

THE HAUL TRADITION OF THE SUNDA STRAIT TSUNAMI: A SPIRITUAL TRADITION FOR DISASTER MITIGATION IN COASTAL LAMPUNG COMMUNITIES

Wahyu Hidayat

Universitas Islam Negeri Sunan Kalijaga Yogyakarta
Wahyuhidayat9377@gmail.com

Luthfi Salim

Universitas Islam Negeri Raden Intan Lampung
luthfisalim@radenintan.ac.id

Agus Mahfudin Setiawan

Universitas Islam Negeri Raden Intan Lampung
Agus.mahfud@radenintan.ac.id

Abstract

The Haul tradition commemorating the Sunda Strait tsunami in coastal communities of South Lampung serves as a vital symbol of gratitude and remembrance, expressing both survival and divine compassion. Despite its cultural significance, limited research has explored its potential role in disaster preparedness. This study investigates how the Haul tradition can support formal mitigation efforts by fostering informal education, strengthening social cohesion, and enhancing community resilience. Employing a qualitative approach with participatory observation and in-depth interviews, the research reveals that Haul not only reinforces communal bonds but also functions as an effective medium for disaster education. When integrated with technical mitigation measures such as evacuation drills and disaster simulations, the tradition holds significant promise for improving tsunami preparedness. This study contributes to the literature on disaster risk reduction by emphasizing the value of local wisdom and recommends that policymakers incorporate cultural traditions like Haul into national disaster mitigation frameworks.

Keywords: *Coastal Disaster Mitigation; Disaster Preparedness; Local Wisdom; Tsunami Haul Tradition;*

Abstrak

Tradisi Haul untuk memperingati tsunami Selat Sunda di komunitas pesisir Lampung Selatan merupakan simbol penting ungkapan syukur dan pengingat akan kasih sayang Tuhan. Meskipun memiliki nilai budaya yang kuat, kajian mengenai peran tradisi ini dalam kesiapsiagaan bencana masih terbatas. Penelitian ini mengkaji bagaimana tradisi Haul dapat mendukung upaya mitigasi formal melalui pendidikan informal, penguatan kohesi sosial, dan peningkatan ketangguhan komunitas. Dengan pendekatan kualitatif melalui observasi partisipatif dan wawancara mendalam, hasil penelitian menunjukkan bahwa Haul tidak hanya mempererat hubungan sosial masyarakat, tetapi juga berfungsi sebagai media edukasi bencana yang efektif. Ketika diintegrasikan dengan program teknis mitigasi seperti pelatihan evakuasi dan simulasi bencana, tradisi ini memiliki potensi besar dalam meningkatkan kesiapsiagaan terhadap tsunami. Studi ini memberikan kontribusi penting bagi literatur pengurangan risiko bencana dengan menekankan nilai kearifan lokal, serta merekomendasikan agar pembuat kebijakan mempertimbangkan peran tradisi seperti Haul dalam strategi mitigasi bencana nasional.

Kata kunci: *Kearifan Lokal; Kesiapsiagaan Bencana; Mitigasi Bencana Pesisir; Tradisi Haul Tsunami*

Introduction

Indonesia is recognized as an archipelagic nation comprising approximately 17,000 islands spread along the Pacific Ring of Fire, a geographical characteristic that renders it highly prone to natural disasters such as earthquakes, volcanic eruptions, and tsunamis (Aizi, 2021). Among these, tsunamis are among the most frequently occurring and most devastating events for affected communities. According to data from the National Disaster Management Agency (BNPB), Indonesia has experienced several significant tsunamis over the past two decades, including the 2004 Aceh tsunami and, more recently, the Sunda Strait tsunami on December 22, 2018 (BNPB, 2018). The Sunda Strait tsunami was caused by the eruption of Mount Anak Krakatau, which triggered a submarine landslide that generated massive waves, striking the coastal regions of Banten and Lampung (BNPB, 2018).

The tsunami disaster that struck South Lampung on December 22, 2018, resulted in 126 fatalities and 4,008 injuries. Material losses included 600 houses severely damaged, 70 moderately damaged, and 1,029 slightly damaged (Sumanjoyo et al., 2019). This event left a profound psychological impact on the affected communities, particularly those residing in coastal areas (Anggraeni, 2022). The post-disaster trauma requires a lengthy recovery period, during which communities need support not only from the government but also through community-based approaches that incorporate elements of local wisdom (Masyhuri, 2019). In Indonesia, local wisdom is deeply intertwined with religious values upheld by the community, fostering justice, collective welfare through *gotong royong*, and environmental respect (Thamrin, 2013). In the coastal communities of Lampung, such local wisdom is reflected in the *haul* tradition, which has been integrated into post-tsunami disaster mitigation practices following the Sunda Strait incident.

The *Haul* tradition is, at its core, an annual commemoration held to pray for the souls of deceased religious figures or ancestors.

This event typically includes religious activities such as communal prayers, dzikir, dan pengajian, often accompanied by religious lectures delivered by local clerics (Wahyuni, 2020). In coastal regions such as Lampung, the Haul tradition has long been an integral part of community life. Following the Sunda Strait tsunami in 2018, the function and meaning of Haul underwent a transformation. In addition to honoring religious figures, it has also become a moment to commemorate disaster victims and to serve as a platform for conveying messages on the importance of disaster preparedness (Masyhuri, 2019).

The study conducted by Fauzi and Iskandar (2020) on Local Wisdom on Disaster Mitigation in North Lombok Regency through the Myth of Telaga Lindur reveals that the people of North Lombok utilize the Telaga Lindur myth as a means of conveying values related to environmental management and disaster preparedness (Fauzan & Aziz, 2020). However, this study does not explore how religious traditions such as Haul can contribute to strengthening community disaster preparedness through informal educational processes. During Haul events, religious leader (ulama) often deliver sermons that not only focus on spiritual matters but also emphasize the importance of environmental stewardship as a preventive measure against disasters. These messages are conveyed in simple and accessible language, thereby enhancing public awareness of disaster mitigation. Moreover, Haul functions as a medium for reinforcing social cohesion among community members, which is crucial in times of emergency. Strong social cohesion enables communities to support and collaborate with one another in the face of disaster threats.

Local wisdom such as the Haul tradition has long been a routine or inherited practice among Indonesian communities, as it embodies religious values that are actualized through cultural traditions. Thus, local wisdom in Indonesia is inseparable from religious teachings. While the Haul tradition primarily serves as a ritual to pray for deceased ancestors, in the post-tsunami context, it has

acquired a new role in promoting disaster mitigation among coastal communities. This indicates that local wisdom is not merely a symbolic system or an ethical guide for community life, but can also function as a strategic framework for disaster mitigation. In conventional contexts, disaster mitigation has predominantly relied on technical approaches, such as the construction of disaster-resilient infrastructure or early warning systems. However, such approaches often fall short if not supported by active community participation. In this regard, the Haul tradition offers a culturally embedded and effective medium for fostering public awareness on disaster preparedness and enhancing community engagement in mitigation efforts.

In addition to serving as a medium for education, the Haul tradition also holds a significant social dimension in the post-disaster recovery process. Previous studies have shown that psychological and social recovery following a disaster heavily depends on social support and community cohesion (Wahyuni, 2020). During gatherings, community members come together to commemorate disaster victims and provide mutual emotional support. This communal activity facilitates post-disaster healing by reinforcing solidarity and a sense of togetherness. Such solidarity is essential not only in immediate emergency situations but also in the long term, as it contributes to building community resilience against future disaster threats (Masyhuri, 2019).

However, it is important to note that studies on the role of the Haul tradition in the context of disaster preparedness remain highly limited. Most research on disaster mitigation has tended to focus on technical approaches, with insufficient attention paid to socio-cultural dimensions that are equally critical. In fact, local wisdom such as Haul can serve as an effective tool for integrating cultural and religious values into more formal disaster mitigation efforts (Fauzi & Iskandar, 2020). This study aims to address that gap by exploring how the Haul tradition in the aftermath of the Sunda

Strait tsunami can function as both an educational medium and a means of strengthening disaster preparedness.

Previous research by Wahyuni (2020) indicates that the Haul tradition in coastal areas of the Sunda Strait holds significant potential to enhance community resilience in the face of disaster threats. This resilience stems not only from physical preparedness, but also from social dimensions, wherein Haul contributes to strengthening social ties among residents and fostering solidarity—an essential factor during emergency situations. Haul also provides a space for communities to share experiences and knowledge about disasters, thereby serving as a medium for intergenerational knowledge transfer (Wahyuni, 2020). Through the Haul tradition, communities are reminded of the importance of recognizing natural warning signs of potential disasters, such as changes in the sea or volcanic activity, which are part of traditional knowledge passed down through generations (Masyhuri, 2019).

In the global context, local wisdom-based approaches—such as those reflected in the Haul tradition—are increasingly recognized as effective strategies for disaster risk reduction. International organizations such as UNESCO and UNDP have emphasized the importance of integrating local wisdom into disaster mitigation strategies, particularly in high-risk countries like Indonesia (UNDP, 2020). Local wisdom not only enhances community participation but also ensures that mitigation efforts are culturally and socially appropriate. In this regard, the Haul tradition in the Sunda Strait region serves as a compelling example of how indigenous practices can function as tools for strengthening disaster preparedness and building community resilience (UNDP, 2020).

The post-tsunami Haul tradition in the Sunda Strait holds significant potential to support disaster preparedness efforts through informal education, the strengthening of social cohesion, and the development of community resilience. However, further research is

needed to gain a deeper understanding of how this tradition can be integrated with more formal and technical disaster mitigation strategies. This study aims to contribute new insights to the literature on disaster preparedness by focusing on local wisdom-based approaches such as the Haul tradition—an approach that is particularly relevant for coastal communities vulnerable to tsunami threats. In addition, this research is expected to offer recommendations for policymakers on how to optimize the role of local wisdom in shaping disaster mitigation strategies in Indonesia.

Method

This study employs a qualitative research method, focusing on an in-depth exploration of the Haul Tsunami tradition in the Sunda Strait within the context of disaster preparedness among coastal communities in South Lampung. Data collection techniques involve multiple methods to obtain a comprehensive understanding. Participatory observation was conducted, in which the researcher was directly involved in the implementation of the Haul Tsunami. The researcher observed each stage of the event—from pilgrimage, communal prayers, to disaster simulation exercises—in order to understand how the tradition integrates local wisdom values with disaster mitigation education. This observation allowed the researcher to examine social interactions, spiritual rituals, and collective community efforts in responding to disaster risks.

In-depth interviews were conducted with various stakeholders, including community leaders, religious figures (ulama), members of the Disaster Risk Reduction Forum (FPRB), and residents affected by the tsunami. These interviews aimed to explore their perceptions of the role of the Haul tradition in enhancing disaster preparedness. Through these interviews, the participants, insights were gathered regarding how the tradition contributes to strengthening community solidarity and increasing awareness of disaster mitigation.

Documentary study was employed to collect secondary data from various sources, such as disaster mitigation reports, records of Haul implementation, and data from the South Lampung Regional Disaster Management Agency (BPBD). This method enriched the field data and provided a broader context regarding disaster mitigation policies in the region.

The data were analyzed thematically using coding techniques to identify patterns and key themes that emerged from the observations and interviews. The themes explored included the spiritual aspects of the Haul, the strengthening of social bonds, and disaster mitigation education. This analysis aimed to connect the research findings with relevant theories on disaster mitigation based on local wisdom.

Result and Discussion

The Haul Tradition of the Sunda Strait Tsunami

The coastal communities of South Lampung possess cultural practices that serve as forms of escapism, such as prayer, which is often perceived as a form of protection against disasters. However, from a scientific perspective, prayer cannot yet be regarded as an effective solution for disaster prevention. The perception of disasters as 'acts of God' remains prevalent in these communities, with many believing that disasters are divine punishment for human sins. While practices such as praying, fasting, and charitable giving are morally commendable, they have not been scientifically proven to prevent disasters. Nevertheless, these actions are often regarded by the community as guarantees of safety. During times of crisis, such narratives can serve as a source of strength and motivation for recovery (Gerrard & Petley, 2013).

Religion is believed to serve as one of the key instruments for disaster management, both in addressing the impacts of disasters and in reducing associated risks (Chester, 2005). The Qur'an frequently provides early warnings concerning potential disasters. While it may

not offer precise predictions, the Qur'an's capacity to convey wisdom and guidance in facing disasters demonstrates its continuing relevance to human life (Hakim, 2013; Makmun-Abha, 2013).

According to the *Tafsir Al-Mishbah*, M. Quraish Shihab interprets *musibah* (calamity) as anything that occurs—whether positive or negative, whether a blessing or a disaster. He argues that *musibah* is part of *sunnatullah* (the divine law of nature) in testing every human being and can be understood as a hidden blessing from Allah SWT. Calamities do not occur except by Allah's decree and will (*qadla* and *qadar*). *Tafsir Al-Mishbah* offers a profound understanding of natural disasters and calls for real action in disaster risk reduction by integrating scientific knowledge with religious values (Shihab, 2007).

The risk culture of coastal communities in South Lampung regarding the Sunda Strait tsunami disaster, based on the interpretation of *Tafsir Al-Mishbah*, necessitates concrete actions that can be implemented at the grassroots level. These include strengthening faith in Allah SWT and believing that everything happens according to His will (Firdausiyah & Hardivizon, 2021). Practicing *tawakkul* (reliance upon God) and seeking protection from all kinds of calamities while maintaining patience in facing trials can help communities remain resilient. Furthermore, it is crucial to increase knowledge about nature and the environment, including signs of natural changes and processes. Actively participating in social initiatives aimed at disaster risk reduction—such as evacuation drills or volunteering—also contributes significantly to preparedness (Rafiqah, 2021). Through these efforts, coastal communities in South Lampung can enhance their awareness and readiness in facing potential disasters.

In the Qur'an, it is stated that natural disasters often occur as a consequence of the accumulation of human sins. The understanding of the causes of natural disasters according to the Qur'an encompasses various concepts and values that emphasize the importance of

spiritual, moral, and ethical awareness in maintaining balance and harmony between humans, nature, and the Creator. By understanding and internalizing the messages of the Qur'an, humans can become more responsible individuals who care about environmental sustainability and the overall welfare of humanity (Kamaluddin, 2024). Natural disasters are also reminders from Allah for humans to return to His path. Through calamities, Allah brings forth our awareness that His power surpasses all else, and thus humans need to return to Him. In the Qur'an itself, the word *musibah* is mentioned 77 times, as cited from the journal titled *Musibah dalam Perspektif Alquran* written by Abdul Rahman Rusli Tanjung. The Qur'anic verses often interpreted as verses about disasters include Surah Al-Hadid verse 22

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا. إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The meaning:

"There is no calamity that befalls on the earth and (not even) on yourself except that it was written in the book (Laubul Mahfuzh) before We created it. Indeed, this is easy for Allah," (Q.S. Al Hadid verse 22)

This verse explains that every calamity that befalls a creature—whether good or bad—is a decree that has been written in the Lauh Mahfuz. This matter is beyond human intellect; even the hearts of those who are wise may become heedless of it. However, for Allah, such a matter is very easy. Allah SWT reminds His servants to accept everything that happens with patience (*sabr*) and acceptance (*ridha*), for everything has been recorded in the Lauh Mahfuz, and whatever happens is destined to occur—there is no way to avoid it. Therefore, they do not boast about what Allah has given them, for they are aware that what they possess is not the result of their own efforts and strength, but rather due to the grace and blessings of Allah. Instead, they engage themselves in gratitude to Allah, who has bestowed blessings and averted harm from them. (Musa, n.d.)

Meanwhile, Surah Ar-Rum, verse 41, teaches us that environmental degradation is the result of irresponsible human actions. Allah SWT, in His mercy, gives humanity the opportunity to improve themselves. Natural disasters are not merely calamities, but also acts of divine retribution, warnings, and calls for mankind to live in harmony with nature. By preserving the environment, we not only save the Earth, but also draw ourselves closer to Allah SWT.

Surah Ar-Rum, verse 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

The meaning

“Corruption has appeared on land and sea because of what the hands of people have earned, so He may let them taste part of (the consequence of) what they have done, that perhaps they will return (to righteousness).” (Qur’an, Surah Ar-Rum, verse 41)

The relationship between human actions and calamities, namely that natural disasters are not merely misfortunes, but also a form of punishment and a warning, is stated in Surah Ash-Shura verse 30

This verse provides a profound understanding of the relationship between human actions and the calamities or disasters that befall them. Allah SWT clearly states that most of the misfortunes we experience are the consequences of our own deeds.

Surah Asy-Syura Ayat 30.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

The meaning :

“Whatever calamity befalls you, it is because of what your hands have earned, and (Allah) forgives many (of your faults).” (Q.S. Asy-Shura Verse 30)

In this verse, Allah declares that any misfortune that befalls you is the consequence of your own actions. Allah states, “And

whatever misfortune befalls you, whenever and wherever it occurs, is caused by your own hands.” This encompasses carelessness, mistakes, and disobedience committed by individuals themselves. Nevertheless, Allah still forgives many of those transgressions.

In the Qur'an, it is stated that disasters can be interpreted as tests or tribulations, as mentioned in Surah Al-Mulk verse 2 and Surah Al-Baqarah verses 155–156, which discuss the trials of life. These verses affirm that every human being will be tested by Allah SWT, whether through ease or hardship. They also teach that those afflicted by calamities should remain patient and maintain a positive outlook.

Surah Al-Baqarah 155-156

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

The meaning 155:

"And We will surely test you with a touch of fear, hunger, loss of wealth, lives, and fruits, but give good tidings to the patient." (Surah Al-Baqarah, Verse 155)

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ ۖ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The meaning 156:

"Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return' Inna lillahi wa inna ilaihi raji'un". (Surah Al-Baqarah, Verse 156)

Surah Al Mulk ayat 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

Artinya:

"He who created death and life to test you [as to] which of you is best in deed and He is the Exalted in Might, the Forgiving." (Surah Al-Mulk, Verse2)

This verse explains that the One who holds sovereignty over the dominion of this world and the Hereafter, and who has control over all things, is the very One who created death and life. He alone determines the time of death for every creature. Once the appointed time of death arrives, nothing can hasten or delay it, not even for a moment.

The Qur'an teaches us that humans and nature are part of a single, interconnected unity. Human actions have a significant impact on the balance of nature, and natural disasters are often a consequence of irresponsible human behavior. Therefore, it is essential for humans to live in harmony with nature and uphold moral and spiritual values. Although natural disasters are frequently associated with human actions, not all disasters are caused by human factors. Some disasters occur due to purely natural causes. Nevertheless, the understanding of the relationship between humans and nature remains relevant in the concept of living in harmony, as it is not only about reducing vulnerability but also about building stronger and more resilient communities in facing the challenges posed by their environment (Efendi, 2021).

The areas affected by the tsunami in South Lampung include the sub-districts of Kalianda, Rajabasa, Sidomulyo, and Katibung. According to statistical data, the majority of the population affected by the disaster adhere to the Islamic faith (Badan Pusat Statistik Kabupaten Lampung Selatan, 2024). The Islamic perspective on disasters is adopted by the tsunami-affected communities in South Lampung. Islam views natural disasters through a comprehensive lens not merely as physical events, but as phenomena that hold spiritual meaning and purpose. Natural disasters are seen as tests, reminders, consequences, opportunities, and manifestations of the greatness of Allah SWT.

The community's perspectives tend to be pluralistic in responding to the tsunami disaster, which is influenced by varying levels of religiosity. The people perceive the tsunami disaster as a test

from God, meant to remind His servants to return to Him and to engage in self-reflection (Iwan, 2024). The process of realizing that disasters serve as a reminder of God's supreme power is experienced by tsunami survivors, who become aware that there is divine power capable of changing everything. Individuals who were previously negligent in worship, upon witnessing and experiencing the tsunami, are encouraged to draw closer to God (Dahlan, 2024).

Gratitude for surviving a disaster offers both an experience and an opportunity to always remember God's compassion for the time given. Communities affected by the tsunami have come to appreciate life more deeply not merely by fulfilling their own needs, but also by actively participating in community-based organizations related to disaster management. They have become more sensitive to their surroundings. These communities believe that by continuously doing good either to nature or to fellow human beings they will be protected from disasters (Iwan, 2024).

The Haul tradition in the context of the Sunda Strait Tsunami, observed by the coastal communities of South Lampung, is an annual commemorative ritual conducted to honor deceased figures and ancestors. This ceremony serves not only as a form of respect but also as a moment of reflection on spiritual values. This understanding is further clarified by Mr. Kholil, Head of the Disaster Resilient Village Task Force (Satgas Destana) in Sukaraja Village, who stated the following:

"The purpose of the Selat Sunda tsunami haul, which is held annually by the village of Sukaraja, is to send prayers for the victims. In addition to that, it aims to strengthen the ties of kinship among the affected community and to commemorate the event with solemnity and a sense of joy."

The tsunami haul tradition in the Sunda Strait integrates spiritual, social, and disaster preparedness educational aspects. This commemoration is not only intended to remember the victims but

also serves as a moment of reflection and learning for the community about the importance of preparing for future disasters. Through religious rituals such as prayers and dhikr, the community builds inner strength, while through social activities such as pilgrimages, disaster simulations, and aid distribution, solidarity and social cohesion are reinforced.

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The Sunda Strait tsunami that occurred on December 22, 2018, was a deeply tragic event that left profound scars on the affected communities. As a form of respect for the victims, and as an effort to remember and reflect on the incident, many people especially those living in the affected areas hold annual prayer or dzikir gatherings every December 22. This communal prayer is an important moment for the community to engage in muhasabah (self-evaluation), draw closer to the Divine, and hope for safety from potential future disasters

First, Pilgrimage to the Graves of the Victims as part of the Haul tradition, the families of the victims and the community usually carry out a pilgrimage to the graves or monuments of the tsunami victims. This pilgrimage becomes an important moment for the families to pray for the souls of the victims and to remember the tragic event. Second, Collective Prayer and Dzikir the core of the Haul commemoration is the collective prayer and dzikir led by religious scholars or local religious leaders. In this activity, the community together asks for forgiveness for the deceased and safety for the surviving members of society. This dzikir is also often conducted on a mass scale and becomes an occasion for spiritual reinforcement. Third Religious Study and Sermons: Religious study or sermons are also an important part of the Haul tradition. The religious scholars leading the event deliver sermons containing spiritual messages about

the importance of patience and perseverance in facing calamities. In addition, the sermons are also filled with messages on disaster preparedness, the importance of protecting the environment, and avoiding behaviors that could worsen environmental damage. Fourth, Reading of the Victims' Names: In some Haul commemorations of the Sunda Strait Tsunami, the names of the deceased victims are often read aloud. This becomes an emotional moment for the families and the community, and serves as a collective reminder of the massive impact of the disaster. Fifth, Learning from Disaster: As part of the Haul activities, the community is also invited to reflect on the importance of disaster preparedness. The speakers often convey messages urging environmental preservation, such as maintaining mangrove forests and coastal ecosystems, which function as natural barriers against tsunamis. Sixth, Disaster Simulation: In several post-tsunami Haul events, local governments or related institutions organize disaster simulations as part of the Haul activities. This serves as an educational tool for the community on how to protect themselves and their families if a tsunami or other natural disasters occur again. Seventh, Closing with Mutual Forgiveness: as part of the closing of the Haul event, a tradition of mutual forgiveness among community members is usually conducted, symbolizing self-purification and the strengthening of social bonds. This moment reminds the community that unity and togetherness are very important, especially in facing future challenges and disasters.

The implementation of the Haul tradition has brought about behavioral changes within the community, which can be observed through the spiritual experiences gained from the disaster itself. Many individuals reported that after experiencing the disaster, they felt more grateful for life and developed a deeper appreciation for their relationship with God and fellow human beings. This experience encouraged them to become more active in religious and social activities, as well as more committed to preserving the environment and their communities. Thus, the spiritual factor not only influences the decision to remain in disaster-affected areas but also

shapes the community's perspective and behavior in facing future challenges.

Disaster Mitigation Through the Haul Tradition of the Sunda Strait Tsunami

Disaster mitigation is a series of efforts aimed at reducing disaster risk. These efforts can be carried out through physical development as well as through awareness-raising and capacity-building for disaster preparedness. Risk reduction can be achieved by constructing earthquake-resistant houses, avoiding disaster-prone areas as residential sites, and fostering awareness to always be prepared for disasters (Anies, 2017, p. 47).

Local culture in disaster hazard management in Indonesia reflects inherited wisdom that has proven effective in facing natural threats. Local communities often rely on traditional knowledge and natural observation to anticipate disasters, such as observing animal behavior as a sign of impending danger (Taubenböck et al., 2009). They also practice household construction using flexible natural materials such as bamboo and coconut roots to enhance building resilience against earthquakes (Anderson, 2013). In addition, spatial planning and environmental respect are integral parts of local culture, where communities build terraces to prevent erosion and landslides, and preserve forests as a preventive measure against disasters (Yani et al., 2016).

The integration of local knowledge into disaster management not only strengthens community resilience against disaster threats, but also enriches sustainable and resilient approaches. By combining local wisdom with scientific methods and modern technology, communities can develop a holistic and adaptive disaster management system. Respect for traditional knowledge also provides a strong foundation for empowering communities in facing natural disasters, thereby enhancing community independence and overall resilience (Kurnio et al., 2021).

Disaster mitigation based on local wisdom has become an important topic in disaster-prone areas such as Indonesia. One effective approach is through local cultural traditions and rituals. One such example is the coastal community of South Lampung, which practices the post-tsunami Haul tradition that plays a significant role in strengthening disaster preparedness. This statement is supported by Rahma Fariza, a reporter from KIM (Community Information Group), as follows:

"Through this commemoration, the community not only remembers the tragedy that occurred, but also educates the younger generation about the importance of disaster mitigation and how to respond in emergency situations."

Observing its process, the haul tradition consistently involves the Disaster Risk Reduction Forum (FPRB), in collaboration with Destana and various elements of the community. This event fosters solidarity and a shared sense of responsibility, as well as builds social resilience. Furthermore, this tradition also serves as a reminder of the importance of preserving nature and increasing awareness of potential risks in the future. This was also explained by Bang Yadi, the Head of Destana in Maja Village, Kalianda District, as follows:

In order to mitigate the risks associated with tsunami disasters, it is imperative for individuals and communities to develop a comprehensive understanding of their surrounding environment. This includes the identification of potential tsunami hazards, familiarization with designated evacuation routes and safe zones, active participation in disaster preparedness training and simulation exercises, and the readiness to execute autonomous evacuation procedures when necessary.

The annual commemoration of the Tsunami Haul serves as an important reminder, or 'early warning,' for individuals and communities to remain vigilant and prepared for potential tsunami disasters. Living in coastal areas that are highly vulnerable to such hazards necessitates continuous awareness and readiness. This tradition embodies values that support disaster mitigation through

community-based approaches rooted in local wisdom, thereby fostering both collective memory and practical preparedness

1) Haul Tradition: Reviving Collective Memory and Disaster Reminders

This tradition carries profound spiritual meaning, focusing on prayers and dzikr to honor the victims. However, in the context of disaster mitigation, the Haul tradition serves another equally important function: reviving the community's collective memory of natural disaster threats. Haul commemorations are often held alongside activities involving the entire community (Pratiwi et al., 2024). Through this commemoration, people are invited to reflect on past disaster events and the importance of remaining vigilant against similar future threats. Hikmat (2018) notes that public awareness of disaster risks increases through such commemorative practices. The Haul tradition serves as a continual reminder that disasters like tsunamis can occur at any time, and therefore, preparedness must always be a priority (Efendi, 2021).

2) Strengthening Social Solidarity and Mutual Cooperation

In disaster mitigation efforts, the value of social solidarity becomes a key element. The Haul tradition strengthens solidarity among community members through collective activities such as event preparation, communal prayers, and memorial ceremonies. Putra (2016) emphasizes that strong social bonds within a community accelerate post-disaster recovery and facilitate the implementation of more effective mitigation strategies. Through the Haul tradition, coastal communities in South Lampung, particularly around the Sunda Strait, cultivate a spirit of *gotong royong* (mutual cooperation). When disaster strikes, this spirit enables community members to assist one another during evacuation processes, victim searches, and post-disaster recovery efforts. *Gotong royong* within the Haul tradition also fosters stronger social cohesion, which becomes a vital asset in facing future disasters (Pratiwi et al., 2024).

3) Disaster Mitigation Education Through Religious Sermons and Communal Prayers

During the Haul procession, it is common for religious leaders or community figures to deliver sermons that not only focus on spiritual aspects but also emphasize the importance of environmental stewardship and understanding natural signs that may precede a disaster. In this context, religious sermons delivered during the Haul commemoration serve as an effective educational medium to raise public awareness about disaster mitigation. For instance, during several post-tsunami Haul events in the Sunda Strait, community leaders frequently reminded residents of the importance of preserving coastal ecosystems, such as mangrove forests, which can serve as natural barriers against tsunami waves. Yulianto (2018) notes that informal education through religious sermons has a significant impact on enhancing public knowledge regarding disaster mitigation.

a) The Role of Local Wisdom in Disaster Mitigation

Local wisdom embedded in the Haul tradition offers a more holistic approach to disaster mitigation, grounded in the lived experiences of local communities. Values such as *muakhi* (brotherhood) and *piil pesenggiri* (a sense of responsibility toward the environment) serve as vital cultural assets in fostering disaster preparedness.

- **Muakhi (Solidarity):** The concept of solidarity in Lampung culture plays a vital role in fostering unity and mutual concern among community members. In the context of disaster mitigation, the value of *muakhi* is reflected in the communal spirit of cooperation during disaster events and throughout post-disaster recovery processes. Indrawan (2017) notes that solidarity rooted in *muakhi* enhances community preparedness in facing disaster challenges, as individuals believe they are not alone in confronting such risks.

- Piil Pesenggiri (Environmental Responsibility): Piil Pesenggiri in Lampung culture emphasizes the importance of maintaining personal honor and integrity, which is manifested, among other things, through environmental awareness and care. Through the Haul tradition, this value is taught and applied in concrete actions aimed at preserving the environment, which simultaneously serves as a disaster mitigation strategy. Fatimah (2014) highlights that local wisdom encouraging communities to protect coastal ecosystems, such as mangrove forests, has a significant impact on reducing tsunami risk.

5) Integrating the Haul Tradition with Modern Disaster Mitigation Programs

The Haul tradition also holds potential to be integrated with modern disaster mitigation programs. For instance, during each Haul commemoration, local governments can organize tsunami evacuation drills or provide education on early warning signs and appropriate actions to take during a disaster. Susanti (2019), in her research on the Banten coast, demonstrated that the integration of traditional and modern approaches in disaster mitigation can enhance the effectiveness of community preparedness. Tsunami early warning technologies can also be introduced during Haul events, enabling communities to become more familiar with how to utilize such systems. Thus, the Haul tradition serves not only as a remembrance of past disaster events but also as a significant moment to strengthen disaster preparedness for the future.

Numerous previous studies have demonstrated the importance of local wisdom in disaster mitigation. Lestari (2015) examined traditions in Bali that involve customary rituals as a means of reminding communities about the importance of preserving nature and preparing for potential disasters. Similarly, Dewi (2013), in her research on post-2004 tsunami recovery in Aceh, found that traditional rituals such as *pensijuek* played a significant role in restoring affected communities and strengthening social cohesion—an essential factor in both mitigation and post-disaster recovery processes.

The discussion contains a systematic presentation of findings and research analysis, including data that has a significant relationship with the research objectives. Use numbered tables and graphs to facilitate the presentation of findings. Use the discussion section to explain how the results of the research.

Conclusion

The Haul Tsunami tradition in the coastal communities of South Lampung, Sunda Strait, functions not only as a religious ritual to commemorate the victims, but also plays a significant role in enhancing disaster preparedness. The Haul tradition strengthens social solidarity, raises public awareness on the importance of disaster mitigation, and serves as an effective medium of education through religious sermons. By integrating local wisdom values into disaster mitigation strategies, the Haul tradition can contribute to improving community resilience against future disaster threats.

This study recommends strengthening the role of the Haul tradition in disaster mitigation, with several suggestions to consider. First, the integration of the Haul tradition into formal disaster mitigation programs should be undertaken by local governments. This tradition can serve as a platform for delivering disaster mitigation messages informally yet effectively, through religious sermons and disaster simulations conducted in conjunction with Haul activities.

Second, there needs to be closer collaboration between the Disaster Risk Reduction Forum (FPRB) and community leaders in organizing the Haul. This is essential to ensure that disaster mitigation messages are more effectively conveyed and understood by the broader community, combining both spiritual and technical approaches.

Third, the development of educational modules based on local wisdom that utilize the Haul tradition as a medium for disaster mitigation learning can serve as an effective tool to disseminate mitigation knowledge to younger generations and the general public.

In this way, the tradition can become part of a long-term effort to build a more disaster-resilient society. Finally, it is essential for the government to strengthen community-based disaster mitigation infrastructure, such as evacuation routes, emergency shelters, and early warning systems. This ensures that, in addition to gaining understanding through the Haul tradition, communities are also physically equipped and supported with the necessary resources to face future disasters.

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