

Disaster mitigation and forest preservation in marind-anim literature

¹Arin Mantara Anggawirya, ²Lastika Ary Prihandoko, ¹Martha Betaubun,
¹Rosalia Floriani

¹Universitas Musamus, Indonesia

²Universitas Sebelas Maret, Indonesia

***Corresponding Author**

email: anggawirya@unmus.ac.id

Received:
17 March 2022

Revised:
14 September 2022

Accepted:
30 March 2023

Published:
28 February 2023

Abstract

This paper analyzes the myths of the Marind-Anim community and the representation of nature in these myths through an eco-literacy approach. The eco-literary approach is a method used in investigating nature representation through a literary work. The eco-literary approach aims to bring the new perspective of having a literary work, it focuses on the idea of how the environment and the interaction of the characters toward the environment. The use of the literary work as the Marind-Anim fundamental belief in intervening the policy can be powerful. Therefore, in this research, the literary work will be specified into the oral literature since Marind-Anim did not have any written literature. This oral literature is an authentic artefact. In verifying the findings and their relation to ancestral beliefs. Through the representation of nature that emerged in the myths of the Marind-Anim community, two main findings were obtained, namely the awareness of disaster mitigation and the figures of Dema in myths who have a major role in teaching about balancing the use of natural resources. The findings on the potential of the Dema figure who appears as a forest guardian figure can be continued as a role model or figure in raising the awareness of forest conservation and can be used as a means of making policy through campaigning forest guards in literary works.

Keywords: Disaster Mitigation, Forest Preservation, Marind-Anim, Myth.

INTRODUCTION

Indonesia's Papuan provinces have significant areas of forested landscapes and are known as one of the highest biodiversity forests in the world, with over 20,000 plant species, 602 bird species, 125 mammals, and 223 reptiles. With a land area of 421.981 km², Papua Island became one of the largest island in Indonesia.

The abundant natural resources are also accompanied by diverse cultures, with numerous languages and cultural and traditional customs. Today, the extinction of culture and belief is a real threat. Policy-making that is still far from the basis of local wisdom further exacerbates this situation. Therefore, the development of a policy that is close to the value of local wisdom will be more effective in channelling values and also as an effort to conserve forests and mitigate disasters. With the times that demand today's society to adapt to the acceleration of technology, losing knowledge of cultural values is inevitable, where people will try to leave conventional beliefs and move to more modern things to improve their standard of living, this is where society is weak. tend to feel that the wealth of cultural knowledge is something that does not

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

have a significant impact on improving the standard of living in the present. This way of thinking also threatens the culture of the Papuan people and the beliefs they have until they are threatened with extinction.

The threat of cultural extinction is not the only threat that appears to the people of the Papua region, but also the threat of excessive exploitation of natural resources. This condition can be seen in how land exploitation is carried out, especially for the use of oil palm areas. The land that was originally a green forest land that became a habitat for flora and fauna was converted into a land of palm oil with many hectares built on the land of the Marind Anim community for the benefit of investors. The belief of marind anim itself is contradictory to this, excessive natural management will cause harm to the people who live in the local area and also destroy the order of belief which for the marind anim community itself, the forest is one of the sacred areas and the home for the Dema. This belief in Dema itself encourages people to treat the forest well and in return is how their ancestral spirits, represented as Dema, will protect them from disasters and other natural threats.

Marind-Anim is one of the indigenous tribes of Papua that inhabit southern Papua. The word Anim itself means men and they inhabit the area along the coast of the Merauke district (Hogg & Baal, 1968). Petrus Vertenten who was an active missionary from 1910 to 1925 (in Raymond, 2010) described the Marind-Anim people as veritable human beings, smart beings, with a delightful language, unwritten literature, and an appreciation for what is good and beautiful. The closeness of the Marind-Anim tribe to the environment can be seen through the myths held by the community. Hendrawati (2011) describes the close relationship between nature and the marind-anim tribe into several criteria; First, nature is interpreted by the Marind-Anim tribe as a sacred thing, so it must be respected. Second, humans and nature have a kinship relationship, thus giving certain limitations to humans in managing available natural resources. Third, the damage that occurs to the forest and the natural environment is the impact of human actions that exploit the forest arbitrarily.

Some of these studies show that researchers explore oral and written works on the Marind-Anim tribe which are passed down from generation to generation and how Marind-Anim communities live side by side with nature and efforts that can be applied through these works in preserving the environment. In contrast to previous research, the researcher elaborated the Ecocriticism approach with the political ecology approach in the narratives that appear in myths that existed in the Marind-Anim tribe.

Marind-Anim people who live with nature not only produce a culture of sacred nature, but also the birth of literature that has an orientation on environmental preservation. Forms of literature that are generally found in the Marind-Anim community is oral literature in the form of myths related to things that are taboo containing customary law.

This customary law governs the management of internal resources and how Marind-Anim people interact with nature. A central challenge for sustainable societies is balancing the individual use of shared natural resources with sustaining the "public goods" inherent in resources (Becker & Ghimire, 2003). The marind-anim community in managing the natural resources they have always refers to how this nature will represent, it might be in the form of an abundance of natural resources and natural disasters that come, therefore

it raises respect for nature itself. For the Marind-Anim tribe, nature and their lives are things that are in the same circle where nature is part of the ancestors that must be managed properly.

Indigenous knowledge and “traditional” knowledge are terms that describe knowledge specific to a given culture or society (Warren, D.M & Rajasekaran, 1993). In the management of these natural resources, the Marind-Anim tribe has a knowledge base derived from ancestral teachings. These ancestral teachings are expressed in various forms. Some of them are customary law and folklore, which they have in the form of myths. From these myths, the values that were taken from him and used as a reference in acting for the Marind-Anim.

The purpose of this research is to trace the oral literature of the Marind-Anim community, which is based on an ecological perspective and is elaborated with disaster mitigation and forest preservation. Literary research that is based on a multidisciplinary approach, namely literature and ecology, thus an ecology-oriented academic search can be carried out in an oral literary work of the Marind-Anim community. The research questions that are the main target of researchers to describe ecological phenomena in the form of disaster mitigation and forest preservation are formulated as follows:

1. What is the notion of disaster mitigation and forest preservation that is represented in Oral Literature of Marind-Anim?
2. How does the Oral Literature of Marind-Anim contribute toward the future of Tanah Papua?

The research questions above represent the explorations carried out by researchers in exploring and correlating the relationship between the oral literature of the Marind-Anim community and its relation to disaster mitigation and forest preservation. In the government's efforts to conduct forest preservation, researchers using a comparative approach, examine the forms of forest preservation policies that have been implemented by other countries in developing forest preservation characters.

In the future, this research is expected to become an authentic reference in the study of the oral literary culture of the Marind-Anim community. Many of the Marind-Anim generations who currently live in the South Papuan region have forgotten their oral traditions and literature. This has plunged many people into a wrong understanding of Papuan culture, especially belonging to the Marind-Anim community itself. One form of misunderstanding that arises is the assumption of the similarity of cultural ornaments used in the Marind-Anim community who inhabit coastal areas and urban residential areas, this is often encountered when implementing cultural festivals. For this reason, this research is expected to become a reference that is based on scientific analysis and scientifically proven to be a valid reference in recognizing and developing oral literature of the Marind-Anim community.

THEORETICAL FRAMEWORK

This research uses a descriptive qualitative method by tracing the oral and written literary works of the Marind-Anim tribe community in the District of Merauke. The literary approach used in this study is ecocriticism. Ecocritics generally tie their cultural analysis explicitly to 'green' moral and political agendas (Garrard, 2004).

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

According to Nayar (2010), Ecocriticism in a literary study has two dimensions that can be used. The first is the Discourse dimension, which is an ecocritic approach that is oriented towards describing cultural-ecological approaches/problems and cultural texts that discuss or ignore the same thing. The second dimension is the praxis dimension, this dimension focuses on contributing to ecological awareness by rereading canonical cultural texts. In this study, the researcher used the praxis approach and contemporary comparative literature to review government policies in building awareness of cultural preservation as well as disaster mitigation and forest preservation of the Marind-Anim community.

Oral literature that belongs to the Marind-Anim community is a myth passed down from generation to generation in the form of belief in ancestral spirits or what is called Dema. The authentic source of this belief is a story that is believed by the community to be taboo or contains a magical element in it. In this study, researchers explored this belief by conducting in-depth interviews with the traditional leaders of the Marind-Anim community. In ensuring the validity of the data, researchers used triangulation of data sources. In triangulating the data sources, the researcher conducted observations to be involved in the Marind-Anim community to understand the behavior of the Marind-Anim community towards their belief in the Dema. Furthermore, the researcher conducted a review of archival documents and historical documents. The archives reviewed are a collection of local stories from the Marind-Anim community. Unfortunately, the archives that are owned by the Culture and Tourism Office Institution of the Government are not widely published and only become archives owned by local agencies. Meanwhile, the historical documents that became the reference for researchers in proving the correctness of the data obtained were through a search conducted by Van Baal in 1968 as the first source of reference for researchers. Some years before the publication of van Baal, there was a German researcher who had previously researched the Marind-Anim community, namely Paul Wirz who wrote a book entitled *Die Marind-Anim Von Holländisch Sud-De-Guinea (Mythology)* (1922). This book is written in German, and due to the limitations of the researchers, this book cannot be accessed or analyzed as a reference.

METHODS

The data obtained in this study are in the form of writing from a collection of Marind-Anim folklore published by the Merauke Regency Culture and Tourism Office entitled Malind Regional Folklore. This collection of folklore was written by Isaias J. Ndiken, to complete the whole implementation and story-oriented law, the researchers conducted interviews with the story writer,

Specifically, this research was conducted through several stages, the first stage was a close reading of several written works which were claimed to be folk tales of the Marind-Anim community. This process took 2 months, from November 2019 to January 2020. 5 stories that are considered to have a link between values and beliefs regarding disaster mitigation and forest preservation are set to be studied more deeply. From those 5 stories, the researcher analyzes the structure of the story formation using the structuralism method and the literary objective approach that puts the work as a meaning maker. Some meanings that are the main issue are determined and classified for member

checks to be carried out on the author and the customary chief. The interview was conducted during January to confirm the findings and initial analysis conducted by the researcher using the structuralism method. interviews were conducted on 2 main subjects. The first is Isaias Ndiken as the author of the folklore work of the Marind-Anim community, and the second subject is Alowesius, who is a traditional elder in the Marind-Anim neighborhood of Kimaam District, this interview is mediated by the Istana Art that is also an activist who explores the cultural values of the Marind-Anim community and also plays a role. in preserving its cultural value

RESULTS

The results of this study are presented in the form of direct citations to the oral literary stories of the Marind-Anim community found in the Marind-Anim Community Folklore Storybook belonging to the Merauke Regency Culture and Tourism Office. This book was written by Isaias Ndiken who is considered an elder or respected person in the Marind-Anim community. He actively writes and makes efforts to preserve cultural values and the culture of the Marind-Anim people. With this basis, the researcher conducted a deeper investigation of Marind-Anim Folklore works. Furthermore, Alowesius is a traditional figure of the Marind-Anim community who occupy a different area. He comes from the Kimaam area which is still a Merauke regency but has to travel for one hour by air. This spatial difference of sources is done to ensure the validity of the data from the interpretation of the literary work or member-check. The results of interviews and historical references are presented as explanations and reinforcements to be elaborated on understanding. disaster mitigation and forest preservation. The data is presented in the form of narrative pieces about the relationship between the spirit and the environment in the myths.

Qaraipe

The Myth about the qaraipe who is a Marind-Anim woman, who was exiled from her village, is a linking story of the kinship between the marind-anim tribe and the ancestors of Dobo.

In Ipah village, all women get a life partner by being matched by their parents while Qaraipe herself does not get a mate, the unfortunate fate experienced by the qaraipe, and almost all women do not like the existence of the qaraipe because they are very jealous of the qaraipe because of their husband.

Through searches conducted researchers in interviews with the author. Arranged marriages performed by the marind-anim tribe in this story illustrate a marriage system that is carried on for generations. This marriage system tends to close the kinship with other tribes around. However, oral hereditary stories about this qaraipe are known as the beginning of the ancestral relationship between the marind-anim tribe and the Dobo community.

In his solitude, the qaraipe sang poetry in the language of Marind-Anim "*Nai muba beh wanbengkumba kura darimbe*" which means that is there a man who likes me? Hearing the rhymes of this qaraipe comes a man called Tumu, which in marind and dobo has the meaning of bat.

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

After that tumu invites qaraipe to cross over to the island of aru or dobo. After moving to the other side the qaraipe's family came to take the qaraipe back to the village of ipah. But the qaraipe prefers to join her husband.

Her encounter with Tumu was a happy ending for the Qaraipe herself. Reluctant to return to his hometown even after having a spouse, showed his disappointment in the qaraipe.



Figure 1. Illustration of Qaraipe dan Tumu

In today's adult condition, matchmaking is something that has been abandoned by the Marind-Anim community, this is because of the massive influx of immigrant culture through the transmigration program carried out by the government. Marind-Anim people are vulnerable and easily affected by new things that come to their area so they tend to leave their cultural assets. For example, the Marind-Anim people who live in the transmigration area of the Javanese people are dominated by the cultural flow of the transmigration people. During the early investigations of this Marind-Anim society, the authenticity of the culture that they hold has been influenced and changed by the teachings delivered by the missionaries.

The belief in Dema in the Marind-Anim community, which was passed down from generation to generation, is slowly being abandoned. What is experienced by the Marind-Anim community is also experienced by Indian tribes who inhabit the United States of America. Along with the rapid and massive changes and accelerations carried out by immigrants in an area, the native communities who inhabit the area are vulnerable to a cultural shift that can lead to the extinction of beliefs that were originally held firmly by the indigenous people.

Even the belief in the relationship between Marind-Anim and the Dobo tribe is increasingly difficult to investigate because of the lack of respondents who are still familiar with the stories that connect their kinship. About bats as a myth that connects this, the Marind-Anim community does not sacred this animal at all, they hunt and consume bats or what is familiar with the name Kaluang for the local community.

Lizard and Marind Tribe

The Marind-Anim tribe that is divided into several sub-tribes also has a close connection with the origin of nature. As they represent their clan with animals in their environment and are considered sacred. Some sub-tribes of Marind-Anim also emerge from animals who can do things that are beyond reason.

A lizard crosses the ocean. He came from an island in the estuary of Mbian named Walinau. The crossing of the monitor lizard made Ndalim residents in Ndomande village were confused. Will the Flood come? Because confused, there are scattered, and move to the west and some to the east.



Figure 2. Marind Anim Tribe and Lizard

The dispersion of the marind-anim tribe which originally occupied the area visited by the lizards formed the knowledge that there were symbols represented by nature that was so trusted by the Marind-Anim tribe that they hurried to save themselves when the lizard itself came.

Belief in the coming disaster due to an unusual thing happening in the surrounding environment is a form of obedience of the marind-anim tribe towards the Nature they live in. For them nature is formed from the relationship between humans and the surrounding environment, when irregularities arise, then the assumption that arises is that things will not happen as usual or tend to be a disaster for them.

In the Boadzi area, there is a belief in lizards that pits the emergence of the mythical hero of the Marind-Anim community, namely Aramemb. This represents a collaboration between animals that chase the appearance of a hero in the myth of the Marind-Anim society. In the research conducted, the researcher found that the Marind-Anim community tends to distinguish the names of the characters that appear in their beliefs. In the Marind-Anim community who inhabit the Boadzi area, the name they use to represent Aramemb figures is Nggiw, this is also found in the distribution of the Marind-Anim community caused by Mengayau or headhunting activities. Sub-groups

How to Cite (APA Style):

Angawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

that have been displaced will form new names and patterns in their small groups that differentiate from previous groups that have been displaced.

In the myth about the change in form, the Batend-Dema is known, Batend is the name of the arbor bird which is known to be very beautiful by the Marind-Anim community. In a story passed down by the Marind-Anim community, this figure leads immigrants who are crossing the river by boat and transforms them into lizards, snakes, and other animals.

Celestial House (Rumah Langit)

Marind-anim traditional house has its origins. This house is called the celestial house in their oral literature.

The earth is still empty, humans sleep under the heavens, which is open, in one of the hamlets in the village of *Sunggase*. Season so, humans also switch lives, one night a grandmother was watching the wayal (Star) suddenly, there was a house that came down from the sky, where is that house? The grandmother pretended to close her eyes and did not know.



Figure 3. Celestial House, Traditional House of Marind-Anim

In the description given by the resource person, a house made of natural materials is a form of harmony of their lives with nature, so that nature provides a gift in the form of a roof for those they can shelter on earth.

Unfortunately, this house is difficult to find in the Merauke region at this time, only in areas that are far from urban areas and forest areas that are still natural without the interference of this hometown product can be found. This shows how easy it is for the Marind-Anim community to be influenced by the culture and understanding brought by immigrants who live in the southern region of Papua, but some legacies about what is contained in the house can still be found but are limited.

The tracing of the objects contained in the traditional house of the Marind-Anim community is still being traced. Several objects marking social class in the Marind-Anim community, such as markers for commanders or group leaders who attacked and seized territory, have been found but are still in the process of investigating the relationship between this sky house and the community's belief in the environment where this house is located. The

traditional house decoration of the Marind-Anim community tends to be diverse, there is no pattern found which is the basis of reference for researchers in determining the relationship between the relationship of trust and the actions of the Marind-Anim community in determining an ornament placed into the house.

The absence of a definite pattern makes the investigation of the Marind-Anim community a challenge in itself. Typically, from a belief, a pattern of action or behavior will be formed that reflects that belief, but Marind-Anim people who inhabit an area are no maden, tend not to have a pattern of action based on their beliefs. All actions taken against nature and belief in ancestors are carried out spontaneously without any motivation or motive.

Storks and Rescue Dogs

The relationship between the marind-anim community and animals is reflected in the stories they have from generation to generation. People who are close to nature and describe the harmony that exists between them are also portrayed in stories between storks and dogs that help them migrate.

In ancient times, there was a journey or expulsion of humans from the Kondo to Digoel. It is said that the dog is the bearer of beita while hitting the ground and digging the ground to bring out a group of people walking in the land

In this story, the dog provides news that the local community must immediately migrate to another place. This illustrates how animals that are adopted by the Marind-anim community will report the signs of disaster. In addition, the stork is described as an animal that helps them to fly and migrate one by one.



Figure 4. Storks and Rescue Dogs

Dogs or in Marind-Anim is called *Nggat* are animals that are very close to the daily life of the Marind-Anim community. Dogs are not treated as a pet by the Marind-Anim community, but dogs are used as partners they use in detecting animals or threats of territorial seizure carried out by the Marind-

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

Anim community. The Marind-Anim community does not use dogs as partners in hunting or exploring the forest in search of food.

The Marind-Anim tribe does not use livestock methods to manage the animals in their environment. What characterizes them in their survival is gathering and hunting. Hunting is still being maintained today. They do not believe that there are limits to forest exploitation, but from the perspective of the Marind-Anim community which is oriented towards short-term needs, it provides room for the environment to renew.

Until now, as far as tracing has been carried out by researchers, there has been no particular belief by the Marind-Anim community which was formed from the story of the crane that saved the Marind-Anim community when a disaster occurred due to the limited number of sources who were familiar with this oral-literary story.

Beghr'aw

Beghr'aw is a patola snake god who inhabits a banyan tree. In the story, *beghr'aw* gives a sign of a dimple on the cheeks of each baby girl to avoid disaster.

The goal for all girls must be named Beghr'aw (Patola Snake) with a dimple birthmark, this sign as a sign that these children are free from reinforcements and protected by the god Snake Patola (Beghr'aw). This story originates from the village of Dufmirah in the Okaba District.



Figure 5. *Beghr'aw*

In this myth, it is depicted the origin of the dimples found in the Marind-Anim girls, and the belief in animals that have supernatural powers so that they are believed to be the guardians of their society.

The story of the snake myth itself is generally known by the Marind-Anim community to be different in each area of their distribution. In the Marind-Anim community who live in forest areas, they recognize snakes as a representation of the black magic power used by people to kill or in this case do territorial seizure. The territorial struggle is itself a characteristic of the Marind-Anim community, this process is also called *mengayau* or headhunting, the Marind-Anim community uses various methods, and one of them is by using mystical powers represented in the figure of a snake, but not only used as a medium. In

headhunting, the Marind-Anim people believe in the figure of a snake known as the protector god, namely beghr'aw.

DISCUSSION

Disaster Mitigation Efforts in the Marind-Anim Literature

In the daily life of the Marind-Anim people, all matters relating to the signs of nature will be brought by the animals around them. In the perspective of local cultural wisdom, animals such as fish, crocodiles, birds, bats, other wild animals, and stars by traditional societies are observed as natural phenomena which are then used as clues as signs of a natural disaster or season in agriculture. (Muhammad & Achmadi, 2007). The increase in large numbers of fish around the coast of North Maluku is a natural phenomenon that turns out to be a sign of an earthquake (Zamzami, 2014). This was also realized by the marind-anim community through their folklore where the dog gave a sign of impending disaster so that the Marind-Anim tribe immediately migrated, with an awareness of the signs of nature, disaster mitigation was carried out to minimize a greater impact.

However, the potential for local wisdom cannot be managed if it is influenced by internal and external factors, namely (1) lack of understanding of the characteristics of hazards; (2) attitudes and behaviors that result in vulnerability to the quality of natural resources (vulnerability); (3) lack of early warning information resulting in unpreparedness; (4) powerlessness/inability to face danger. Because of this, a practical but systematic program is needed to provide an understanding of the characteristics of disasters, namely disaster mitigation efforts (Maryani, 2008). By maintaining trust in animals as news carriers, the marind-anim tribe will be better able to minimize the impact of disasters. This has been maintained for generations from the Marind-anim tribe to the present so that the belief in disasters as a form of nature's wrath on them

These myths can be similar to one another, because of what Carl Gustav Jung calls the shared consciousness that is buried in every human being he inherited biologically (Agung, 2015). In the myth inherited from the marind-anim tribe, there are similarities in which animals have a large role in protecting and warning the marind-anim tribe. In every myth, there is a close relationship between humans and animals. They are interdependent and respectful both as the ancestor connecting their ethnicity and as a representation of nature. This is very beneficial if it is maintained so that the inheritance of this myth will continue to be preserved purity than the message to be conveyed by the ancestors of the marind-anim tribe to relate well to nature and interpret animal behavior, especially in disaster mitigation efforts.

Moreover, in the oral literature of the marind-anim community, nature is described as having supernatural powers capable of protecting and protecting. This is believed by the Marind-Anim tribe so that respect for nature can exceed respect for other humans. For example, Beghr'aw, where is represented as a snake who has supernatural powers creating dimples on the cheeks of girls and guarding them against disaster and disaster.

Forest Preservation through Myths of Marind-Anim

Environmental ethics is subsequently concerned with redefining the boundaries of obligation to the environment and evaluating the human position

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

towards it (Holden, 2003). The role of the Marind-Anim oral literature in reorganizing the obligation between the environment and humans can be applied through the development of awareness of the sacredness of the environment so that the boundaries between areas can be managed and can be utilized for the benefit of the needs will be optimally sorted.

Efforts in saving the forest have been conducted in many ways. One of these is to develop a character's perspective. Smokey Bear is one of the symbols of the people's resistance efforts to deforestation. It represents a mindset associated with mythic forests of the past in which the wilderness was unmanaged, and in which forest fires were an unmitigated ecodisaster (Dods, 2002)

The natural condition of Merauke that is threatened by oil palm exploitation is the main problem facing the Merauke forest. Chao (2017) describes the expansion of the oil palm region that extends from west Papua to south Papua (Merauke):

With land growing scarce in Sumatra and Borneo, the oil palm frontier is rapidly moving eastward into West Papua, where rainforest and savannah are being razed at an unprecedented rate. In particular, oil palm expansion in the Papuan regency of Merauke, a remote region of swamplands and savannah on the border with Papua New Guinea, has been the subject of growing campaigns led by nongovernmental organizations (NGOs),

Nowadays, around 958,094.2 hectares of land have been converted from forests to oil palm in Papua. with production reaching 48.68 tons in 2018, Indonesia is crowned as the world's largest producer of palm oil. this is inversely proportional to the situation of indigenous Papuans, the transfer of the function of this land poses a threat to themselves in the diversity of their cultural diversity and cultural activities that respect nature which is considered sacred to them. Chao (2019) describes how a cassowary must find refuge in Marind-Anim villages along the Upper Bian River following the razing of the forest to make way for monochrome oil palm plantations. These discrepancies highlight the need for close monitoring and transparent indicators so that the provinces' commitments to conservation actions are both implemented and sustained (Cámara-Leret et al., 2019)

One effort that can be maximized is by bringing up the local literary character of the Marind-Anim community as a figure of environmental preservation from the threat of deforestation in Papua due to the expansion of oil palm land. Papua, which is not only rich in natural resources but also rich in culture, has its own space to optimize environmental preservation through cultural campaigns.

As an example, the United States seeks to tackle the problem of deforestation through varieties of campaigns, one of them is by creating the Smokey Bear character. Smokey Bear is described as a figure who became a victim of the forest fires that occurred in America in 1950.

The identity of the character as victims of human greed exerts influence in raising awareness in caring for environmental sustainability. Efforts to create this character need to involve characters that are formed from cultural values that exist in the Land of Papua.



Figure 6. Smokey Bear Campaign

In general, the character that is built in the culture of Papua is in the form of myths about spirits who are portrayed as frightening and life-threatening individuals if they violate the values deemed taboo by the local community.

Characters are respected by society because they are viewed as knowledgeable (Basilius, Martha, & Ermelinda, 2015). Characters that can be displayed in forest preservation efforts such as Tumu, which is a representation of the familial relationship between the Marind-Anim and dobo communities. Likewise, other characters that represent the blessings of nature such as Celestial House can be made as an investment in the value of love of nature so that the management of nature becomes balanced.

CONCLUSION

Essentially, this study provides an overview of the existing potential of oral literature owned by the Marind-Anim community. This potential, among other things, can be transformed into various forms of policies both in terms of disaster mitigation and forest preservation. The figure of Dema, who is a wealth of cultural beliefs, can be realized in various characters who are ideal figures for disaster mitigation and forest preservation, as exemplified by SmokeyBear.

AUTHOR STATEMENT

Author 1: Conceptualization, collecting data, analysing data, writing the manuscript, and compiling references. **Author 2:** Supervision, providing advice, and analysing data. **Author 3:** Supervision, manuscript editing, and proofreading. **Author 4:** manuscript editing, and proofreading.

ACKNOWLEDGMENT

The authors are greatly thankful to the Rector of Universitas Musamus, LPPM Universitas Musamus, and the Master of English Literature Department. For providing the aid financially and policy in supporting this research. the support and guidance were essential in keeping the authors in finishing this research.

How to Cite (APA Style):

Anggawirya, A. N., Prihandoko, L.A., Betaubun, M., J., & Floriani, R. (2023). Disaster mitigation and forest preservation on marind-anim literature. *EduLite: Journal of English Education, Literature, and Culture*, 8 (1), 227-241. <http://dx.doi.org/10.30659/e.8.1.224-241>

REFERENCES

- Agung, W. (2015). Kajian Analisis Wacana Kritis Pada Cerita Bergambar Anak Dwi Bahasa Kura-Kura Si Penjaga Samudra (Turtle The Guard Of The Ocean), 04(01), 28–40.
- Basilius, R. W., Martha, B., & Ermelinda, A. P. (2015). Factors influencing teachers' organizational commitment (Case study on primary schools' teachers in a remote area of Merauke regency, Papua, Indonesia). *Journal of Educational Policy and Entrepreneurial Research*, 2(10), 122–130.
- Becker, C. D., & Ghimire, K. (2003). The synergy between traditional ecological knowledge and conservation science supports forest preservation in Ecuador. *Ecology and Society*, 8(1). <https://doi.org/10.5751/es-00582-080101>
- Cámara-Leret, R., Schuiteman, A., Utteridge, T., Bramley, G., Deverell, R., Fisher, L. A., ... Heatubun, C. (2019). The Manokwari declaration: Challenges ahead in conserving 70% of Tanah Papua's forests. *Forest and Society*, 3(1), 148–151. <https://doi.org/10.24259/fs.v3i1.6067>
- Chao, S. (2017). "There Are No Straight Lines in Nature": Making Living Maps in West Papua. *Anthropology Now*, 9(1), 16–33. <https://doi.org/10.1080/19428200.2017.1291014>
- Chao, S. (2019). The Plastic Cassowary: Problematic 'Pets' in West Papua. *Ethnos*, 84(5), 828–848. <https://doi.org/10.1080/00141844.2018.1502798>
- Dods, R. R. (2002). The death of smokey bear: The ecodisaster myth and forest management practices in prehistoric North America. *World Archaeology*, 33(3), 475–487. <https://doi.org/10.1080/00438240120107486>
- Garrard, G. (2004). *Ecocriticism (New Critical Idiom)*. Retrieved from <http://book.douban.com/subject/2479708/>
- Hendrawati, Y. (2011). *Etika Lingkungan Dalam Mitos Dema-Totem-Klen Suku Marind-Anim Di Papua: Relevansinya Bagi Pelestarian Lingkungan Di Indonesia*. Universitas Gadjah Mada.
- Hogg, L., & Baal, J. Van. (1968). Dema: Description and Analysis of Marind-Anim Culture (South New Guinea). *Man*, 3(1), 160. <https://doi.org/10.2307/2799470>
- Holden, A. (2003). In need of new environmental ethics for tourism? *Annals of Tourism Research*, 30(1), 94–108. [https://doi.org/10.1016/S0160-7383\(02\)00030-0](https://doi.org/10.1016/S0160-7383(02)00030-0)
- Maryani, E. (2008). Model Sosialisasi Mitigasi Pada Masyarakat Daerah Rawan Bencana di Jawa Barat. *Penelitian Hibah Dikti*.
- Muhammad, N., & Achmadi, J. (2007). *Kearifan Budaya Lokal dalam Perspektif Pengembangan Pertanian di Lahan Rawa*. Banjar Baru, Bogor: Balai Besar Sumber Daya Lahan Pertanian.
- Nayar, P. K. (2010). Contemporary Literary and Cultural Theory: From Structuralism to Ecocriticism, 296. Retrieved from <https://books.google.be/books?id=YhnRQLya90MC>
- Raymond, C. (2010). *Headhunters from the Swamps: The Marind Anim of New Guinea as seen by the Missionaries of the Sacred Heart, 1905-1925*. KITLV Press.
- Warren, D.M., & Rajasekaran, B. (1993). Putting local knowledge to good use. *International Agricultural Development*, 4(13), 8–10.
- Zamzami, L., & . Hendrawati H. (2014). Kearifan Budaya Lokal Masyarakat Maritim Untuk Upaya Mitigasi Bencana Di Sumatera Barat. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 16(1), 37. <https://doi.org/10.25077/jantro.v16i1.18>

Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright© 2023 Anggawirya, AM, Lastika A, Betaubun, M, and Floriani, R. This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License(CC BY). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.