magical figure grandparent Merapi is angry, give pepling or warning to mankind, especially around Mount Merapi. The wrath of the grandparent, translated MbahMaridjan as a result of human behavior are greedy.

From these expressions or other terms that seem vulgar, there is a belief that live in the surrounding communities of Mount Merapi, that mountain with all kinds of contents and living creatures that inhabit this region into a community. According to MbahMaridjan at Mount Merapi, that mountain with all kinds of contents and living creatures that inhabit this region into a community.

According to MbahMaridjan at Mount Merapi, enthroned number of "ruler".Among them, the masters romo grandparent, grandparent and grandparent Panembahan Professor PermadiSapujagad. Therefore, there is a relationship of mutual maintain and protect each other, when one member experienced or do something, then he would give 'gesture' or tell others. Similarly, when Merapi "cough", he also gave the terms to others, including to MbahMaridjan because for him when the grandparent Mount Merapi have urination, everyone in the neighborhood of Merapi have patience, fortitude and resignation.

Through symbolization cleaning on the slopes of Mount Merapi, MbahMaridjan mean to suggest to everyone in the region of Merapi, in order to cleanse the liver so that it becomes sacred and not to do anything.MbahMaridjanrefer to the act of the sand miners who use "machine" (begu), must repent in order not to destroy nature Merapi. He asked that "people who could latin" (meaning people who are educated) and dredge sand with begu, stop the activity altogether exploit nature. If Grandmother Merapi is ewuh, the

danger is manglung (leads) to the south So we all spared the danger, do not destroy nature. We must preserve. When Mount Merapi maintained, the stones would get out anyway, "ugoMerapiisongarahkaro sing Perlon (Merapi could also lead to their destination), and the village will not be affected by heat clouds. We definitely survived, MbahMaridjan story in the Java language is still full of symbolic significance (interview with Wife MbahMaridjan, sinin dated 01 February 2016, MBH's wife dihuntapMaridjan).

Mount Merapi, in view of MbahMaridjan is satisfied universe in Java. On the other hand, Mount Merapi is mountain living constantly growing and changing, so if Mount Merapi will erupt, he invites for safety to the Almighty. Request that he has done through a form of penance, to walk around DukuhKinahrejo three rounds every night. In addition, community Kinahrejo also installed offerings starting reinforcements, in the form of rhombus outside contain salt and betel so that people get out of the Mount Merapi disaster (interview with a pack of Imam volunteers Merapi eruption in 2010, Monday, 01 February 2016, diwarungklontong wife MbhMaridjan).

Inside the diamond, MbahMaridjan'm so filled with salt and betel leaves. Symbolic meaning, "betel" is a symbol of Mount Merapi and the "salt" symbol of the Indonesian ocean or the South Sea. Both in view of the supernatural, is in one axis and a spiritual force for Keraton Yogyakarta.

MbahMaridjan figure that is close to nature, and very understanding of natural phenomena: rain, landslides, lava, or the shrinking of water in times of drought, as well as plant pests. Habits are often done to date is the cinchona plant that has begun extinct and also the origin of the name itself Kinahrejo (interview with Mr. Asih, a subsidiary of MBH Maridja, Monday dated February 1, 2016, Mr. Asihin her house).

Although the house is located atop the mountain, in the hamlet Peemsari, Cangkringan, Sleman, but as courtiers, MbahMaridjan always been to the palace. At least twice a year, at a time when submitting syawalan and souvenirs according Labuhan ceremony. Very young children mingle with MbahMaridjan, as a playful expression, logic upside down, and so the source of the phrase wise, for storing a myriad inner wisdom.

Position as caretaker, gave him a very minimal income from the palace. Monthly allowance, he said, always able to meet their daily living. To take a salary, he must go down the mountain, to the palace within 28 kilometers, life placed with the spirit of a simple life, perhaps even the spirit of asceticism (fasting himself). His joy only serves the Sultanate of Yogyakarta Sultanate until the end of life.

#### *Dreams MbahMaridjan*

*In November, 1994, I was met by parents, which was the champion of my own, also at the same time, there are those tall yellow clean, nice people. And the*

*people had said this: "We have money, please split" in Javanese means: "I duwedhuitdumna" (I had the money to share). But the meaning is not like that. What is meant dhuwit is "arta", designations of money in the Java language smooth. I mean the same arta with news "news". So I was told to say that Mount Merapi will be dangerous. The next day, 10 am, right there is an eruption, when I was there dilereng been fixing roads that will be passed on labuhan ceremony. Kept in front of me. Exactly there wedhus trash, heat haze that face, if I pray like this: "salamsalammualaikummualaikum", several times. Suddenly there is wind refused kept behind the heat haze. Thanks. Thank God they were given safety here. (Interview with a pack Asih, son of MBH Maridjan, on Sunday, January 31, 2016, at 15.30 at home father Asih).*

So it went no stories of all sorts. News dangers of mountain physicians estimate. At my place, there is a newspaper whose contents, the place is secured, because of the danger, and the people had to be evacuated or moved. Then I wrote a letter to Kanjengsinuwun (call for Sri Sultan), I ask this: "I beg the wisdom that Kinahrejo safe-peaceful, untouched by the government's move also asked God Kinahrejo given salvation". Sinuwun agree, and dhawuh: "If I were menyeruh go ... do not go".

Various traditions of ritual to pay homage and tribute to Merapi and natural. Pacara indigenous tradition that is often done by the community to be a part of the tradition of ritual for Merapi and natural. Tirakatan well as do MBH Maridjan and Kinahrejo citizens to invoke safety and blessings of God Almighty on the activity of Merapi, also the culture of the community Cangkringan to get closer to God and nature.

Cangkringan community complete confidence in the legal pinasti or destiny. Humans die, Cidra, or loss of property due to the Merapi disaster understood as a destiny, besides the surrounding community also assumed that if Merapi was erupting understood Merapi is have urination proximity based on the experience and knowledge as well as respect and appreciation to Merapi and nature led to the preservation of the environment , nature, culture fiber Merapi public life.

Understanding mythology Merapi cannot be separated from the philosophy of the city of Yogyakarta in Yogyakarta Kraton is as pancernya. The city is divided by the imaginary axis that connects the South Sea, Parangkusumo, Stage Krapyak, Kraton Yogyakarta, Tugu, and Merapi. In filosofid it is divided into two aspects, namely the universe and the universe ageng alit. Jagat alit, which break down the process of beginning and end of life with all the righteous manner so know as nature of life and human life, portrayed on stage Krapyaktill Tugu. Jagatageng, interpreted when man is dead it will be toward the place unseen, namely South Sea or Merapi.

## **E. CONCLUSION**

MbahMaridjan a sultanate palace NgayogyakartaAbdi who was sworn in as caretaker Merapi, during the time that he lived an elder leaders and be a role

model Cangkringan society. Low Profile, confidence, steadiness as Interpreter Lock Merapi is reflected in the activities of preserving the natural slopes of Mount Merapi with together with the community during his lifetime MbahMaridjan planting cinchona as nature conservation and also as a form of anticipation MBH Maridjan when the eruption of Merapi is expected cinchona can hold the lava flows. MbahMaridjan struggle to fight for the natural slope of Merapi to not be exploited because there are cases that harm public Golf MerapiCangkringan to exploit the environment by damaging the environment has long been the public case.

The influence of his charisma MbahMaridjan as an interpreter Key Keraton caused legitimacy that they believed the Java community, especially people Cangkringan as spiritual protector and role models in society. Kraton is still regarded as a petition, peace, harmony, harmony, and balance on society of the mythology of Mount Merapi which is still considered sacred to the community of Cangkringan because Merapi is something that turned deadly at the same time. Cangkringan community structures are still traditional, trust the customs inherited from ancestors rather than the views volcanologist, so that the community's trust as a gatekeeper MbahMaridjan very high.

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