

Local Wisdom Values in Facing Natural Disasters On Module of Geographic Planning Subject Based on Faith

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Abstract - Natural disasters are disasters caused by a series of natural events in the form of earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, and landslides. Natural disasters that occur suddenly result in the limitations of the central and regional governments in overcoming these natural disasters. This encourages local communities to carry out natural disaster management on the basis of local wisdom. Local wisdom is local ideas that are wise, full of wisdom, good value embedded and followed by members of the community. Therefore students in the Geography Education Study Program STKIP PGRI Sumatera Barat, must be able to address and provide information to the public about prevention, mitigation of the impact of natural disasters. In fact students do not understand the values of local wisdom based on faith in dealing with natural disasters. Even though students have learned the values of local wisdom contained in the disaster-based Geography module based on faith in the subject of disaster geography. The purpose of this study was to determine the attitude of students of Geography Education Department STKIP PGRI Sumatera Barat in dealing with natural disasters with the values of local wisdom. This type of research is descriptive qualitative and the subject of this study is 30 students of Geography education department at STKIP PGRI Sumatera Barat. The instrument in this study using a questionnaire. The result of questionnaire calculation shows that the attitude of students in facing disasters with the values of local wisdom found in the Geography planning module based on faith is 38%. This means that students' understanding is still low in using local wisdom values in dealing with natural disasters.

Keywords - Local Wisdom, Disaster, Module Based Faith.

I. INTRODUCTION

STKIP PGRI Sumatera Barat, is one of the universities located in the city of Padang, West Sumatera, Indonesia. Geographically the city of Padang is located on the west

coast of Sumatera island with an altitude of 0-1000 meters above sea level. Padang city is one of the cities that often experience earthquakes, this causes Padang city to be a city prone to natural disasters. Natural disasters are disasters caused by a series of natural events in the form of

earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, and landslides (Mirza, 2014). Natural disasters that occur suddenly result in the limitations of the central and regional governments in overcoming these natural disasters. This encourages local communities to carry out natural disaster management on the basis of local wisdom. Local wisdom is local ideas that are wise, full of wisdom, good value embedded and followed by members of the community (Sartini, 2016). Local wisdom that applies in a society has a positive impact on the community in facing and responding to natural disasters that occur. Local wisdom is extraction from various experiences that are hereditary from ancestors or previous people who have experienced a disaster. (Marfai, 2012). Therefore students in the Geography Education Department STKIP PGRI Sumatera Barat, must be able to address and provide information to the public about prevention, mitigation of the impact of natural disasters. However, the reality of understanding, knowledge and attitudes of students in dealing with disasters is still very lacking. When connected with faith, students are generally afraid of death, just accepting the situation, not trying to avoid disaster. Students do not understand the values of local wisdom based on faith in dealing with natural disasters. Even though students have learned the values of local wisdom contained in the module of

Geography planning based on faith in the subject of disaster geography. The module of Geography planning based on faith is a module that can add religious and faith power to students who take this course and can be applied in everyday life. The purpose of this study was to determine the attitude of students of Geography Education department STKIP PGRI Sumatera Barat in dealing with natural disasters with the values of local wisdom. The values of local wisdom in West Sumatera, namely "Adat Basandi Syarak-Syarak Basandi Kitabullah" (Customary based on law, law is based on the book of Allah). Local wisdom is a collective understanding, knowledge and wisdom that influences the resolution and resolution of natural disaster decisions.

II. METHODS

This type of research is descriptive qualitative and the subject of this study was 30 students of Geography education department STKIP PGRI Sumatera Barat. Instruments in this study using questionnaires and data were obtained by calculating the score of the answers of each item contained in the questionnaire. The collected data were tabulated and the percentage of each item sought, using the formula:

$$P = \frac{\sum \text{skor per item}}{\text{skor maksimum}} \times 100\%$$

The results are interpreted using the following:

criteria:%	0-20	21-40	41-60	61-80	81-100
Criteria	Very low	Low	enough	High	Very high

Riduwan, 2005

III. RESULTS AND DISCUSSION

Based on the results of questionnaire calculations it appears that the attitude of students in dealing with disasters with the values of local wisdom contained in the module of Geography planning based on faith is 38%. This means that students' understanding is still low in using local wisdom

values in dealing with natural disasters. Local wisdom in dealing with natural disasters based on faith can be understood in:

- 1) Forms of Minangkabau traditional houses with symbols of earthquake resistant building forms that are

not concrete and consist of several rooms that can be used to evacuate.

- 2) The cohesiveness and union of migrant minang in fundraising, resulting in the emergence of enthusiasm in building the region. Both provide financial assistance in groups and with a "" system *badoncek* (announced so that it is motivated for those present to contribute). This is in accordance with the teachings of Islam with the advice of giving and giving charity to alleviate the burden of those who are afflicted with calamity.
- 3) Functioning the role of cleric who give direction so that they remain firmly adhered to the beliefs and beliefs that are adhered to and restore the function of the mosque as a means of counseling and meeting to find solutions in building the nagari / affected areas.

There is an appeal to return to the city which is the center of preaching and the study of religious values so the mosque can also be used as a place to educate the public about the knowledge and preparedness of the earthquake and tsunami disaster. With the mosque facilitating the role of the cleric in the delivery of the values of mitigation and disaster preparedness will be introduced through religious activities.

- 4) Enables the role of *niniak mamak* (uncle). Along with the enthusiasm of returning to the village, the strengthening of the role of *ninik mamak* as the party responsible for tribal members needs to be done in decision making, for example in community education, determining the route and evacuation location, the mechanism of the tsunami early warning system, the *ninik mamak* must contribute optimal.

This is in accordance with the Minangkabau culture, the family concept is not limited to the main family but more to the extended family. Therefore the relationship between *niniak mamak* and nephew must be functional so that it can be used as a reference in building preparedness for disasters. For this reason, *niniak mamak* are involved in every stage of formulation until the implementation of the earthquake and tsunami disaster management program. It is expected that with the involvement of *ninik mamak*, all forms of programs

will be easily implemented at the community level (Alhadi and Sasmita).

- 5) Enables the role of *cadiak pandai* (professional person) so that it can provide solutions to overcome natural disasters that occur. This can be done either through official meetings/ "*ciloteh lapau*" / traditional by sitting together in a stall.

Gathering communication and mass movements in one common interest, namely disaster preparedness, handling and risk reduction activities. This is done as an effort to strengthen civil society, where the capacity of communities such as mosques and traditional leaders can be the heart of civil society movements for the benefit of disasters. Humanitarian institutions can be a stimulus by promoting interfaith relations and prioritizing local culture that is obeyed by volunteers, facilitators and all elements of the impacting society. Strengthening the framework of understanding on local culture will ultimately have an impact on the growth of participation and processing of the capabilities of the community's resources, as well as the distribution and strengthening of networks between communities and disaster management in disaster management mechanisms. (Humaedi, 2015).

Lapau or tavern is a place visited by almost all ages. For men, the coffee shop is a place where colleagues meet and talk about current conditions. Whereas women have a tendency to gather in traditional stalls that sell daily kitchen needs. In the long run, stall owners are expected to play a role in initiating preparedness in their communities in accordance with the potential threat of disasters in their environment. (Alhadi and Sasmita, 2014). As a student should understand the culture of regional culture in improving community preparedness to face the threat of natural disasters. The form of local wisdom comes from traditions that have become everyday. By using this local wisdom, efforts to increase community preparedness for natural disasters will be more targeted because they focus on existing local values. It is this internalization of local values that is expected to make the local community more concerned about the importance of disaster risk reduction efforts.

IV. CONCLUSION

The attitude of students in dealing with natural disasters with the values of local wisdom found in the Geography planning module based on faith is 38%. This means that students' understanding is still low in using local wisdom values in dealing with natural disasters.

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