



# Mystical as Community Social Life in Facing Eruption Disasters

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**Abstract.** Javanese people who still adhere to mythology, believe that Mount Merapi is a donor (giver). The purpose of this study was to analyze the community's wisdom in preparing for the threat of the Merapi eruption and to find the Smart Mitigation concept for the community in dealing with the eruption of Mount Merapi. This study uses a qualitative approach. Informants in this study were the Cangkringan community, caretakers of Mount Merapi, and officers from the Yogyakarta Regional Disaster Management Agency (BPBD). Techniques Data collection is done by participant observation and in-depth interviews. The collected data is then analyzed using the culture theme technique, the culture theme as a common thread (State Of The Art) to find smart mitigation. Finding smart mitigation based on local wisdom as community preparedness in dealing with the eruption of Mount Merapi. The results of the study show that the community has its preparedness which the local community calls it (Ilmu Titen). With these smart mitigations, it is hoped that the community will be more prepared to take an independent and spontaneous attitude (leadership) in dealing with the threat of a Merapi eruption. TITEN science is in the form of local (local) ideas that are wise, full of wisdom, and of good value, which is embedded in the community to answer various problems.

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## 1 Background

Javanese culture has a very large influence on the Cangkringan community and its surroundings, the majority of which their safety and welfare depend on nature [1] [2]. So that some people consider all community activities to realize their respect for nature as the pinnacle of local wisdom, because of their proximity to Mount Merapi and their clarity of heart. People can recognize every sign issued by the Mountain, or the Javanese who still hold on to mythology, who believe that in the cycle of time between one windu, one era, and one week it is often a sign of the occurrence of a very powerful event [3, 4].

The nature of the Cangkringan community inspired the hard-heartedness of many people not to evacuate. The community trusts the signs of symptoms marked by natural

conditions about Merapi more than the advice from volcanologists, it is a form of local wisdom that has been ingrained from their ancestors. For example, residents of Pelemsari hamlet, Cangkringan, believe that in the last eruption of Merapi, the condition of their village was safe because the community had received information from the caretaker to immediately descend. Regarding the eruption of Mount Merapi, people have the opinion that this is a normal cycle of Mount Merapi. Until now, people still think that the eruption of Mount Merapi is not a threat but a blessing [5, 6].

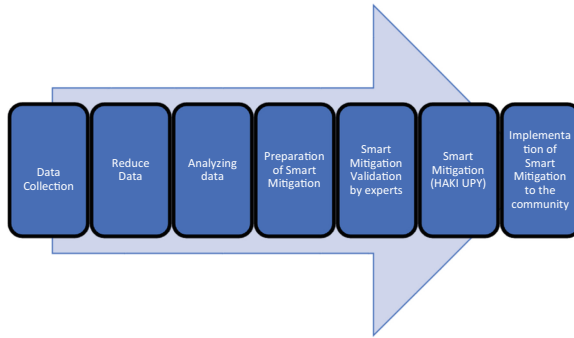
The public's perspective on the eruption of Mount Merapi, which seems contradictory to the opinion of volcanologists, certainly did not appear suddenly. In Javanese cosmology, especially in the Cangkringan area, Yogyakarta, the existence of Mount Merapi and the South Sea are two places that are considered to have contributed to the existence of the Yogyakarta palace in the midst of it. In this case, the people who live on Mount Merapi believe more in the customs handed down by their ancestors to ask for safety by performing the Labuhan ceremonial ritual. So people's lives are strongly influenced by existing local wisdom [2, 7–9].

Based on the perspective of cultural wisdom, natural behavior including the behavior of animals and plants by traditional communities is observed as a natural phenomenon that can be used as an indication of impending natural disasters [5, 10, 11]. Long stories and natural events become a source of inspiration and then generate responses in the form of behavior to overcome natural turmoil. Furthermore, it is told from generation to generation as knowledge in responding to nature and its changes.

Geographically, the Cangkringan area is very vulnerable to the threat of a Merapi eruption, but on the other hand, it has its cultural wisdom in dealing with the threat of a Merapi eruption, namely Waspodo's attitude towards disasters and nrimo if the area one day a disaster occurs. That is the value that is always planted in the community in the face of disasters. In this context, it can be said that the people who live in this area are people who are very prepared for disasters [12, 13].

Maintaining the harmony of Mount Merapi was also reflected in the 2010 eruption, whether it occurred in Kinahrejo, Pelemsari hamlet, Umbulharjo village, Purwobinangun village, Turgo hamlet, Kepulharjo village, and Kaliadem hamlet. The attitude of trust in the harmony of nature is seen when they do not want to leave their area, even though it has been destroyed by fire by hot clouds and made a forbidden area and unfit for habitation. This phenomenon can be understood as an attitude of life to always be modest with the environment and nature they inhabit. They think that this place is the homeland of blood so Mount Merapi with its natural processes (activities of Mount Merapi) that accompanies it is felt like something that has life and soul [10, 14–16].

The community's belief in local culture can be seen in some of the rituals performed. Rituals can be in the form of religious ceremonies, harbor ceremonies, and so on. All of these represent the most basic and profound values of wisdom education for the people of the slopes of Merapi to always protect nature, namely the values of togetherness, harmony, and respect for the environment. A place where people live together, to achieve inner and outer harmony.



**Fig. 1.** Research Flowchart Source; Researcher, 2021

## 2 Method

This research uses a qualitative approach with the type of case study research, the method used is the ethno phenomenological method. At the initial stage of the preliminary study, a literature review was carried out and then reviewed so that it could become a grand design of the initial concept proposal, then confirmation was carried out through expert discussion to obtain the shortcomings and weaknesses and continued with group interviews to obtain the required data. In the final stage of the study through observation and interviews, then the findings are verified by preparedness experts and practitioners.

Data collection techniques in this study include 1) Observations are carried out in a participatory, frank and disguised, and unstructured manner to determine whether the object to be studied in this case is the informant at the location to be studied. 2) Interviews were conducted structurally, aiming to obtain in-depth data, as well as validation of check and recheck triangulation, interviews were conducted using the snowball sampling technique so that in addition to obtaining data at the locus, at the same time seeking information on existing data as much as possible and can be applied. Information was obtained from the Mount Merapi Locksmith, Sleman BPBD officers, NGOs, Merapi Museum officers, Cangkringan Community, and researchers who were directly related to the research theme. The interview process was carried out at the same time when the researcher made observations. 3) Documents as data sources can be used to test, interpret, and even predict. The documentation technique is done to obtain secondary data by recording/collecting various documents related to the object of research. Information collected in the research is also obtained through written sources as secondary data, including books and literature relevant to the research, various printed materials such as community magazines, brochures, photos, and other documents.

The data analysis technique uses culture theme analysis techniques to obtain a general picture and analyze in-depth about the wisdom of the Kinehrejo community in dealing with the eruption of Mount Merapi. The data that has been collected and recorded is then concluded based on the content analysis literature review, then the researchers conducted observations and interviews aimed at obtaining in-depth data, as well as validating check and recheck triangulation, so that in addition to obtaining data at the locus, at the same time seeking as much information as possible on existing data and can be applied (Fig. 1).



**Fig. 2.** Labuhan Ceremony Procession

This research was conducted in Kinehrejo village because geographically the Kinehrejo area has a high vulnerability to the threat of Merapi eruption, but the surrounding community considers the eruption of Mount Merapi not to be a threat but a gift. The attitude of the people who are “nrimo” and “lilo” towards the eruption of Mount Merapi, however, the community must remain prepared in the face of the disaster of the eruption of Mount Merapi.

### **3 Result and Discussion**

Cultural Forms of the Cangkringan Society is facing the threat of the eruption of Mount Merapi, among others:

1) Mystical Form in the form of the Mount Merapi Labuhan Ceremony Ritual. The ritual of the port of Mount Merapi is a form of folklore that is a mixture of oral and non-verbal elements. In carrying out traditional ceremonies, ubo rampe or offerings are needed. Offerings are the actualization of thoughts, desires, and feelings to get closer to God Almighty. The offerings are also symbolic discourses that are used as a means of spiritual negotiation for the unseen. This is done so that the spirits above human strength do not interfere. By symbolically feeding the spirit, it is hoped that the spirit will be tame, and willing to help human life [3, 17, 18].

The ritual culture of the Mount Merapi harbor ceremony in Yogyakarta has been carried out for hundreds of years ago since the Islamic Mataram sultanate was established during the reign of Panembahan Senopati 1587–1601 from generation to generation until now. The beginning of the historical process of the ritual of the port of Merapi, which is quite long, cannot be separated from the story of Panembahan Senopati’s life journey as the founder of the Islamic Mataram sultanate and the founder of the foundations of the Islamic Mataram sultanate to ask for safety from the dangers of the eruption of Mount Merapi (Fig. 2).

The ritual event of the Mount Merapi harbor ceremony began with the meeting of Panembahan Senopati with the queen of Nyai Lorokidul, the ruler of the southern seas, in a tapa ngeli in the cepuri temple area. The hermitage is intended so that Panembahan Senopati gets help to maintain the peace of his people. Because at that time a war was

being waged by the Mataram kingdom against the Pajang kingdom to make Mataram a kingdom.

Panembahan Senopati's purity of heart made Nyai Lorokidul's stay shaken. Then came the news that the shock of Nyai Lorokidul's stop was caused by someone who was imprisoned in the south coast area. Hearing the news, Nyai Rorokidul met Panembahan Senopati who was imprisoned. The meeting obtained an agreement that Nyai Lorokidul would help Panembahan Senopati to look after his people in exchange for Panembahan Senopati being willing to marry Nyai Lorokidul. When they were about to return to the palace, Panembahan Senopati was given an egg from the universe as a sign of the seriousness of their relationship, the egg was given with the intention that Panembahan Senopati would eat it when he arrived at the palace.

But after arriving at the palace, by the king's advisor, the universe egg given by Nyai Roro Kidul was forbidden to be eaten. To avoid something that is not desirable, the eggs of the universe are given to the gardener. After being eaten, the gardener became a giant. Then the park ranger was transferred by Panembahan Senopati to the Mount Merapi area as a guardian of Mount Merapi, since then the gardener who became a giant was given the title of kyai Sapu Jagad.

Since then, there has been an agreement between Panembahan Senopati and kyai Sapu Jagad, namely the willingness of Panembahan Senopati and the kings of Mataram and their descendants to be responsible for giving offerings to clerics of the universe by holding Merapi harbor every year so that the people of Mataram are protected from all disasters and harm. It is held every 30th Rajab.

1) Ontological form in the form of Topo Mute Laku Ceremony (Silent Lamp) Mount Merapi, in the view of the Cangkringan community, is the navel of the universe in Java [7]. On the other hand, Mount Merapi is a living mountain that is constantly growing and changing, so if Mount Merapi does erupt, he invites anyone to ask the Almighty for Salvation. He has requested "tirakat" by walking around Hamlet Kinahrejo three rounds or "Topo Bisu".

"Topo bisu", is a ritual performed by circling the Kinahrejo Hamlet three times. From Kinahrejo to Kali Adem, Ngrakah, and enter again through the gate in front of Umbulharjo Village Hall. One round covers a distance of about five kilometers. That is, three rounds to reach fifteen kilometers. Those who take part in this ritual, are not allowed to speak a word and we are also not allowed to eat, drink, smoke, etc. All we do is walk while praying. If you are resting, you must remain in a standing position." This act is done as a form of supplication and prayer to the Almighty so that we may be given His protection.

This ritual usually starts from the house of the caretaker of Mount Merapi. But before this ritual is carried out, the caretaker and other residents open it by reading Surah Yasin and tahlil at the Al-Amin Mosque, 100 m from his house. After that, the caretaker changed his agemen (clothes) in the form of dark blue beskap and blangkon.

The Mute Lampah ritual is carried out by carrying two heirlooms, namely a dagger and a spear. "Keris" is wrapped in white satin cloth. While the spear is wrapped in red and white cloth. The spear is believed by many to be the incarnation of the dragon guarding Mount Merapi. The dragon that surrounds the mountain, after being killed

by Kyai Panembahan, it is said that the spear was obtained by the caretaker during his conduct at Paseban Srimanganti which is 2.5 km from the peak of Merapi.

1) Functionalist Form in the form of Ethics in Building a House Local people who live on the slopes of Mount Merapi, Cangkringan, for example, already have the ability to predict the possibility of an eruption. This includes, among others, using indicators of various types of wild animals that descend slopes out of the ordinary under normal environmental conditions. Ethically, the use of natural indicators is quite rational considering that various types of animals with their instincts have high sensitivity in sensing the increasing soil temperature due to the increased activity level of Mount Merapi so that they move from place to place.

In addition, to avoid the risk of the eruption of Mount Merapi, residents on the slopes of Mount Merapi also have local wisdom in building settlements in an environment that is full of risks of natural disasters from the eruption of Mount Merapi. These settlements are usually grouped on flat land surrounded by the moor.

The houses are always built facing the opposite direction to Mount Merapi, which is facing the road. That is, based on their views, so that the houses are not entered by disturbing spirits that inhabit Mount Merapi. However, ethically it can be interpreted that the houses where they live are built facing the main village road which runs north-south or south-north so that in the event of an eruption, they can immediately escape to the main village road.

Various examples of local community ecological wisdom can also be found in various local community groups. Thus, the local community knowledge system can be integrated in environmental risk analysis and natural disaster mitigation based on scientific studies or ethical views.

## 4 Conclusion

There are 3 forms of culture in the Cangkringan community in dealing with the threat of the eruption of Mount Merapi, namely: 1) Mystical form in the form of Labuhan Ceremony and Mount Alms Ceremony, 2) Ontological form in the form of Topo Mute Practice Ceremony and Merti Hamlet Ceremony, and 3) Functionalist form in the form of ethics in marriage. And farming. These cultural forms are all symbolic forms of society to ask God for salvation by manifesting it through ceremonies which are a form of culture for the Cangkringan community.

Mitigation of cultural inheritance can be done through a learning process called socialization, internalization, and enculturation. Pitutur channel facilities can be through the family environment, community, schools, government institutions, associations, official institutions, and the mass media.

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