

NATURAL DISASTER MANAGERMENTS IN INDONESIA: Perspective of Local Wisdom and Heidegger Hermeneutics

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ABSTRACT

Natural disaster managements in Indonesia carried out by the government seemed centralized, slow and is not well prepared. Even the government seems to ignore the management of natural disasters that has long been entrenched in the pulse of local community knowledge systems. Considerations in decision-making mitigation of natural disasters is too scientific-positivistic and ignores the philosophical aspect of the work. This paper attempts to offer a perspective of natural disaster management with support of Indonesian local wisdom and Heidegger hermeneutics. Most of the ethnic groups in Indonesia have already had a set or system of knowledge in the management of natural disasters. This knowledge system exists since the long experience of Indonesian society in dealing with natural disasters. This system is then passed on and transformed from many generations through oral history. Some studies indicate that local knowledge systems on the management of natural disasters so far are very effective in minimizing the number of disaster victims. In addition, Martin Heidegger hermeneutics offeres a concept of natural disaster management with the starting point of the idea of being-in-the-world. The idea is one of the basic principles of hermeneutics-facticity Martin Heidegger who supposes that a real human living being has awareness of this universe. In the 'living earth', man does not necessarily accept the fate thrown into the earth, but he has the ability to exercise the creativity for survival. As a result of the awareness of the thrownness into the universe, in turn, human beings have awareness that they have a relation to one another, empathy and sensitivity as human beings.

Keywords: natural, disaster, managements; victim, local, knowledge, hermeneutics-facticity, being-in-the-world.

INTRODUCTION

Disaster is a phenomenon faced by humans every time. It will continue to occur as a natural phenomenon. There is a disaster that can be prevented (strived to not happen), but there is also a disaster that can not be avoided, so that human beings can only be trying to anticipate so that no victim of wealth and soul (Kuswanjono, 2012: 291). Variety of ways have taken by people to avoid disaster, but they often do not help the people either in seeking to escape or to save lives and property. This is what we need to pay more attention further.

According to Sudibyakto and Haroonah (1997: 37), natural disasters often occur in Indonesia, among others, are landslides, floods, droughts, volcanic eruptions, earthquakes, and the shallow sea earthquake that caused the Tsunami. Disasters have double impact, the positive and negative effects depending on the type of disaster; location and intensity. To minimize the negative impacts of impending disasters should be managed in order not to affect the development process of the affected countries. Disaster relief efforts should be planned, directed, continued, and integrated in order to achieve its objectives.

Urgency philosophy, hermeneutics considered particularly significant in solving the problems of mankind. Hermeneutics as a method of understanding the text, symbols, reality, and so on can be served as the basis and direction of development of science. If there was an assumption that philosophy, or specifically, hermeneutics often is not in touch with reality, especially related to the natural sciences, it turns out in practice can be used to deepen understanding. In the context of disaster, hermeneutics with its set of methods which can be an important contribution to the development of studies of disaster, in line with the contributions made by modern sciences today.

At the same time, local wisdom in various regions in Indonesia has a significant contribution in the mitigation of natural disasters in Indonesia. Natural disaster mitigation in this locality perspective ingrained in pulse science diverse ethnicities in Indonesia. Natural disaster mitigation undertaken by the Indonesian government often ignore local knowledge aspect that has long been developing. So far the management of natural disasters that have been undertaken by the government are not running effectively and efficiently. This paper is one way to adequately prepare a set of concepts and the contribution of natural disaster management by combining local knowledge and hermeneutical aspects of Heidegger.

The discourse of disaster still raises fundamental questions, in particular how the disaster should be limited. Although the brink of disaster has been much debated, but the researchers, practitioners, and policymakers have made it clear

that there are limits on the conception of a natural disaster (National Research Council, 2006: 16). Disasters come in many forms. Most experts use the term agent to distinguish between catastrophic events. The storm is separated from a chemical explosion, plant, earthquakes, plane crashes, railway accidents, and so forth. Other experts use the term disaster. EL (Henry) Quarantelli asserted from the outset that the concept of disaster is very complex (Quarantelli, 1998: xiv; Perry and Quarantelli, 2005: 19-20). Meanwhile, with little simplified, disaster meant as actual events, or threat of an event, which interferes with the normal routine of a community significantly. Disasters bring danger and severe losses in humans and properties so that the resources of a community that is subject to heavy loads (Drabek 2010: 27-28). Generally, disasters divided into three categories, namely natural disasters, technology and conflict (Drabek, 2010: 28-29).

The relatively adequate conception of the disaster is presented by Naomi Zack who stated that the disaster as an event or series of events that harm and kill large numbers of people who spoil and disrupt their daily lives. Disasters can happen by accident or on deliberate human, such as floods, hurricanes, earthquakes, chemical spills, leaks infiltration of toxic substances, terrorism, nuclear, epidemics and so on. Disasters always sudden and shocking unwanted affect victims physically and psychologically. Disasters also produce narrative and media representations of heroism, failures and losses of those affected and respond to disasters (Zack, 2009: 5). Another scholar who also responded to the disaster discourse, among others, are Claude Gilbert (1998: 3) that considers disaster as social vulnerability and as something that is uncertain.

Natural disasters are events or accidents that often caused by the human. Various natural disasters that occurred for decades in turn elicit responses, experiences and knowledge of the Indonesian people about natural disasters. The response, experience and human knowledge are results of long struggle of humanity to natural disasters. Natural disasters are the realities faced by mankind. Efforts to understand the reality of man *vis-à-vis* natural disasters within the framework of the hermeneutics of Heidegger called hermeneutics facticity.

Heidegger often emphasizes two aspects of human existence, namely 'thrownness' into the world and being itself as a thrownness or projection possibilities (Heidegger, 1972: 181; Gadamer, 1972: 249). Both of these aspects seem to be a tension between the possibilities in which human existence was thrown and the possibilities of the human itself is a projection, and even at the same time understand (projection and understand the metonymy in the existential analysis of Heidegger).

Throwness that experienced by human existence in this world became the core of the hermeneutics of facticity Martin Heidegger. The term *faktizitat* (noun) is derived from the adjective *faktisch*, which shows the real as given, created, constructed facts. Latin language, *sober, fatum, facio*. This term has actually emerged in the second half of the nineteenth century. This term has been used by Dilthey and developed by Neo-Kantian, which draw a distinction between *Faktizitat* and *Logizitat* (Kisiel, 1986-87: 91-120). But in the period 1919-1923, Heidegger then used the term “life” (*leben*), “Existence” (*existenz*), “facticity” (*Faktizitat*), and *Dasein* as the same terms (synonyms). Furthermore, at the end of the period, due to the re-emergence and gradual dominance survey of ontological, hence the term “existence” and “*Dasein*” then conceptually replaces the term “life” (*life*) and “facticity” (*faktizitat*). Even in *Being and Time* Heidegger abandon the concept of “life” and therefore called it “does not necessarily ontologically” (*ontologically undetermined*) and this is an attitude of distancing from Dilthey and his life philosophy (Heidegger, 1962: 72-73, 252-253) ,

Facticity (*faktizitat*) show staple, the reality of individual existence that can not be reduced, in which every authentic philosophy should declare it to be the foundation and starting point. The discovery of *factum* and the fundamental reality of life can never be ignored, because it can not be reduced or deduced from everything. Therefore, this *factum* is the full meaning, humans endlessly perceived and understood. The meanings of these facts were produced by themselves by articulating and arranging them into a “unity fact of life”

Understanding the meaning is never without presuppositions (*voraussetzungslos*); but presupposes a pre-understanding (*vormeinung*) certain “ist nie ein Auslegung voraussetzungsloses Erfassen eines Vorgegebenen” (Interpretation never an understanding without pre-assumption about what is) (Heidegger, 1967: 150). Words *presuppositions* or *pre-understanding* here is not interpreted cognitively alone, but existentially, ie as a mode of existence. Pre-understanding is formed from what is called Heidegger *Bewandtnisganzheit*, i.e the totality of human involvement in the practices of a life well lived, and it is “silent”, ie non-thematic, pre-predicative, non-verbal. Humans simply engaged in the practices, and involvement grows the understanding.

In this context, understanding is not understood transitive, but understands that man is talking about to understand something. Moreover the understanding achieved as the mode of existence-the-world (*being-in-the-world*), as the fundamental way in which a person lives or cognition precede by any intellectual activities. One issue is how to position the hermeneutics of Heidegger with the reality of human life. Heidegger calls this the “*being-*

in-the-world”(Dasein). Dasein is an entity acting on their own with regard to Being. Based on these words, Heidegger gave attention to the formal concept of existence, Dasein exists (Heidegger, 1962: 78).

Compound expression “*being-in-the-world*” indicates that this term plays on a unitary phenomenon. Singular primary data should be seen as a whole. Even as *Being-in-the-world* can not be undermined in the content that may be sorted at the same time, this does not prevent the *being-in-the-world* of the ownership of some items constitutively in its structure. According to Heidegger, the actual expression is an indication that the phenomenon can be seen in three ways. If someone learn, by first firmly maintain the entire phenomenon in mind, the following items may be a good solution. This work is based on a qualitative research project which describes and analyzes the data pleasing to the management of natural disasters in Indonesia. The method used to analyze data is Hermeneutics. Through the method of data analysis, data were collected, read and interpreted in accordance to the rules of hermeneutics as intended by Gadamer (1989: 291).

NATURAL DISASTER MANAGEMENT: ENGAGING LOCAL KNOWLEDGE

Every phenomenon of natural disasters can be known through the structure of human understanding and experience in the disaster area. Since long time ago, the local communities in Indonesia had a profound knowledge of the symptoms associated with natural disasters that will happen. This knowledge, which is inherited from generation to generation, also developed throughout the experience dealing with natural disasters. Thus, people who have experienced a disaster in a long time will have a self-defense mechanism in response to any disasters. Unless the people who recently suffered from natural disasters will feel commonly shock and panic. These communities do not have adequate mechanisms to respond disasters. Abdullah (2008: 2) argues that a disaster is considered as a new experience, something that is unprecedented, so that taken as something that has become the collective knowledge and experience.

The series of catastrophic natural events, if examined closely, are actually a common natural process that plagues mankind. Various natural disasters that occurred recently affect many places in Indonesia, with a different intensity. The number of casualties and property losses due to disasters should be decline, because the community has experienced the disaster. In fact, the number of casualties and property losses is progressively increasing. The situation is made possible because of the time lapse between a disaster and the next one

is long enough, so the people are quickly forgotten. The area is vulnerable to potential disasters remain uninhabitable, even more and more dense, coupled with the public's knowledge of the disaster is still very low (Sudibiyakto, et al, 2012: 22).

The series of catastrophic events actually give awareness, that however difficult for men to stave off the threat of disaster, because a lot going beyond human control. While on the other hand, humans actually have the ability to recognize the symptoms and understand the potential for disaster. It is this ability that is regarded as one of the efforts to minimize the impact of disasters on people and the environment, both the physical environment and social environment.

Natural disasters often can not be manipulated. So that the problem lies on not only in natural disasters, but also rooted in imbalances and vulnerabilities that exist within the community itself. Warning, protection, knowledge, expertise, good access to material resources and knowledge, networks, and other sources of help must be promoted to mitigate the impact of natural events and improve the human ability to recover the effects (Blaike, in Indiyanto, 2012: 32).

Human beings are most often harmed by any catastrophic events that occurred. Therefore, any persons who are in disaster-prone areas should be aware of living in an environment that has the potential for disaster. Humans must coexist harmoniously with the environment in exploiting its resources, yet always increasing vigilance. Society must know the existence of hazards, hazard level, and natural phenomena that occur before the threat becomes a disaster (Sudibiyakto et al, 2012: 22).

The most important is that people should have the durability against any disasters. Of course, this durability comes from understanding and life experience, developed through cultural adaptation and include knowledge of the symptoms of natural disasters, to organize themselves and recuperate the time decided to return to locations affected by natural disasters. Durability or *resilience* encompasses three abilities. First, the ability to absorb pressure through adaptation to the environment is vulnerable. Second, the ability to maintain certain basic functions during a disaster is vulnerable. Third, the ability to recover or "bounces back" after a disaster event is vulnerable. (Twigg, 2007: 14).

The term of resilience can be traced to the Latin word *resalire*, which is defined as a "walking or warpage behind". In several different disciplines, it denotes the capacity to bounce back or recover after a shock or an event. Even some scholars use these terms to describe the amount of time it takes to recover due to a external pressure or interference. (Gunderson, 2010: 19). "Resilience" on

the natural disaster refers to the ability to protect the people who live, from the destruction of life and infrastructure. This term also refers to the ability to repair areas after a natural disaster.

On this basis, the ability of the public response to face natural disasters also relies on the capacity of viability or resilience. This concept, at least not spread on a wide scale in the disaster literature in the 1990s and still the object of a conceptual debate surrounding the meaning and application among social scientists (Klein et al., 2003). Pelling (2003: 48), for example, looked at the durability of this as a component of a principal vulnerability or capacity to deal with or adapt to the pressure of danger. In this respect, basically it is preparing the endurance of planned and spontaneous changes or planned to do in the face of natural disasters. Another scholar (Folke et al., 2002: 13) argues that in terms of durability as reversing the vulnerability or the holding capacity of the damage and changes in the event of natural disaster incidents. This approach is used to break away from the previous scholars who define resilience as the capacity of a system to absorb and recover from incidents of a hazard event (Timmermann, 1981: 21).

Goes beyond scientific calculations, the local communities in Indonesia already has a set of sufficient knowledge to understand any symptoms of natural disasters. According to Marfai and Khasanah (2012: 40), a society that survives for a certain period can not be separated from the process of distribution of knowledge that existed from one generation to the next. The transfer of experience will provide a reference of action that may be taken in dealing with a problem.

Based on research of Marfai and Khasanah (2012: 40), transfer of knowledge and experience is applicable to coastal communities. The community is able to adapt to floods and tsunami inundation. Regions of Kemadang coastal communities, Kramas and Passo have undergone several flood inundation, or tsunami. Hence, the historical record should not be broken from one generation to the next, as a medium which gives a warning that the society coexist with disasters that pose a risk of inflicting damage. Departing from this awareness, an understanding of the natural conditions into a matter must be known by the public for generations. The knowledge of society is expected to prevent the occurrence of disasters, or to adapt when a disaster occurs.

Since the 1990s, local and indigenous knowledge get the most attention in terms of natural resource management, disaster risk reduction and climate change adaptation. In the area of disaster risk reduction, the earthquake and tsunami in the Indian Ocean in 2004 was recognized as a starting point, when specialists and scientists began to show attention to such knowledge.

In fact, local knowledge and indigenous subsequently incorporated into the policy on disaster risk reduction or climate change adaptation, and a wealth of knowledge and practices that documented it is not yet the effort is inadequate to take advantage of this knowledge that allows the community to improve the durability (Hiwasaki, Luna, Syamsidik, Shaw , 2014: ii).

In Ambon, local knowledge on natural disasters through the experiences gained over the years. This knowledge and experience transmitted from generation to generation through songs or art. Marfai and Khasanah (2012: 40-41) argued that the emergence of a variety of songs and art in Ambon can also be interpreted as an effort to provide a warning for the future generations about the history of disasters that have occurred in the region. Ambon song *Tulehu* and *Flood of Galala* is one example of local wisdom that can serve to disaster reduction.

In the view of Marfai and Khasanah (2012: 41), other than through transfer of experience, the knowledge of disasters and natural phenomena that are owned by the community is often framed in a consensus. The agreements are mutually recognized by the people in a particular area. The emergence of the agreements and consensus indirectly stimulating the emergence of social control in society, both institutionalized norms formally and simply values that must be adhered together. Various parties can play a role in the process, not only a particular mandated figure of authority but also a social control which often done directly between community members. It is based on the belief that human life in nature and the environment are alike. Violation of any nature will not only affect individual people who abuse, but also to be experienced by society as a whole.

The description indicates that the control key community of members and leaders is instrumental in determining when natural disasters existed. In responding to and dealing with natural disasters, the role of leaders or elite society seems important to provide information on disaster. This centralized information can avoid the issues that allow uncontrolled people to face the disasters.

Another interesting point of this description is a violation of nature that not only affect the individual, but also to the community at large. Therefore, some local communities work to restore harmony to the universe throughout certain rituals. Among a number of local people who gave special attention to the ritual in order to restore harmony to the universe, Tolaki people in Southeast Sulawesi also be considered to be still going through the rituals of this kind. Tolaki people in Southeast Sulawesi call this ritual as *mosehe* (restructuring domestic) or ritual starting reinforcements (Tarimana, 1993, Gunawan, 1986,

Koodoh 2007, Koodoh and Idaman, 2013).

A few studies that have been done showed clearly how local people in Indonesia understand the realities of natural disasters on the environment. In this context, local knowledge can appear as an alternative source of knowledge, which enrich the human perspective in preparation against disaster risks. Local knowledge of the phenomena of nature, such as the decline in the animals from the slopes of the mountain, the air temperature rises, the withering of certain trees, clear indications is important to change the natural characteristics that led to the eruption. Therefore, ethnographic materials of this kind should no longer see the system of local knowledge as something separated. Local knowledge should no longer be seen as something that is bound and covered, but a hybrid and have some sort of connection terminal that allows him to connect with the outside world. The boundary between local and global knowledge; traditional and modern should be mutually integrative and influence (Nygren, 1999: 268).

Exceed calculations science all modern, local knowledge also has power, especially in the understanding of the context and is also effective in the mobilization because it is directly related to daily life, the power, and the structures that exist in society (Fischer, 2006: 25-26). Local knowledge has become part of people's lives for many years and has been a close experience that settles in the public memory ribbons. Related to the natural disasters, predictions and forecasts made by local communities based on their experience and knowledge can be used as an alternative one in terms of disaster mitigation.

Local wisdom in the past decades was very much discussed. Talk of local knowledge is often associated with the local community and with the understanding that varies. Local knowledge is the ideas of local wise, full of wisdom, good-value embedded and followed by its members (Sartini, 2004: 111, 2009: 11). According to the formula issued by the Ministry of Social Affairs, local wisdom is defined as a view of life and knowledge as well as various life strategies that intangible activities undertaken by local communities in addressing the various problems in the fulfillment of their needs (in Permana et al, 2011: 67). The fulfillment system definitely covers all elements of life, religion, science, economics, technology, social organization, language and communication, as well as the arts.

Another definitions that match for local wisdom conception is expressed by Zulkarnain and Febriamansyah (2008: 72) in the form of principles and specific ways embraced, understood and applied by local communities to interact and interrelate with the environment and transformed into value systems and customary norms. Meanwhile, Kongprasertamorn (2007: 2) argues that local knowledge refers to knowledge that comes from the experience of a

community and an accumulation of local knowledge. Local wisdom existed in society, communities, and individuals.

Thus the local wisdom and traditional knowledge is a view that the reference in the act and has been practiced by generations to meet the needs and challenges in the life of a community. Local knowledge has meaningful function in society, both in the preservation of natural and human resources, customs and cultural preservation, as well as beneficial to life.

In recent years, more and more people are interested in studying the relationship between indigenous and natural disasters. In the treasures of disaster risk reduction, there are four basic arguments that support the importance of local knowledge. First, practices and specific strategies in the local wisdom, which proved invaluable in dealing with natural disasters, can be transferred and adapted to other communities who face a similar situation. Second, the integration of local knowledge into practice and existing policies will encourage the participation of the affected communities to take a leading role in all disaster risk reduction activities. Then, the third, the information contained in local knowledge can help improve project implementation by providing valuable information on the local context. Lastly, how the dissemination of local knowledge that is both non-formal set a good example for other educational efforts in disaster risk reduction.

BEING-IN-THE-WORLD: HEIDEGGER ON NATURAL DISASTERS

Martin Heidegger's philosophical hermeneutics problem pleased with the ideas that seem too theoretical, so it seems a bit difficult to use in interpreting human behavior on natural disasters. In addition, at the level of methodological, Martin Heidegger hermeneutics does not apply universally in analyzing the problems of humanity. The idea of Martin Heidegger's hermeneutical is an attempt to observe and interpret reality, especially the reality faced by humanity. Moving on from this assumption, the idea of Martin Heidegger hermeneutics can be used to understand the disaster. According to the author, there are three keywords to understand the hermeneutics of Martin Heidegger in connection with studies and natural disaster management in Indonesia. First, *Being-in-the-world*. Analysis of Heidegger on *Being-in-the world (in - der - Welt - sein)* based on a very sophisticated descriptions of the condition or of human existence in the universe. Analysis of Martin Heidegger of the human subject is closely related to self-awareness about self - *Dasein*. For Heidegger, "*Dasein* 'Stands out' in the various moments of the temporality of care, being "Thrown" out of a past and 'projecting' itself toward a future by way of the present. "(Heidegger, 1977: 204).

Heidegger's idea, not a historically specific and socially, but in fact is the traits of universal human ontology. Moreover, Heidegger's work can be seen explicitly oriented to the individual as a whole. He analyzed the situation only on single man who fell into the world and forced to tackle this situation. Social condition which is mere backgrounds and relationships among people is still secondary. Moreover, because Heidegger is interested in the question of the essence there is *Dasein*. *Dasein* so it is always an individual who has a central role.

Heidegger found the reality of man as essentially a being-to (*being-towards*), because there is only alone can not bring the whole idea of *Dasein*. The key to understanding this issue is the Heidegger argument *being in : being in* presenting being *Dasein*, so the appearance will never be considered in the light of something (Heidegger, 2008: 79). Thus, the Heideggerian human existed in a world where people were thrown into it. The basic condition of *Dasein* is *being- in-the-world (in-der-Welt-sein)*, but without a concrete and specific way to appear-and the result is the subject of a different situation, and also self-projection that tends to be different possibilities in the future. Even through *being-in-the-world*, human beings are destined to live side by side with each other and share the world, namely the condition of *Dasein* every day is there-along.

Second, *Being-with-others*. Being-with-others is a condition of *Dasein* is aware of the process of 'making her' in this world. In other words, *being-with-others* is a consequence of awareness of *Dasein* about *being-in-the-world*. From here, there or coexisting with others will bring up a concern (*Sorge*), although there are there *Dasein* it will not affect each other or dominate the other. Third, *Being-toward-death*. As *Dasein* is the embodiment potentialities-to-being, one can not ignore the death, which is an essential way of there and thrownness as essential part of a person. This means that *being- towards-death* universally belongs to *Dasein*. In the language of Heidegger, "*In the first instance, we must characterize being towards - death as a being towards a possibility - indeed towards a distinctive possibility of Dasein itself.*" (Heidegger, 2008: 305). Furthermore, the death is what makes *Dasein* was an individual as well as deaths that are likely to own, not just relational, in the sense that other people can not keep *Dasein* of death, even he should not be ruled out (Heidegger, 2008: 303).

Even so, death is not believed to be authentic for the possibility of a future that is abstract, but in contrast to last to the death that is used as a way of existing that can not be circumvented. Death is not apparent in an abstract future. More than that, it is one's understanding of the different mortality among other

human every day, especially for those who reject the constant state of mortal. Problem is, Heidegger said, “ Our everyday falling evasion *in the face of* death is an *inauthentic* being - *toward* - death, “ and in re-evaluating one’s existence one is opened to feeling anxious (Heidegger, 2008: 303). This is because, “being towards - death is essentially anxiety,” as *Dasein* becomes anxious for being in - the world in general when being faced with itself (Heidegger, 2008: 310).

Only through experience anxiety would confirm the existence of *Dasein* factually in this world, showed being of *Dasein* to the world essentially as attention (concern), in the sense, that there is *Dasein* itself is made visible as a concern (Heidegger, 2008: 83- 84). In this sense, there is *Dasein* authentic that means to make oneself an issue against yourself. Furthermore, this concern bind simultaneously *being -already-in*, *being amidst* and *being - ahead - of - itself*.

On the basis of Heidegger’s ideas, understanding of disaster can be attributed to the process of ‘making his’ man in this world. In this context, there is an awareness of ‘living together’ with other people or other communities stricken by disasters which in turn gave rise to a concern to deal with the disaster together. Although humans ‘thrown’ into the world and be forced to face and overcome all the problems of the world, there-along-with-the-other may be ‘oasis’ in the middle of anxiety, especially anxiety facing death.

Being-towards-death is wise perspective to cope with any shocks of life, especially the disaster. Silence and inaction in times of disasters often lead to disaster and death. Through self-awareness of *Dasein* concerning being-towards-death, then there will bring creativity and mitigation measures before and after disasters. Thus, being-towards-death is not stagnation, but the creativity and vitality of the face of death, although death is coming from.

Through the perspective of hermeneutics Heidegger, then the disaster will be considered as part of the dynamics of human life. In fact, the disaster itself will be seen as something positive, not just the evil that destroys human life. Furthermore, the notion of Martin Heidegger hermeneutics was able to see a disaster in some perspective, that is the first, able to move massive community solidarity and spontaneous with his own conscience. Second, able to inspire social consciousness and values of universal humanitarian grounds. Third, being the only events where the public without being asked, implies participation and sacrifice. Fourth, it can encourage people’s creativity, so it is likely to deliver on its former glory. Fifth, it can foster togetherness among the parties, even for a moment.

The relevance of Martin Heidegger's thinking to disaster management in Indonesia can be seen from his offer of self-awareness of *Dasein* (human) about himself and his reality (the world), especially the reality of disaster. From the beginning, it was pointed out that man has a special affinity with the universe, with the world. It is a fate that humans are thrown into it and forced or forced to face and overcome all the difficulties of life in the world. Through self-awareness, man will eventually understand his existence in this world.

Natural disasters are not the absolute finitude of mankind. But it gives a new awareness of the need to build togetherness and caring. It also gives people the ability to predict and manage any disaster-related events or processes. So that way, the man can organize his life better, not only in relation with among each other but also in relation with his environment.

For Heidegger, human life is never complete. Humans are always in a state of 'not yet'. During his lifetime, man has always been intact, because the end of his life began exactly at the beginning of his life. The end of this life can not in itself be expressed as 'fulfillment', because often life just becomes withered without a solution. For Heidegger to close age should not only be interpreted as the cessation of life, or in the process toward the end. The process of death is a way of being accepted by humans immediately after birth. Death is not only an affair in the future, but it is always present at the present time. So now, according to Heidegger, it should be understood as a point in the process. It is only in the light of death that leads humanity to annihilation that human life gets its fulfillment (Hadi, 1996: 175).

The important of Heidegger approach is imperative to face death as a real possibility. How does man have to understand death? According to Heidegger, man must consciously and in personal decisions prepare himself best for death so that man will find himself whole and real. Understanding natural disasters in turn lead to understand the human existence in the light of being-in-the-world and being-toward-death. In some contexts, natural disasters seem no longer to be a mystery in human life. But it can be digested and examined deeper meaning through the searching of human situations and conditions, in this case an ontological understanding of the way humans exist in the universe. Hermeneutics ontology in the context of observing relationships of natural disasters, humans and death is usually associated with the fundamentals of *Dasein*, i.e *sorge* or concern. This concern includes the three things, as noted earlier, namely, the existence, the fact, and the fall of man.

Heidegger's hermeneutical theory can be served as an initial standpoint for disaster policy controllers, stakeholders, and disaster-affected parties to act by putting more priority on human victims in the disaster area. Self-awareness of

the victim is not something that can be understood by outsiders. But it takes time, through waiting, to uncover and describe that self-awareness. Therefore, it is necessary to develop and intensify communication, empathy, and intense relationships with potential victims and disaster victims.

In addition to Martin Heidegger's hermeneutical theory, the local wisdom of Indonesian people in disaster management needs to be appreciated and accommodated by the handling of natural disaster management controllers, in this case the government. However, local wisdom in the mitigation of natural disasters is still relatively adequate and efficient in the face of any natural disaster events. This is done in order to minimize the impression, that the government does not fully appreciate and accommodate local wisdom that has long lived and developed in Indonesia. In other words, the government puts forward a scientific-specific approach to natural disaster management and ignores the approach of local wisdom.

Local wisdom and hermeneutics of Martin Heidegger are two important contributions for the government in handling natural disasters. In this sense, local wisdom with its offerings in local-level disaster mitigation will undoubtedly synergize with Martin Heidegger's hermeneutical offerings in the effectiveness of natural disaster management in Indonesia. The implications, in an ever-present and faced life of natural disasters, Indonesians can 'celebrate' natural disasters and deaths in the space of empathy, mutual concern, interconnectedness, and in turn seek to overcome every event of natural disaster and death.

CONCLUSION

Experience is the best learning to deal with the reality of living in the present and the future. Various natural disasters faced by the people of Indonesia provide important lessons to face any disasters that may occur at any time. Through early warning, adaptation and preparedness for disasters, the people of Indonesia may be more resilient, and in turn be wiser to face any natural disaster.

Resilience or durability is not merely the ability of communities to cope with disasters and post-disasters. Resilience is not just an initiative of communities affected by natural disasters. But it is needed to involve all parties, both government and stakeholders. Durability is associated with mental and physical condition of the public when dealing with natural disasters and post-disaster. In addition, the durability is also closely related to the reconstruction of physical infrastructure, economy, education, culture and so on. Thus, the

disaster resilient communities are not something difficult to do, if all parties work together in doing concrete action, both in the pre-disaster, when the disaster occurred, until after the natural disaster occurred.

Indeed, some ethnic groups in Indonesia have set up a set of methods in the management of natural disasters. This method, of course, has been obtained throughout long experiences dealing with natural disasters. It makes up, in turn, the structure of knowledge inherited and transformed from generation to generation. So far, the methods used by local communities in the management of natural disasters are relatively adequate and effective enough to minimize casualties and victims in large numbers. In addition, the Heideggerian hermeneutics framework provides a kind of new awareness of how to read and interpret the natural disasters with a point he stressed on the man and his reality. In this context, people are being given a new understanding, or already have awareness of it, that the human being 'living the earth' and keep moving and pass creativities in it. Thus, the management of natural disasters in Indonesia by relying on local knowledge and Heideggerian hermeneutics can be considered by the government, that in fact there are other drafts that can be used to complete the management of natural disasters in Indonesia.

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