

ORAL TRADITION AS NATURAL DISASTER MITIGATION LEARNING BASED ON LOCAL WISDOM

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ABSTRACT

The city of Palu as the capital city of Central Sulawesi Province, which developed above the Palu Koro fault, made this city prone to disasters. The events of September 28, 2018, natural disasters in the form of an earthquake, tsunami, and liquefaction devastated this city and several regencies around it. Earthquakes had often hit Central Sulawesi which had an impact on social, cultural, political and economic life, as well as the world of public education. This research purposes was to reveal the values of local wisdom of the Kaili ethnic community contained in the kayori oral tradition and traditional expressions as disaster mitigation lessons. The method used in this research was library research and analytical descriptive. Based on the results of the analysis, it showed that there were educational values, moral values, and ethical values based on local wisdom contained in the kayori oral tradition and traditional expressions. Local wisdom reflected in kayori poems and traditional expressions was the wisdom to always be ready and alert in the event of a natural disaster, no longer occupying areas that had been hit by natural disasters as residential areas, especially those on the coast because they were prone to being swept away by waves, prioritizing mutual cooperation and cooperation, prohibition to do evil and it was recommended to do good to fellow humans and other creatures.

Key words: *learning, disaster mitigation, local wisdom, oral tradition, ethnic Kaili*

INTRODUCTION

Indonesia was often hit by natural disasters that take many victims. The high potential for earthquake disasters in Indonesia was due to its location at the confluence of three tectonic plates, namely the Pacific, Indo-Australian and Eurasian. This situation was very influential on the community, especially those living on the coast. Due to its geographical and geological

conditions, Indonesia had a great potential to experience natural disasters, such as tsunamis, earthquakes, floods, and storms or typhoons (Pratomo, R. A. & Rudianto, 2013).

Palu City, the capital city of Central Sulawesi Province, was also known as the Palu Valley, which was geographically located on the mainland of the Palu Valley and Palu Bay. The Palu region consisted of five landscapes, namely mountains, rivers, valleys, bays, and oceans. (Arif, A., Jorimi, I., Abubakar, J., & Dewi, 2020) call this city the Kaili Valley. The Kaili Valley in question, namely the cultural identification of the Kaili ethnic as the majority population and the original inhabitants of the Palu Valley area. If the naming of the Palu Valley showed topography or physically in accordance with the natural character, the naming of the Kaili Valley contextually indicated an area in which there were local wisdom values that were inherited by the Kaili ethnicity from generation to generation to become the cultural identity of the tribe.

Central Sulawesi was one of the areas that were prone to earthquakes because it was located close to earthquake sources on land and at sea (Surono & &, 2008)). The source of earthquakes at sea came from North Sulawesi which was located in the north of Sulawesi Island, while the source of earthquakes on land comes from several active faults on the mainland of Central Sulawesi, one of which was the Palu Koro Fault. The Palu Koro Fault was the main fault on Sulawesi Island and was classified as an active fault (Bellier, O., Sbrrier, M., Beaudouin, T., Villeneuve, M., Braucher, R., Bourles, D., Siame, L., Putranto, E., dan Pratomo, 2001).

The Central Sulawesi region had experienced many earthquakes that had devastated many villages. Historically, there had been several large earthquakes in Central Sulawesi and some were accompanied by a tsunami, among others, in 1927 (Watusapu) of 6.2 magnitude, Palu was rocked by an earthquake that originated in the bay causing severe damage to Palu City, Biromaru, and its surroundings. in 1938 (Donggala) 7.6 magnitude with a tsunami height reaching up to 10 meters, in 1968 with a magnitude of 6.7 with an earthquake center at Tambu, in 1993 with a magnitude of 5.8, in 1996 (Tonggolobibi) 7.8 magnitude, in 2000 (Banggai) of 6.5 magnitude, in 2005 with a power of 6.2 magnitude, in 2012 (Lindu Kab. Sigi) with a strength of 6.2 magnitude (Lasimpo, 2019) and (Arif, A., Jorimi, I., Abubakar, J., & Dewi, 2020). The earthquake that occurred was marked by a high frequency of tsunamis in the Makassar Strait, similar to the earthquake that occurred in Palu Bay in 1927 with a wave height of 15 meters and in 1968 in Mapanga it reached 10 meters. Finally, natural disasters in the form of an earthquake, tsunami, and liquefaction rocked the cities of Palu, Sigi, Donggala, and the surrounding areas, on September 28, 2018, with a magnitude of 7.4. The disaster claimed 4,340 lives and destroyed several villages and drowned several densely populated housings. <https://www.republika.co.id/berita/pm3nb1349/gubernur-total-korban-bencana-di-sulteng-capai-4340-orang#> accessed 24 Juli 2022.

The city of Palu, which was located in the middle of Sulawesi Island, in the early days of the Kaili civilization, they inhabited a place in the mountains surrounding the Kaili sea. At that

time, the word Palu had not been used because the Palu valley was still an ocean (Lasimpo, 2019). The origin of the name Palu City was *topalu'e* which in Kaili language meant 'raised land'. So, initially Palu was an ocean and during the earthquake and the shift of the Palu-Koro plate, the sea was uplifted and formed the mainland of the valley which was now Palu City. As a disaster-prone area and had been repeatedly hit by earthquakes and tsunamis, the people of Palu City need preventive and mitigation action plans to reduce the risks that occur.

As a disaster-prone area, which was felt from generation to generation and repeatedly, the Kaili ethnic group certainly had local wisdom in dealing with the disaster as a result of the community's introduction to their physical environment. Wisdom was needed in environmental management to maintain the balance of nature which had long been carried out by a community so that it became a culture in the local community which was commonly referred to as local wisdom. Local wisdom was also called local knowledge or indigenous knowledge (Murdiati, 2015).

Research related to the local wisdom of a community to maintain harmony between humans and nature had been carried out by Fauzan, A. & Aziz (2020). In his writings, Fauzan explained that oral literature in the form of the Telaga Lindur myth shows local wisdom about the importance of understanding natural signs as earthquake disaster mitigation. In the myth of Telaga Lindur, it gave a message of the importance of maintaining balance and harmonization of humans with nature so that they were maintained and maintained properly. If nature was damaged then disaster would befall.

The importance of local wisdom in maintaining the harmony of the natural environment was also explained by (I. W. Nitayadnya, 2014). In his writing, Nitayadnya explained that the form of local wisdom of the Kaili community in maintaining natural harmony was reflected in Ombo, namely wisdom in preserving the settlement environment, protecting certain animals and plants, preserving forests, seas, springs, river flows, protecting customary lands, and protecting forests. so as not to be infected with a disease outbreak.

Research related to natural disaster mitigation through local wisdom contained in the Kaili ethnic oral tradition needs and must be disclosed, considering that Central Sulawesi was often hit by natural disasters in the form of earthquakes that could cause tsunamis and liquefaction. This research would increase public knowledge that in addition to ombo as a guideline or rule in maintaining the harmony of the natural environment owned by the Kaili ethnic, as stated by Nitayadnya (2014), the values of oral traditions could also be used as disaster mitigation. In addition, local wisdom contained in the *kayori* oral tradition and traditional expressions could be used as disaster mitigation lessons, in addition to myths, as stated by Fauzan and Azis.

The many disasters that hit Indonesia need to be addressed wisely. The earthquake, tsunami and liquefaction disasters that occurred on September 28, 2018 had devastated Lemba Palu, Sigi, Donggala, and the surrounding areas, shown that Central Sulawesi was prone to disasters. In this regard, this study seek to reveal the local wisdom of the Kaili community in

the oral tradition of 'speech' as disaster mitigation and the values contained in the speech. The purpose of this study was to reveal the values and local wisdom of the Kaili ethnic oral literature which was used as a natural disaster mitigation.

LITERATURE REVIEW

This research was related to oral tradition so that the concept of oral tradition needs to be put forward.

Oral Traditions

Oral tradition according to (Sibarani, 2015) was a traditional cultural activity of a society that was passed down from generation to generation through oral media from one generation to another, whether the tradition was in the form of an array of spoken words (verbal) or other traditions that were not verbal (non-verbal)). The oral tradition was characterized, among others (1) oral habits, some oral and non-verbal, (2) a performance, event or activity as the context of its use, (3) could be observed and watched, (4) was traditional, (5) passed down from generation to generation, (6) the delivery process using oral media or "from mouth to ear", (7) had versions or variations, (8) contains cultural values as local wisdom, (9) had the potential to be revitalized and raised creatively as a source of cultural industry, (10) common property of certain communities.

The concept of oral tradition according to Pudentia (2016) was it which included oral tradition was not only folklore, stories, but also various matters concerning local knowledge systems, genealogical systems, history, law, the environment, the universe, customs, textiles, medicine, and belief, language, and art. Thus, *kayori* and traditional Kaili ethnic expressions related to disaster mitigation include oral traditions that were passed on orally from one generation to another from generation to generation,

Regarding the oral tradition, the Kaili ethnic group in Central Sulawesi had cultural values which were the advice of their ancestors in the form of a motutura 'speaking' oral tradition which had superior values as a local culture of oral tradition in the past which was passed down from generation to generation which was very thick with nuances of myth and legend. Motutura culture was oral information that had very high cultural values, and was a legacy of events in the past that had distinctive historical and civilizational values owned by the To Kaili people in Central Sulawesi (Misnah, 2019: 48). One of the Kaili ethnic oral traditions was *kayori*, which was an oral literature containing ancient poems about the past, including warnings about natural disasters. Besides *kayori*, the oral tradition in the form of traditional Kaili ethnic expressions was also one of the oral literatures that expressed disaster mitigation. However, according to Palongai, I. S. & Bohang (2021), there were not many specific *kayori* about disasters. However, it was still important to write down *kayori* so that knowledge about the repeated disasters in Central Sulawesi could be continued and passed on to the next generation. so that they could carry out disaster mitigation.

This research was also related to disaster mitigation. Therefore, the concept of mitigation also needs to be put forward. Disaster mitigation was an effort made with the aim of reducing the impact of disasters, whether natural disasters, man-made disasters or a combination of both in a country or society (Permendagri, 2006).

Hermeneutics

This research uses hermeneutic theory in analyzing the data. The theory of interpretation or interpretation was known as the theory of hermeneutics. This theory originally appeared definitively in Dannahauer's work entitled *Hermeneutics Sacra Sive Methodus Exponendarum Sacrarum Litterarum* (Palmer, 1969). Subsequently, this theory developed when it was introduced by Scheiermacher and Wilhelm Dilthey. Scheiermacher suggested that interpretive theory was used to lift philology and all things. the discipline of interpretation to the *Kunstlehre* level, which was a collection of methods that were not limited to partial interpretation activities or general principles of interpretation.

METHOD

This research was descriptive qualitative. The collection of primary data and secondary data was carried out using library research methods. Primary data in the form of *kayori* oral literary texts and traditional Kaili ethnic expression texts and secondary data in the form of writing or in writing were obtained through the literature study method. Primary and secondary data that had been collected were then selected using identification and classification techniques. The application of these two techniques was used to find the characteristics and marker elements of an object.

As already mentioned, this research was a descriptive qualitative research. Therefore, at the data analysis stage, the method used was descriptive analytical method, which described the facts followed by analysis Ratna (2004)&Nazir (1988). At the data analysis stage, the text in the form of *kayori* poems and traditional expressions was studied using interpretation theory to reveal the content of local wisdom reflected in it. The theory of interpretation or interpretation was known as the theory of hermeneutics.

FINDINGS AND DISCUSSION

The Palu-Koro Fault that stretched across Central Sulawesi made this area often hit by natural disasters, especially earthquakes and tsunamis. Therefore, a preventive and mitigation action was needed to reduce the potential risk of the disaster. Earthquake events that occurred very often required us to live in harmony with nature. The Kaili community had always practiced disaster mitigation patterns based on their local knowledge. Knowledge based on local wisdom was transformed through an oral tradition which in Kaili language was called 'speaking' speech which had been passed down in Kaili society from generation to generation. This local knowledge was in the form of, among others, oral literature, such as *kayori* and traditional expressions, as well as toponymy or naming the appearance of the earth based on

natural events. This study would only discuss *kayori* oral literature and traditional expressions.

4.1 ORAL LITERATURE

Oral literature was one of the oral traditions that were also owned by the Kaili people. His oral literature was very diverse. From several Kaili ethnic oral literatures that could be used as disaster mitigation efforts based on local wisdom of the community, including *kayori* and traditional expressions. The two oral literatures would be described as follows.

Kayori

Kayori contained ancient verses about the past, including warnings about natural disasters. Event after event that befalls us required us to be able to live in harmony with nature. Since the 1938 earthquake in Central Sulawesi, a speech in the form of *kayori* was born by the Kaili people. This speech was expected to be a lesson for the community as an effort to reduce the impact of a disaster that had occurred if one day it happens again. Here was one of *kayori*'s poems.

Goya goya Gontiro

To Kabonga Loli'o

Palu, Tondo, Mamboro Matoyomo

Kamolue melantomo

(source: *Kayori: The art of recording disaster*, 2021: 58)

It meant:

'Shake in the change area (Banawa)

The one looking down on the Kabonga people and Loli Oge

Palu, Tondo, Mamboro had sunk

Floating Kayumalue remained

One of the stories was *kayori*, which told the story of a village swaying in response to the 1938 earthquake and tsunami. The *kayori* data (1) was found in an old record belonging to the Kayumalue indigenous people in Palu City. The poem mentioned seven areas or villages that were affected by the disaster, namely Change, Kabonga, Loli Oge, Palu, Tondo, Mamboro, and Komolue (Kayumalue). The earthquake at that time caused a tsunami with a height of up to 10 meters.

The *kayori* poem told the story of an earthquake in theganti area accompanied by a tsunami that was also felt by people in the Kabonga and Loli Oge areas. Meanwhile, in the areas of Palu, Tondo, and Mamboro, which were already submerged in the sea, all that remained was

the floating Kayumalue. After reading this verse, we could imagine the poet as if standing on a high place while groaning watching the areas of Palu, Tondo, and Mamboro which were located on the coast had been washed away by waves and experienced land subsidence. The same thing also happened in Tondo which in Kaili Doi language was called kaombona 'a fallen place' and in Kaili Ledo it was called nalodo 'sinking'.

The lesson that could be drawn from the data *kayori* poem (1) contained an educative message to generations in the Kaili Valley, as well as affirming our memory to always be prepared and alert in the event of a large earthquake that could cause a tsunami and liquefaction. This was intended as a mitigation so that not many people became victims. The message to be conveyed practically from the *kayori* poem was not to occupy the areas described in the poem as residential areas. Areas affected by natural disasters in the past could be traced from the names given to them by the ancestors. Areas that had been hit by natural disasters should not be occupied as residential areas, especially those on the coast that was prone to being swept away by waves, such as Mamboro and Tondo.

Mamboro was the fishing center of Central Sulawesi, which since the 1938 earthquake and tsunami devastated parts of this area to the bottom of the sea. This area was abandoned by local residents and moved to make new villages and some settled in the mountains. Mamboro which had been abandoned by local people was then inhabited by immigrants. Areas that were no longer touched by the natives of the area were built by them. They came to occupy and build at that location. Sea products were abundant, their economy was getting better, making other residents also occupied the area. This fishing area revived and was destroyed again after the earthquake and tsunami disaster. The disaster that was feared to happen again, was precisely on September 28, 2018 in the Kaili Valley. Earthquake, tsunami and liquefaction disasters hit the Kaili Valley, Palu City, and its surroundings. Mamboro was again hit by big waves and some areas were submerged by mud.

The *kayori* tradition was now starting to disappear. Only a few people were able to sing *kayori* poems. One who could still did it was Panambulu, an old man. According to him, what he sang in the *kayori* poem was a story from his parents. So, *kayori* poems related to natural disasters had been passed down from one generation to the next. The following was *kayori's* poem about disaster which had been translated into Indonesian as follows. (Arif, A., Jorimi, I., Abubakar, J., & Dewi, 2020: 38).

(2) 'If there was something wrong with us in the world, there would be another earthquake, this earthquake from our behaviour in the world,

if we didn't conform to custom,

we would had another earthquake'

Then followed by the next stanza,

'If we in this world sin,

there would be sea water rising

there gone the sea first'

The message to be conveyed in the *kayori* poem was that if we humans made mistakes that were not in accordance with custom, then we would be hit by a disaster in the form of an earthquake. In addition, if humans' sin, there would be a disaster in the form of rising sea water, which was commonly known as a tsunami. Thus, the *koyori* verse was very full of moral messages to continue to carry out disaster mitigation and remain ready for natural disasters to come in the Kaili Valley.

Traditional Expressions

In addition to *kayori* poetry, oral literature which was also used as a disaster mitigation lesson was a traditional expression of the Kaili people. These traditional expressions were often also called proverbs, proverbs, or thimbles in which there were teachings, advice, moral education, and social norms that could be used as guidelines in living life (I. W. dkk. Nitayadnya, 2014). There were several expressions in the Kaili language that contained advice as a form of local wisdom of the Kaili community which was full of mitigative values. The following expression contained advice as a form of local wisdom of the Kaili community which was loaded with mitigative values in order to avoid disaster (Arif, A., Jorimi, I., Abubakar, J., & Dewi, 2020: 39--40).

Ane mamate rai nembali

Pakadoli gau nemo mabali

'To live always doing good,

Do not mix with evil,

because when you die you could change your face'.

This traditional expression (data 3) contained a suggestion that we live always doing good to everyone. This expression had an ethical value, namely a prohibition against committing crimes during life and it was recommended to always do good to family, society, other fellow creatures, such as flora and fauna. When he died, a person would only bring with him the deeds of worship that had been done while in the world. Therefore, maintaining harmony in the environment where we were.

Belo rapovia belo rakava

'good was made, good was obtained'

This traditional expression (data 4) was also related to the expression of data (3), which was advice to did good. This expression (4) was a local wisdom to always did good and implied that what we did was also what we get. If we do good, the good would come back to us. The

ethical value of this expression was that if it began with good intentions, the result would be good too. This would be beneficial for those who implement it. In addition, this expression also contained a moral value, namely if someone do good in society, he would get a reward commensurate with the good he did. Of course, good would be get good too.

Ane molipa rapeili taliku

"When you walk, you always look back"

The expression of data (5) meant that if someone did something, they must think carefully, including the consequences. Ethically the meaning contained in this expression gives advice so that humans in doing something always consider the pros and cons. Whether the activities carried out would cause harm or not. Morally, this expression reminded us humans to be vigilant and careful in all our behavior, including in relation to disasters.

Ane samba'a nasipi dala

Ane nadea nalogo nyava

'if you're narrow-chested'

If many loose lives'

This expression (6) implied that the results of the thoughts negotiated in a deliberation would be better than the thoughts of a single person. This expression had ethical value in the form of advice if you want to get good results, do it with mutual cooperation and cooperation. If there was a problem to be resolved, consulted with other community members so that the problem could be resolved. This expression also contained a moral value that was an invitation so that in solving problems in society it was not selfish and arrogant. The problems faced were solved together as a form of local wisdom.

Aginamo mainga nemo maonga

'better to be careful than to drown'

The expression (7) was closely related to disaster mitigation and vigilance. The ethical value of this expression was vigilance in carrying out daily life. One was always reminded to always be careful before something happens. The moral value of this expression was advice to remind each other in goodness and always be alert and careful in doing everything. Before doing anything we had to consider the pros and cons first.

The suggestions and advice contained in the *kayori* poems and traditional expressions reflect the existence of the local wisdom of the Kaili community in disaster mitigation efforts. Good behavior would bring good. On the other hand, bad behavior could lead to disaster.

CONCLUSSION

The Palu Valley as one of the areas that was prone to and had a high risk of natural disasters, such as earthquakes, tsunamis, and liquefaction, had local wisdom in dealing with disasters. The Kaili people's oral traditions in the form of *kayori* poems and traditional expressions reflected the local wisdom of the Kaili people as an effort to mitigate natural disasters. Based on the results of the analysis of the local wisdom of the Kaili community which was reflected in *kayori* poems and traditional expressions, they had educational values, moral values, and ethical values. These values were in the form of wisdom, namely (1) always being ready and alert in the event of a natural disaster, (2) areas that had been hit by natural disasters were not to be occupied again, especially those on the coast that were prone to being swept away by waves, (3) prohibition to commit crimes during life and it was recommended to do good to family, society, other fellow creatures, such as flora and fauna, (4) prioritizing mutual cooperation and cooperation, (5) good deeds would get good results as well. Wise utterances from the *kayori* oral tradition and traditional expressions should be passed on to the next generation so that they could understand the meaning behind the utterances.

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