

Hajat lembur: a disaster literacy on ritual communication on the Lembang fault

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Abstract The Hajat Lembur is a yearly ritual by Batu Lonceng Villagers, in West Bandung-Indonesia, following the 1956 landslide disaster that occurred in the Lembang Fault area. A series of local wisdom emerged as important messages tucked into the procession that are related to the ritual communication concept. Based on the three interrelated terms of ritual communication: communication, communion, and commonality (Couldry, 2003), this research seeks to reveal the meaning of the Hajat Lembur tradition as disaster risk reduction literacy. This research uses a case study approach, conducted by participatory observation in the Hajat Lembur ritual procession in 2023; in-depth interviews with two informants, in the form of opinion leaders who play a central role in the ritual procession; and literature reviews. The results showed that in terms of communication, the Hajat Lembur tradition is interpreted as a transcendent medium about the importance of maintaining harmonisation between humans, nature, and the Creator. In terms of communion, it is a celebration of the sacred Batu Wahyu that led to an agreement to establish a sacred forest, as an area that must be preserved. In terms of commonality, this ritual is a joint expression of the Batu Lonceng Village community about the importance of protecting nature and the environment inherited by the ancestors. Although there is a need for more established local knowledge in this area, this research contributes to the future of disaster mitigation management by emphasising rationality and local wisdom in dealing with natural disasters.

Keywords: disaster literacy; Lembang Fault; local wisdom; ritual communication

INTRODUCTION

On 21 November 2022, an earthquake measuring 5.6 magnitude occurred in the Cianjur Regency, West Java. The earthquake that destroyed thousands of houses and killed more than 100 people was triggered by the movement of the Cimandiri Fault which extends approximately 100 kilometres from Pelabuhan Ratu Bay to Padalarang, West Java. This large earthquake raised other concerns, such as the movement of the Lembang Fault which has a meeting point with the Cimandiri Fault. The movement of the Lembang Fault is considered to cause major damage to the Bandung area, the capital of West Java Province which has a population density of around 8 million.

According to several studies, the Lembang Fault is categorised as an active fault that can cause earthquakes, volcanic eruptions, and landslides. Responding to the issue of the vulnerability of the Lembang Fault, the latest geological and non-geological research has been conducted regarding the Lembang Fault (Daryono, 2019; Pamungkas & Ningrum, 2022; Hussain et al., 2023; Kinasih et al., 2023). Although there is still debate among researchers about the danger level of the Lembang Fault (Sudrajat, 2022), people living in the Lembang Fault area have been educated about disaster mitigation, both by the local government and researchers, one of which is in Kampung (village) Batu Lonceng.

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Kampung Batu Lonceng, which is located at one of the Lembang Fault points, is known to be at risk of earthquakes and landslides because of its position on the slopes of the mountain. Even though there has never been a major earthquake, a landslide disaster occurred in the area in 1956. Interestingly, after the disaster, people carried out a ritual called '*Hajat Lembur*'. This ritual has been held regularly since 1957 as a form of mitigation effort based on Sundanese local wisdom. In this case, the study of this ritual is very important, as stated by Gomez & Bergua (2024), as a 'knowledge dialogue' that acknowledges the non-scientific knowledge of the society, rooted in their cultural background and experiences of dealing with past disasters. In the aspect of leadership, the power of local wisdom has been proven in Crosweller's research (2022) that shows that attachment to local communities and their moral practices and traditions, help leaders develop their own virtues.

'Hajat Lembur' is a disaster ritual. The disaster ritual often relates to religious rituals that exist in society, such as the worship of gods and ancestors, sacrifices, and ceremonies. The rituals have been evoked by all kinds of setbacks and misfortunes in the past. In this case, ritual manifests itself in various ways in the event of a disaster, tragedy, or crisis (Hoondert et al., 2021). On the other hand, spiritual values and beliefs can play a significant role in building resilience and promoting individual and communal healing and post-disaster recovery (Lalani et al., 2021).

The ritual disaster has a meaning of restorative or preventing. According to the post, it commonly has this restorative dimension to save from disasters, such as natural disasters. Therefore, restorative or preventing rituals are established to restore or harmonise the disturbed relationship with God or Gods. The background of the '*Hajat Lembur*' ritual originated due to a landslide disaster in 1956 with ongoing effects until 1957, the ritual has been held as restorative relations among humans, ancestors, nature, and God. Besides, the form of prevention ritual was implemented with the prayer to God, pilgrimage to ancestral graves, protect nature, culture, and fellow humans to avoid natural disasters like those that occurred in the past. For this reason, *Hajat Lembur* is a ritual that is organized every year. This is similar to the concept of disaster rituals which emphasises the continuity aspect (Hoondert et al., 2021).

The *Hajat Lembur* ritual is an effort to reduce and manage disaster risk based on local wisdom. The reduction and society-based disaster risk management are crucial in responding to problems, local needs, the use of local knowledge and expertise, and the reinforcement of technical capacity and social organisation. Local indigenous knowledge and practices strengthen indigenous people and reduce the risks posed by natural hazards (Ali et al., 2021).

Many experiences show that communities are mostly at risk because of the lack of awareness and capacity to cope with the disasters, and the lack of adequate community preparedness, which also includes preparedness on the government side. For this reason, culture-based disaster risk reduction needs to be carried out to increase public awareness, especially those living in disaster-prone zones.

In some places, the implementation of rituals aims to reduce the risk of disaster. Andrew J. Strathern & Pamela J. Steward (2021) talk about communities in the Pacific Islands that have knowledge and rituals for responding to natural disasters in the archipelago, such as storms, floods, typhoons, and volcanic dangers. In a highland area called Tambul in Papua New Guinea, bad weather often disrupts food production. For this reason, the people of Tambul perform a ritual called '*Amb Kor*' as a form of prevention against natural disasters.

In other cases, the Dayak people of West Kalimantan usually hold a disaster ritual, called the '*Nyangahatn* ritual'. This ritual aims to mitigate disasters, especially to avoid crop failure. The *Nyangahatn* ritual is usually carried out at each cycle of rice cultivation, either at the time of planting or post-harvesting (annually). This ritual is performed as a form of gratitude to *Jubuta* (the Divine) for the harvest's success or failure of the harvest. Similar to *Hajat Lembur* in Lembang, this ritual is also full of prayers, namely *Matik* (intent prayer), *Ngalantekatn* (salvation prayer), and *Mibis* (prayer for all to reach their goal), which is implemented in a ritual that uses sacrificial animals (*Nyangahatn Manta*) and rituals that carry out the slaughter of animals (*Nyangahatn Masak'*) (Magiman et al., 2021).

The disaster rituals are often held in several places in Indonesia. Samsons (2022) narrates the *Hajat Lembur* ritual in Sumedang Regency, West Java as a form of ancestral mandate to *tolak bala* (disaster mitigation), both from natural disasters, social disasters (moral degradation), as well as disasters from *dedemit* (supernatural beings). Similar to Samsons, *Hajat Lembur* in Kampung Sindangkerta, Cipatujah District, Tasikmalaya Regency, West Java, has also become a

ritual for coastal communities as a form of protection against the threat of tsunamis (Mutoharoh et al., 2022).

The Hajat Lembur in Kampung Batu Lonceng is a ritual communication based on local wisdom. Ritual communication emphasises more expressive activities communication that depends on emotions and common understanding from an ethnographic perspective (Giovanni Badj et al., 2021). In a ritual definition, communication is linked to terms such as sharing, participation, association, fellowship, and the possession of a common faith. The ritual ceremonies in this situation should be seen as a medium of communication that explains a situation by describing the meaning of the ritual symbol (Carey, 2002). There are three interrelated terminologies which are communication, communion, and commonality. The implementation of rituals must follow the understanding of the practitioner's community because, without the involvement of the cultural practitioner's community, the communication of these rituals will not achieve the target which is to celebrate a ceremony together towards prosperity (Couldry, 2003).

In its implementation, the Hajat Lembur ritual is full of prayers for salvation to God, accompanied by pilgrimages to the graves of ancestors who are considered to have contributed to building settlements. Apart from that, the main event of Hajat Lembur is the slaughter of a goat accompanied by a ceremony full of symbols about safety and welfare. The understanding of symbols is translated by village elders as the cultural practitioner's community, which generally contains philosophy and messages about the need to build harmony between humans, God, and nature. The people of Kampung Batu Lonceng believe that the Hajat Lembur ritual is an effort to prevent natural disasters. Moreover, the geographical reality of Batu Lonceng Village is in the vulnerable zone, the Lembang Fault area. In general, disasters cannot be avoided, but disaster risks can be reduced through mitigation. In this regard, communication is an important instrument in disaster mitigation (Khumairoh et al., 2021).

METHODOLOGY

Our research design is a case study approach, we used data collection techniques through participatory observation and in-depth interviews with selected informants which are then correlated with the literature studies. In participatory observation, researchers take part in ongoing activities. Participatory observation was conducted by the author through involvement as a participant in the procession of the Hajat Lembur ritual which took place on 20 July 2023.

Meanwhile, in-depth interviews were conducted with two informants who were categorised as local opinion leaders as well as central figures in the implementation of the Hajat Lembur ritual. Since society consists of different actors (Miyamoto et al., 2022), local opinion leaders (OLs) are individuals perceived as credible and trustworthy, who disseminate and implement the best evidence in a particular realm (Flodgren et al., 2019). The two informants are Abah Encang Mulyana, Chairman of the Kabuyutan Sri Sunda Batu Lonceng Foundation and Abah Ayi who is an elder of Batu Lonceng Village. The literature study in this research is a document exploration that can reveal various indigenous knowledge that has developed and how the community understands it.

This research presents data from a series of Hajat Lembur processions that are correlated with information from in-depth interviews. The data obtained in the form of historical relations and local wisdom related to landslides on the Lembang Fault are analysed through sequential stages. This was done to obtain the depth of information through the disclosure of various aspects of phenomena in life, so that it can be defined and explained. The data analysis technique used in this research is descriptive-qualitative analysis technique through the following steps: presentation of all data; data reduction process by sorting and selecting data by the research field; categorisation and classification; and interpretation of research data conclusions.

RESULTS AND DISCUSSION

Kampung Batu Lonceng is located on the slope of a mountainous area that is highly prone to landslides. The risk is higher as it is also at the Lembang fault point which are prone to earthquakes. Historically, a natural disaster struck this area in 1956 in which a mudslide along with a massive rockslide occurred heading towards the village.

Defining disasters is complex. In the past, disasters have been considered as rare, singular, discrete events (Leppold et al., 2022). Understanding these complexities is crucial in undertaking community-based disaster management initiatives, promoting long-term community engagement and fostering resilience beyond disaster recovery (Carrasco et al., 2023). Disasters can disproportionately impact certain groups in society. Ideally, natural symptoms/signs before a disaster can be used as a warning for the community to be aware of disasters (Hung, et al., 2021; Keevers, et al., 2024; Hollis, 2023; Wolbers, 2021).

According to the local belief in Kampung Batu Lenceng, a house-size rock was supposedly rolling onto the village and might have crushed several local housings but miraculously it stopped outside the village area (Figure 1). The big stone also prevented the mudslide from striking the locals' homes. At that time, Kampung Batu Lenceng was in a 'disaster' condition, this is referring to the significant disruptions or emergencies resulting from natural disasters (Okeukwu-Ogbonnaya et al, 2024). So far, there is no information from the media reporting about the disaster. The information obtained only comes from the collective memory of the community, like most other traditional communities in Indonesia in remembering disasters (Nopriyasman et al., 2024). In this case, Hyejeong Park (2022) states that the conditions of a catastrophic disaster are incomplete to exchange risk messages or information, and difficult to access the affected local community. On the other hand, the perception of risk is a social and cultural construct and is impacted by many factors (Lillywhite & Wolbring, 2023).

A ritual is an expressive communication activity carried out by a certain group or community (Giovanni Badj et al., 2021). Based on the story the people of Batu Lenceng call the rock *Batu Wahyu* (Revelation Rock) meaning 'the rock that saved the people out of disaster'. As an act of gratitude for God's salvation out of disaster, the locals have been performing the Hajat Lembur ritual since 1957 up to the present. It is usually held annually either on a Monday or Thursday in the Islamic month of Muharram based on a passed-down calculation (Interview with Abah Encang, June 15th, 2023, n.d.).



Figure 1. Kampung Batu Lenceng Landscape
Source: Research documentation, 28 August 2023.

The Hajat Lembur Ritual

This ritual is a community actualisation of the importance of preserving the tradition and observance of ancestral wisdom. Through this ritual, they believe that disasters and misfortunes may not befall them. This construction seems very philosophical as seen from the procession of the ritual from the start to the end: it is started by a visit to Mama Lebe Madhafi's (or Kyai Muhammad Khadafi) grave as the village elder and an Islamic propagator. All prayers are done in Islamic ways as a form of gratitude to God the Almighty. This grave visit is also meant to express gratitude to the ancestors who pioneered and built the village of Kampung Batu Lenceng (Figure 2).



Figure 2. The Visit to Ancestor's Graveyard
Source: Research documentation, 10 July 2023.

The main event of the Hajat Lembur ritual is the sacrifice of a goat called '*numbal*'. According to Abah Encang (Interview with Abah Encang, June 15th, 2023, n.d.), formerly the sacrifice took place near Batu Wahyu but as the locals practice Islam more religiously, the event is now held in Abah Encang's front yard (as him being the village's elder) to avoid being deemed as heretical by performing it near the sacred rock.

Islamic values are seen in the goat sacrifice ritual such as saying the prayer led by an Islamic cleric or an '*ustadz*'. Even so, the acculturation of Islam and the local culture can also be seen in the subsequent proceedings of the ritual such as preparing offerings of foodstuff believed to be of benefit for the people. The offerings are then scattered into a dug hole already filled with the slaughtered goat's blood. The philosophy of this event is for the sake of salvation and fertility.



Figure 3. *Numbal* Ritual or Goat Sacrifice
Source: Research documentation, June 20th, 2023.

After the goat sacrifice (Figure 3), the goat meat is cooked and served to all the guests and villagers. The Hajat Lembur tradition then proceeds with cultural discussion, feast, art performance, Islamic preaching, and *Hajat Buruan*. *Hajat Buruan* is an event in which all participants join together and bring their own *tumpeng* (yellow rice dish). Before the feast

begins, all participants pray together for the safety and welfare of the people there. This Hajat Buruan episode is believed to ward off calamities and is often carried out in other areas when big disasters strike. In the event of the 2022 earthquake in Cianjur, West Java, the people of Batu Lonceng performed this Hajat Buruan ritual to avoid the disaster and pray for the victims.

Based on an anthropological approach, (Couldry, 2003) it argued that ritual is an act with a pattern, form, meaning, and wide value, even it was considered as transcendental. In the Hajat Lembur event, some activities have specific meanings, most of which are meant to bring salvation and life balance.

The rite specifically is the manifestation of the gratitude of the Batu Lonceng people for God's protection from the landslide disaster in 1956. In this particular sense, Batu Wahyu becomes the symbolic monument of the disaster and, therefore, Hajat Lembur tradition is then held every year to symbolically keep the harmony between man, nature, and God. In this context, ritual is defined as a form of creating or organising relationships between man and the supernatural, man's relationship with others, and man's relationship with his environment. Hajat Lembur represents the adaptation and relation of the Kampung Batu Lonceng community with the geographical condition of their area which experienced a landslide in 1956.

The organising of the Hajat Lembur ritual every year indicates that this ritual is well received. In carrying out the ritual, there is an alignment of several ancestral traditions with Islamic values, which are largely adhered to by the people of Kampung Batu Lonceng. In this case, Magiman & Nordin (2021) states that harmony in ritual shows that symbols do not convey eternal meaning, they will change according to the wishes of the supporting community which changes according to the environment, tastes, and culture. A fact that is also found in the *Makan Tahun* ceremony in the Kadayan community, Sarawak, which shows a mix of animist elements and Islamic elements.

Communication, Communion, and Common

According to (Couldry, 2003) in ritual communication, there are three interrelated terminologies: communication, communion, and commonality. In the ritual, the locals construct safety and welfare in various symbols. Visiting the grave of an ancestor is the representation of their homage to their ancestors who have meritoriously pioneered the area. In the event, the ancestors often advise the participants through the elder who acts as a mediator. The ancestors' messages are commonly reminders to preserve unity, peace, and nature conservation.

According to Abah Encang, the people of Batu Lonceng believe in the myth of a snake or white eel that became a hermit in the underground of the village. This belief has been passed down by their ancestors saying that the snake or eel shall move their body when the people disobey the tradition or destroy nature. The myth of '*Oray Tapa*' (Hermit Snake) is believed not only by the people of Kampung Batu Lonceng but also by those residing along Lembang Fault that is later believed to be Lembang Fault Scratch. This means the Batu Lonceng community is aware of the potential disaster and they strongly believe the disaster can be prevented by conducting three things: praying to God, practicing the traditional ritual, and preserving nature (Interview with Abah Encang, 28 August 2023). In this sense, 'ritual' means a process of communication that seeks to convey certain messages where the message is packaged in the form of symbols accompanied by the cultural values of the community related.

The role of the elder as the communicator and mediator in the Hajat Lembur ritual is in line with the findings of Dasih et al., (2022) in their research entitled '*Ritual Communication in Harmonisation of Religious Behaviour at Pura Dalem Solo*' who argued that the process of ritual communication occurs due to supporting factors such as liturgical rites, belief systems, and worship systems. A two-way communication process is applied to support religious, social, and ethical-based ritual communication activities.

The messages in Hajat Lembur are represented by the symbolisation of several items and actions by the participants led by the village elder and cultural figure. Symbolisation is one distinct message in the ritual's communication in which the messages are usually hidden or latent, confusing, and ambiguous. The message carrier does not directly disclose the messages in the series of narration, according to Carey (2002). In rituals, there are symbolic offerings that have implied meanings. The implied meaning is a value statement, which is to be explained through each material presented. However, this is a common thing in the ritual communication context, the ritual ceremonies in this situation should be seen as a medium of communication

that explains a situation by describing the meaning of the ritual symbol (Magiman et al., 2020; Magiman & Nordin, 2021).

There is an implied goodness in the ritual of 'numbal' or goat sacrifice. In Sundanese, numbal is understood as a prerequisite to ward off calamities while the ancestors of Batu Lonceng saw it as *numan* (getting used to) preserving the tradition. Meanwhile, the sacrificed black goat is interpreted as *ambeu hideung* or 'getting well-prepared' especially to conserve nature. In the numbal event, several foodstuff are prepared such as coconut, brown sugar, roast catfish, white and red rice porridge, glutinous rice, chicken eggs, and ingredients (turmeric, salt, brown sugar, lemongrass, betel leaf, shrimp paste, shallot, and garlic). Those items are the people's daily needs. Apart from the foodstuff, they also prepare live plants such as *Cau Manggala* or a Mangala banana, black taro, *Hanjuang* (*Cordyline fructicosa*), *Handarusa* (*Justicia gendarussa*), and *Jawer Kotok* (*Coleus scutellarioides*). Those ritual items serve as their own philosophy, as shown in Table 1.

Table 1. The Meaning of Ritual Items

Ritual Item	Meaning
<i>Cau Mangala</i> or a mangala banana	Sounds like 'cuma ngala' (only taking away) which reminds people not to exploit the nature, but they must also plant, strongly connected to the principle of nature conservation
<i>Taleus Hideung</i> or black taro	Reminds the ritual participants of the plant's itchy nature, which reprimands people of not getting easily itchy or mischievous over other people
<i>Hanarusa</i> , <i>Hanjuang</i> , and <i>Jawer Kotok</i>	Represent the government: (<i>Hanjuang</i> sounds like 'berjuang' or struggle), <i>Karesian</i> or the representatives (<i>Hanarusa</i> means supervision), and teacher (<i>Jawer Kotok</i> symbolises the one people go to for knowledge)
Coconut and brown sugar	Represent the principle that parents are like coconut who must find a way for their children so that they may have a sweet or comfortable life like brown sugar
Catfish	Represents the principle that males should not be like slippery, restless catfish as they must be tough in life
Goldfish	Symbolises female who should be full of grace
Red and white rice porridge with cakra or white cross mark	Symbolise Indonesian flag of red and white and cakra as the symbol for calamity repellent
All the ingredients (spices)	Represent unity which pleases the senses. A dish will not taste delicious if only one ingredient is used. It takes the unity of the people to lead a good life
Seven kinds of <i>rujak</i> (fruit salad)	Represent seven days and the word <i>rujak</i> is close to the word <i>rujuk</i> or living in harmony when all the seven <i>rujak</i> are combined together
Black bitter coffee, sweet coffee, and mineral water	Represent life in which bitterness and sweetness alternate and when man can pass it well, they may have a transparent, clean life. Mineral water is basically the core of all foodstuffs as it exists in every element of life. Water represents the philosophy of a principle that man must be humble to each other.

Source: Research result, 2023.

All of the offerings are called *sesajen* and the word sounds like the word *ajen* or 'respect'. It is expected that when all the foods are combined, they become an offering or *sesajen* or a symbol for a reminder to respect each other.

All the offerings are then thrown into a hole on the ground, previously dug to contain the blood from the slaughtering of the goat. This process is called *sedekah bumi* or 'earth alm' which symbolises the act of sharing food with earth creatures like worms. The purpose is to teach love for all God's creatures (Interview with Abah Ayi, 20 July 2023); (Interview with Abah Encang, 28 August 2023).

The existence of community and common aspects cannot be separated from the Hajat Lembur ritual. Usually, ritual communication will be implemented by the communities that often perform different kinds of ceremonies throughout the years and life. It is commonly associated with a religious understanding that forms the behaviour that leads to the importance of a ceremony in the communication of the ritual. This ritual performed by the people of Kampung

Batu Lonceng and communities along the Lembang Fault shows the people's belief in the hermit snake (*Oray Tapa*) myth and their awareness of the possibility of disaster in their area. By praying to God, observing their tradition, and sustaining nature, they believe they can prevent disaster and the three acts are common as an adaptation to living in a disaster-prone area.

The active participation of the community in the Hajat Lembur tradition is in line with what (Couldry, 2003) stated that the implementation of rituals must follow the understanding of the practitioner's community because, without the involvement of the cultural practitioner's community, the communication of these rituals will not achieve the target which is to celebrate a ceremony together towards prosperity. On the other hand, celebration is a ritual that is widely practised across cultures

Disaster Literacy

Disaster literacy is the ability of individuals to read, understand and utilise relevant information to make decisions and follow instructions in the context of mitigation, preparation, response and recovery from disasters (Çallışkan & Üner, 2021). Disaster literacy is useful for measuring and building the capacity of a person and society in dealing with disasters, it is a concept involved in moral quality, knowledge, and ability, impacts the disaster response (Mufit et al., 2020; Zhang, et al., 2020; (Çallışkan & Üner, 2021). In maintaining the tradition and environment, the Batu Lonceng community founded Yayasan Kabuyutan Sri Sunda Batu Lonceng, or Kabuyutan Sri Sunda Batu Lonceng Foundation in 2014 which focuses on the preservation of culture and environment based on local wisdom, including consistently holding annual Hajat Lembur ritual. One of the Foundation programs is to educate the people on utilising space and land-based on Sundanese local wisdom. In 2014 the foundation won the award from Indonesia's Ministry of Public Works and Housing in West Java Province. It holds its principles based on Sundanese proverbs concerning nature conservation that are shown in Table 2.

Table 2. Sundanese Proverbs Concerning Nature Conservation

Sundanese Proverb	Meaning
<i>Gunung - kaian</i>	Get the mounts afforested
<i>Gawir - awian</i>	Plant bamboos on cliffs
<i>Cinyusu - rumateun</i>	Take care of water springs
<i>Sampalan - kebonan</i>	Turn empty lands into plantations
<i>Pasir-talunan</i>	Change hills into agroforests
<i>Dataran - sawahan</i>	Turn flat lands into paddy fields
<i>Lebak-caian</i>	Use lower grounds as water reserves
<i>Legok - balongan</i>	Change sunken lands into ponds
<i>Situ - pulasaraeun</i>	Keep the lakes
<i>Lembur - uruseun</i>	Take care of villages
<i>Walungan - rumateun</i>	Take care of rivers
<i>Basisir - jagaeun</i>	Take care of the coasts

Source: Research result, 2023.

Wahyudin (2021) argued that in utilising the forests, the Sundanese divide them into three types: the first type is borrowed forests or those considered sacred and forbidden to be explored and utilised. The second type is closed forests or the reserve forests that can only be used in emergencies. The third type is cultivated forests or those that may be used by the people. This forest utilisation concept is implemented directly in Kampung Batu Lonceng by establishing forbidden forests around Batu Wahyu as conserved areas. This forbidden forest concept was proposed by Abah Encang in front of the chairman of the House of Representatives Marzuki Ali at the Tangkuban Parahu Festival in 2015. The motion was based on the locals' concern over the danger of landslides as the area was previously agricultural. The people especially with their fear of the recurrence of the 1956 huge landslide and after being officially declared as a forbidden area, the forest is off-limits to illegal logging and cultivation. They even actively plant landslide

prevention trees such as bamboo in that area at the mountain slope (Interview with Abah Encang, 15 June 2023.).

Apart from the Hajat Lembur procession, the people of Batu Lonceng also perform *Hajat Maulud*, in which they bring tumpeng dishes to pray together. After the ritual, the remainder of the dish is not thrown away. They usually dry and reserve it and the dried food is called 'cangkaruk'. It is usually spread when there is an unusual natural phenomenon such as strong wind. The people believe that the dried remains can ward off misfortune as it contains the blessing of the prayer sent in the Islamic month Maulud which is believed to be one of the special months full of blessings according to Islam (Interview with Abah Encang, June 15th, 2023, n.d.).

The rituals in Kampung Batu Lonceng are full of messages regarding disaster literacy despite their limit only on potential disaster information. This is different from what Magiman & Nordin (2021) argued, according to them, the execution of rituals in various cultural groups of society is not part of the process of conveying the message but more of the ability to form togetherness, the preservation of society's structure. Various rituals developed by the Kampung Batu Lonceng community remind the people of the disaster potential (landslide, strong wind, or earthquake) in the area. Unfortunately, the disaster literacy context in the rituals hardly touches the messages of disaster mitigation.

Indonesia is one of the countries in the world that is classified as disaster-prone, but public awareness of disasters is still low (Juhadi, et.al., 2021). This situation shows the need for disaster literacy in the country. The individual had to read, understand, and use information, make informed decisions, and follow instructions in the context of effective response and fast recovery, rehabilitation, and reconstruction (Mufit et al., 2020; Hoffman & Blecha, 2020). The existence of disaster literacy can be reduced or even be eliminated with the loss and injury caused by natural disasters, such as reducing the risk of casualties among children, as it was the case in Vietnam (Vu et al., 2023). Based on this definition, disaster literacy through the Hajat Lembur ritual in Kampung Batu Lonceng is only superficial or informing only the disaster experience that once hit the area.

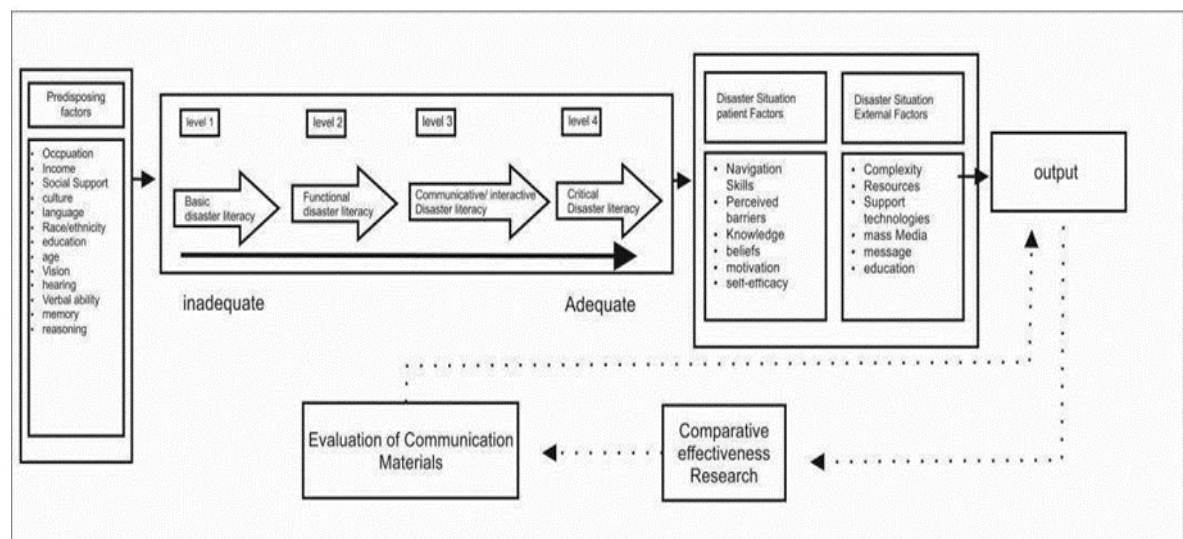


Figure 4. Disaster Literacy Model
Source: Brown et al., 2014.

According to Figure 4, this condition places disaster literacy in the Hajat Lembur ritual at Level 1 on the Disaster Literacy Model (Brown et al., 2014; Muktaf, 2017). At this level the capacity tends to be low but there is a willingness to follow the instructions concerning the messages on disaster preparedness, response, and recovery. It can be concluded that even in this level 1 the disaster literacy process through the Hajat Lembur ritual in Kampung Batu Lonceng is very limited. The ritual does not even cover the simple notion of disaster mitigation, preparedness, and recovery.

CONCLUSION

The Hajat Lembur ritual has become the manifestation of the Batu Lonceng Community's gratitude to God for the salvation given in the event of 1956's landslide disaster. In this matter, Batu Wahyu has become the symbol of disaster reminder, and the annual ritual is considered to be a symbolic act to keep the harmonious balance between man, nature, and God. The ritual clearly shows the acculturation between the local culture and Islam, which can be seen throughout the entire course of the tradition.

In the context of ritual communication, Hajat Lembur has become a medium to pass on the message of disaster through a two-way communication process. This process has put the elders in a key role as a communicator and mediator in the ritual. The elder of Kampung Batu Lonceng guides the procession through the significance of both the object symbols and the event attended. This ritual is performed by both Kampung Batu Lonceng people and the communities residing around the village who believe in the myth of *Oray Tapa* along the Lembang Fault, as they are aware of the possibility of natural disasters in their region. They believe that calamities may be avoided by doing three things: praying to God, preserving the tradition, and conserving the natural environment as a common thing to adapt to the disaster-prone area.

The process of disaster literacy through the Hajat Lembur ritual at Kampung Batu Lonceng can be viewed as superficial as it merely reminds the participants of the disaster's occurrence. It does not, however, cover the part in which the locals may comprehend the messages concerning the simple need for mitigation, preparedness, alertness, and recovery in case the disaster strikes again.

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