



RECONSTRUCTION OF PAST DISASTERS MITIGATION IN SĒRAT PRIMBON PALINTANGAN PALINDON PAKĒDUTAN (ADD.12311): COLLECTIVE MEMORY STUDIES ON MAURICE HALBWACHS' PERSPECTIVE

Rekonstruksi Mitigasi Bencana Masa Lampau Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311): Kajian Memori Kolektif Perspektif Maurice Halbwachs

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Abstract

This study aims to examine the Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311) as a form of the Javanese people's collective memory of disasters and reconstruct the culture-based disaster mitigation potential contained within it. This study employs a descriptive qualitative method using Maurice Halbwachs' collective memory approach. The primary data source is the manuscript Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311) from the British Library collection, analyzed through literature review and qualitative content analysis. The results indicate that earthquakes in the Palindon text are understood not only as natural phenomena but also as indicators of social, health, economic, and environmental changes. Experiences regarding social conflict, food crises, disease outbreaks, population displacement, and ecological vulnerabilities are organized as collective memory passed down through Javanese written traditions. This study also found the existence of culture-based disaster mitigation awareness, manifested in vigilance toward environmental changes, the strengthening of social solidarity, preparedness for food and health crises, and the maintenance of socio-ecological balance in the face of crisis situations. Thus, the Palindon texts serve as a medium for transmitting traditional disaster knowledge that remains relevant for strengthening culture-based disaster mitigation in contemporary society.

Keywords: collective memory; disaster mitigation; maurice halbwachs; serat palindon

Abstrak

Penelitian ini bertujuan untuk mengkaji Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311) sebagai bentuk memori kolektif masyarakat Jawa tentang bencana dan merekonstruksi potensi mitigasi bencana berbasis budaya yang terkandung di dalamnya. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan memori kolektif Maurice Halbwachs. Sumber data utama adalah manuskrip Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311) dari koleksi British Library, yang dianalisis melalui tinjauan pustaka dan analisis isi kualitatif. Hasil penelitian menunjukkan bahwa gempa bumi dalam teks Palindon dipahami tidak hanya sebagai fenomena alam tetapi juga sebagai indikator perubahan sosial, kesehatan, ekonomi, dan lingkungan. Pengalaman mengenai konflik sosial,

krisis pangan, wabah penyakit, pengungsian penduduk, dan kerentanan ekologis diorganisasikan sebagai memori kolektif yang diturunkan melalui tradisi tulis Jawa. Studi ini juga menemukan adanya kesadaran mitigasi bencana berbasis budaya, yang termanifestasi dalam kewaspadaan terhadap perubahan lingkungan, penguatan solidaritas sosial, kesiapan menghadapi krisis pangan dan kesehatan, serta pemeliharaan keseimbangan sosial-ekologis dalam menghadapi situasi krisis. Dengan demikian, teks-teks Palindon berfungsi sebagai media untuk menyampaikan pengetahuan tradisional tentang bencana yang tetap relevan untuk memperkuat mitigasi bencana berbasis budaya dalam masyarakat kontemporer.

Kata-kata kunci: memori kolektif; mitigasi bencana; Maurice Halbwachs; Serat Palindon

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INTRODUCTION

Indonesia is one of the countries with a high level of disaster vulnerability. The various types of disasters that occur in Indonesia are generally influenced by geographical conditions and human activities. In general, disasters are classified into three categories: natural disasters, non-natural disasters, and social disasters. Hedriyanti & AB (2021) state that natural and social disasters are the types of disasters that most frequently cause damage and losses to communities. Data from the Badan Nasional Penanggulangan Bencana (BNPB) also indicates that Indonesia has experienced more than 260 earthquakes over the past five years. The high frequency of these disasters is closely linked to Indonesia's geographical location at the intersection of the Indo-Australian, Eurasian, and Pacific tectonic plates (Gunawan, 2023). This condition leads to high levels of tectonic and volcanic activity, which has the potential to trigger recurring natural disasters.

Geographical conditions not only contribute to the occurrence of natural disasters but also indirectly influence the emergence of social disasters. Natural disasters often trigger social vulnerabilities, such as conflict, poverty, and population migration. On the other hand, non-natural disasters and social disasters are generally not directly caused by geographical factors but rather by human social activities and relationships. Law No. 24 of 2007 defines a non-natural disaster as a harmful event caused by a series of non-natural occurrences, while a social disaster is an event triggered by intergroup conflict, riots, and terrorism. Although the complexity of disasters in Indonesia encompasses all three categories, disaster mitigation practices to date have been dominated by a technocratic approach that prioritizes technology as the primary tool for disaster risk reduction. Disaster mitigation is often narrowly understood as a technical effort to protect communities solely from natural threats.

The dominance of technocratic approaches in disaster mitigation highlights gaps in disaster risk management. Mitigation approaches that prioritize technology often overlook the social and cultural dimensions of communities. Hammada & Sampean (2024) state that disaster mitigation that does not consider cultural aspects tends to be difficult for traditional communities to accept. This is due to a mismatch between modern approaches and the knowledge systems that have long been embedded in the collective memory of the community. For traditional communities, disaster experiences are not merely understood as past events. Disaster experiences are also understood as part of a shared experience passed down through symbols, rituals, traditions, and cultural texts (Nopriyasman et al., 2024; Saputra, 2025). This knowledge serves as the foundation for communities to interpret natural signs, understand environmental changes, and prepare responses to threats perceived as recurring.

The concept of collective memory is crucial for understanding how communities

construct disaster-related knowledge. Maurice Halbwachs asserts that human memory is always shaped within a social framework, rather than being individual in nature. Disaster experiences are restructured into living knowledge and serve as social guidelines through social interaction and shared traditions (Sandoval-Díaz et al., 2023). Collective memory shapes societal behavioral patterns in interpreting natural signs and confronting recurring threats, thereby functioning as a culturally-based mitigation mechanism. In this context, collective memory serves not only as a repository of past experiences but also as a means of transmitting knowledge that remains relevant to contemporary societal life.

The *Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311)* is one form of the Javanese community's collective memory related to disaster knowledge. This manuscript is a record of the Javanese community's collective memory, transcribed at the Yogyakarta Palace and now part of the British Library's collection. It contains interpretations of earthquake events based on the division of the twelve months and the day-night cycle (Dwiadmojo, 2020). The knowledge contained within reflects a traditional interpretive system for understanding natural phenomena and their impact on social life. However, the knowledge contained in traditional manuscripts is often difficult for modern society to understand unless it is reconstructed and reinterpreted in accordance with the current social context. Therefore, the reconstruction of traditional texts is essential to ensure that past knowledge regarding disasters remains accessible, understandable, and usable as part of efforts to strengthen culture-based disaster mitigation.

Previous studies indicate that research on collective memory and culture-based mitigation has expanded across various fields. Rahman et al. (2020) examined the relationship between cultural heritage sites and collective memory in fostering historical awareness among local communities in Aceh. Darajat et al. (2024) examined the representation of collective memory among the people of Batavia in modern literary works, while Sartika et al. (2024) discussed the People's Struggle Monument as a medium of collective memory for the people of Palembang. These studies indicate that research on collective memory generally focuses on social identity, history, and cultural representations of communities.

Studies on culture-based disaster mitigation have also been conducted by several researchers. Fatanti et al. (2019) examined local traditions as a disaster risk reduction strategy in Brau Village, East Java. Sulistiyani & Zulfa (2023) examined smong as a form of cultural heritage for disaster mitigation among the Simeulue community, while Kurniawan & Setyawan (2021) discussed the Sedekah Gunung ceremony as a means of disaster mitigation for Mount Merapi eruptions based on local wisdom. These studies demonstrate that culture-based mitigation is generally examined through oral traditions, customary rituals, and community social practices.

Meanwhile, research on the Palindon text was conducted by Dwiadmojo (2020), who discussed a comparison of the Primbon Palindon Kraton Yogyakarta and Palilindon Merapi-Merbabu texts from a philological perspective. This study focused on the relationship between the texts and manuscript transmission. However, this research has not examined the Palindon text as a form of the Javanese community's collective memory of disasters. Based on these studies, no research has yet been found that specifically reconstructs past disaster mitigation in the *Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311)* through the lens of Maurice Halbwachs's collective memory theory.

Thus, this study offers a novel approach by reconstructing the disaster mitigation knowledge of past Javanese communities through an examination of collective memory as reflected in the text *Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add.12311)*. This study positions the manuscript not only as a cultural document but also as a medium for the transmission of disaster knowledge that records how communities understood natural signs,

social changes, and environmental threats. Therefore, this study aims to examine the *Sĕrat Primbon Palintangan Palinḍon Pakĕdutan (Add.12311)* as a form of collective disaster memory and to reconstruct the potential for culture-based disaster mitigation contained within it so that it remains relevant to the context of contemporary Indonesian society.

THEORETICAL BACKGROUND

Collective Memory as a Social Framework

Collective memory demonstrates that memory does not exist as an individual experience. Collective memory is formed within a social framework that enables a group to store and preserve shared experiences. Maurice Halbwachs asserts that individuals remember through the social structures that encompass them, so memory is always linked to collectively recognized values, norms, and experiences. Memory does not merely function as a record of events but as the result of a socially mediated restructuring of experience. This process unfolds through interaction, tradition, and various forms of cultural expression that sustain memory within societal life. Thus, collective memory serves as the foundation that enables past experiences to retain their meaning amidst constantly changing circumstances.

Collective memory stores experiences and organizes them into a framework of social knowledge that communities can use to understand and respond to specific conditions, including disaster situations. This process of organization ensures that past experiences remain relevant because they are adapted to evolving social needs. Sandoval-Díaz et al. (2023) demonstrate that collective experiences related to crises can be restructured into knowledge that helps communities respond to similar situations. Puspitaningrum (2022) explains that collective memory in the Indonesian context is formed through cultural practices and traditional archives that contain the historical experiences of the community. These findings show that collective memory functions as a social space that preserves the continuity of knowledge. Collective memory is not only related to the past but also plays a role in shaping how communities understand and respond to recurring events.

Collective memory within a social framework illustrates how a group constructs the boundaries of meaning around experiences deemed important to preserve. This selection process does not occur randomly but is influenced by values, interests, and the social structures that have developed within society. Setiani & Fatimah (2025) explain that collective memory tends to preserve events that have a broad impact on the life of the group. This indicates that collective memory functions as both a repository and an organizer of experiences. Collective memory can also serve as a mechanism that determines which experiences remain remembered and which begin to be forgotten. This pattern demonstrates that social memory is always dynamic and continuously undergoes adjustments within the life of a society.

Traditional Knowledge in Understanding Disasters

Traditional knowledge is the result of long-term, ongoing interaction between humans and their environment. This knowledge is formed through repeated experiences that are then organized into patterns of understanding passed down through social life. Experiences regarding environmental changes are inseparable from the dynamics of social life. This can shape a comprehensive perspective on various events. These patterns of understanding allow communities to recognize the interconnections between various conditions that arise in their lives. Traditional knowledge plays a vital role in understanding how communities respond to environmental changes.

Traditional knowledge in the context of disasters reveals a tendency to link natural phenomena with changes in social, economic, and health conditions. These connections arise from the collective experiences of communities, passed down through generations via

traditions, narratives, and cultural texts. This is not understood as a direct causal relationship, but rather as a pattern formed from collective experience. Nopriyasman et al. (2024) and Saputra (2025) demonstrate that disaster-related knowledge within communities is passed down through texts, rituals, and narratives that evolve in everyday life. Furthermore, recent research also indicates that local knowledge contributes to shaping community preparedness. Kosim et al. (2024) and Marhadi et al. (2024) emphasize that local experiences can help communities understand risks and determine appropriate actions. Thus, traditional knowledge serves as a framework for understanding that enables communities to interpret situations and adapt their actions.

The presence of traditional knowledge in the context of disasters also demonstrates a continuity between past experiences and the needs of contemporary communities. This knowledge is not static but continuously adapts in response to changes in the social and environmental conditions faced. This adaptation process demonstrates that communities possess the ability to both preserve and develop inherited understandings. Accumulated experience serves as the foundation for interpreting situations perceived as similar to past events. This pattern demonstrates that traditional knowledge remains relevant as a social framework for interpreting natural signs. It also fosters cultural preparedness for potential disasters.

Traditional Manuscripts as a Medium for the Transmission of Knowledge

Traditional manuscripts are one form of knowledge preservation that has developed within society. In Javanese tradition, manuscripts serve as literary works and a medium for recording various collective experiences, including those related to changes in the environment and social life. Through specific writing structures, manuscripts organize these experiences into a systematic and transmissible form. The existence of manuscripts indicates that communities have a means of maintaining the continuity of knowledge through written media. This demonstrates that manuscripts play a crucial role in understanding how knowledge is preserved within social life.

Studies of Javanese manuscripts reveal that traditional texts often contain interpretations of natural events linked to the dynamics of community life. Dwiadmojo (2020) explains that the Palindon text contains records of earthquakes organized according to specific time divisions, thereby revealing patterns in the organization of experiences. Fitriani & Purnomo (2021) also demonstrate that Javanese manuscripts contain knowledge regarding changes in environmental conditions, transmitted through distinctive narrative forms. Furthermore, Iqbal & Widodo (2024) emphasize that Javanese manuscripts document customs, values, and social practices that have persisted over the long term. These findings demonstrate that manuscripts serve as a means of documenting and transmitting collective memory and the community's social knowledge regarding environmental changes and disaster situations. Therefore, traditional manuscripts can be understood as a space that allows past experiences to remain present in a form that can be reinterpreted by the community.

RESEARCH METHODS

This study is a descriptive qualitative research aimed at uncovering and interpreting disaster narratives in the *Sĕrat Primbon Palintangan Palindon Pakĕdutan (Add. 12311)* as a form of the Javanese people's collective memory. The approach used is Maurice Halbwachs' collective memory approach. Maurice Halbwachs views memory as a social construct that is formed and passed down through group life. This approach is used to interpret traditional texts as a medium for storing the community's collective experiences of disaster events and how the community assigns meaning to natural phenomena.

The research data consists of textual units containing interpretations of earthquakes, natural omens, social conditions, and ecological impacts associated with the division of time according to the Hijri calendar and day–night cycles. The primary data source for this study is the manuscript *Sĕrat Primbon Palintangan Palinḍon Pakĕdutan (Add. 12311)* from the British Library collection, accessed via a digital copy. This study utilizes the text transliteration results previously conducted in an earlier study by the third author. Based on these transliteration results, the researchers carried out the translation process, data classification, and interpretation of meaning. Secondary data sources include journal articles, books, and scientific documents related to collective memory, Javanese literature, philology, and culture-based disaster mitigation.

Data collection was conducted through a literature review. The researcher served as the primary instrument, supported by data classification tables and thematic recording sheets. The initial stage involved an intensive reading of the transcribed texts to identify sections containing disaster narratives. The next stage was the translation of the texts into Indonesian, taking into account the lexical and cultural context of Javanese. Afterward, the data were classified based on specific themes, such as social omens, conflict, disease, population displacement, food crises, and environmental changes, as well as hope and safety. This classification was conducted to facilitate the data interpretation process within the framework of collective memory.

Data analysis was conducted using qualitative content analysis. Content analysis was chosen because this study focuses on interpreting the meanings, patterns, and trends of the narratives contained within the texts (Krippendorff, 2018). The classified data was then analyzed by treating the texts as representations of the Javanese community's collective memory regarding disasters. Maurice Halbwachs' theory of collective memory was employed to interpret how disaster experiences are recorded, transmitted, and interpreted as social knowledge within community life. Texts are understood as cultural mediums that preserve collective experiences and shape the community's knowledge framework in interpreting natural phenomena and social change.

Data validity was established through source triangulation based on Denzin's concept of triangulation. Source triangulation was conducted by comparing the data in the text with previous research, philological studies, theories of collective memory, and research on culture-based disaster mitigation to ensure textual and contextual consistency of meaning. Additionally, the validity of interpretations was assessed through a contextual analysis of Javanese culture and academic discussions with authors who possess expertise in the study of the Palindon manuscript. This process was undertaken to ensure the consistency of interpretations and the accuracy of data interpretation within the theoretical framework employed.

DISCUSSION

An analysis of the text *Sĕrat Primbon Palintangan Palinḍon Pakĕdutan Add 12311* reveals that the Javanese people of the past had their own unique way of documenting experiences of natural disasters. Records of earthquakes were organized according to the twelve months of the Hijri calendar, as well as day and night. In this text, earthquakes are not merely understood as natural phenomena but are also linked to social changes, health, the economy, and the ecological conditions of society. This connection between natural phenomena and social life reveals a pattern of knowledge collectively inherited through the Javanese community's written traditions.

The Palindon text represents the community's collective memory regarding their experience of facing crisis situations. Halbwachs views collective memory as formed through shared experiences that are continuously maintained within the social framework of the community. The Palindon text functions as a repository for the Javanese community's social

experiences regarding disaster threats and life changes perceived as related to natural phenomena.

Table 1. Summary of Findings from the *Palindon* Add 12311 Text

Month in Which the Earthquake Occurred	Negative Events That Will Occur	Positive Events to Come
The Month of Muharam	Social unrest and food shortages	–
The Month of Safar	Poverty and population displacement	Livestock are free from disease
The Month of Rabiul Awal	Social conflict and extreme weather	–
The Month of Rabiul Akhir	Hostility and death	Secondary crops are abundant and water sources are increasing
The Month of Jumadil Awal	War and crop failure	–
The Month of Jumadil Akhir	Disease, water crises, and death	–
The Month of Rajab	Disease and social conflict	–
The Month of Sya'ban	Death and economic pressure	Prices for rice and paddy are cheap
The Month of Ramadan	Disputes and population displacement	–
The Month of Syawal	Social distress, disease, and strife	Helping one another and doing good deeds
The Month of Dzulqa'dah	Moral degradation and social migration	–
Bulan Dzulhijjah	Famine, village destruction, and heavy rains	Safety, social welfare, and affordable food prices

The Table 1 shows that the Javanese people of the past did not view earthquakes solely as omens of destruction. In some accounts, natural phenomena were actually associated with conditions that were believed to bring social hope or ensure survival. This pattern demonstrates that the collective memory of the Javanese people was shaped by a balance between threats and hopes in interpreting changes in nature.

Collective Memory of Social Crises and Conflicts

Some data in the *Palindon* text indicate that earthquakes are understood as signs of a disruption in social stability. Data regarding the months of Rabi' al-Awwal, Jumada al-Awwal, Rajab, Ramadan, Shawwal, and Dhu al-Qi'dah reveal a connection between natural phenomena and the emergence of conflict, disputes, warfare, and moral degradation. The text mentions that earthquakes in the month of Rabi' al-Awwal are associated with acts of persecution and behavior that crosses boundaries. In the months of Jumadil Awal and Rajab, earthquakes are understood as signs of impending warfare and intergroup hostility. Meanwhile, data for Ramadan, Syawal, and Dzulqa'idah indicate the presence of social disputes, conflicts, and a weakening of moral control within society.

This interpretation reveals that past societies did not view earthquakes as merely physical threats. Natural phenomena were understood as signs of social change capable of disrupting the harmony of communal life. Experiences of recurring conflict and social instability subsequently coalesced into collective memory within society. This memory was passed down through texts as a form of social vigilance against conditions deemed threatening (Abdullah et al., 2025; Rahmadani et al., 2024). This understanding indicates that society possesses specific interpretive patterns in analyzing the relationship between natural changes and shifts in social behavior (Baga & Usu, 2023).

The collective memory of social conflict also reveals that Javanese societies of the past were aware of the fragility of social stability when the environment was in a state of uncertainty. These experiences subsequently shaped social knowledge that served as a guide for maintaining relations among social groups. This view aligns with Dewi & Sukmawati (2020), who explain that social conflict is often understood as a phase of crisis in the collective memory of a society. Findings by Ragil et al. (2020) also indicate that traditional communities often interpret natural phenomena as omens of social change that warrant vigilance.

From Halbwachs' perspective, the relationship between natural phenomena and social conflict arises from a long-term process of social construction. Collective experiences of

warfare, disputes, and social tensions are continuously passed down, thereby shaping shared patterns of knowledge. This collective memory then becomes the foundation of the community's social awareness in interpreting the social risks that will emerge after specific natural phenomena occur (Maulidin et al., 2022; Silviana et al., 2025).

Collective Memory of Food Crises and Ecological Vulnerability

The Palindon texts not only reveal social conflicts but also the connection between earthquakes and threats to community food security. Data from the months of Muharram, Jumada al-Awwal, Jumada al-Akhir, Sha'ban, and Dhu al-Hijjah indicate interpretations regarding food scarcity, crop failures, diminishing water sources, and even famine. The text mentions that earthquakes in the month of Muharram are associated with concern and food scarcity. In the month of Jumada al-Awwal, earthquakes are linked to hot weather and falling fruit, which signify crop failure. Data from the months of Jumada al-Akhir and Dhu al-Hijjah also indicate threats to water sources and community food security.

Past societies paid close attention to the relationship between environmental change and social survival, based on their existing interpretations. Experiences of recurring food crises and environmental degradation shaped a collective memory of ecological threats. These memories were then passed down through texts as social knowledge that helped communities understand the signs of environmental change (Firdaus et al., 2023). Collective experiences of food crises also demonstrate that traditional societies possess a high sensitivity to natural changes that affect their economic and social lives (Ndlovu et al., 2020; Walshe et al., 2020).

Earthquakes are not understood as the direct cause of social disasters. However, earthquakes are perceived as a warning sign of potential changes in environmental conditions that could impact community life. Such knowledge indicates the presence of an ecological framework within Javanese traditions. Communities organize past experiences into a shared knowledge framework that helps them identify situations deemed potentially crisis-prone (Monteil et al., 2020; Sakamoto, 2021).

Experiences of crop failures, food shortages, and the depletion of natural resources are organized as social knowledge through Halbwachs's perspective of collective memory. This knowledge is then passed down from one generation to the next. These memories shape how communities understand ecological threats and demonstrate that traditional knowledge serves as a means of staying vigilant against environmental changes (Sandoval-Díaz et al., 2023).

Collective Memory of Disease and Life's Vulnerabilities

The Palindon texts also reveal a connection between earthquakes and rising rates of disease and mortality within the community. Data from the months of Jumadil Akhir, Rajab, Sha'ban, Shawwal, and Dhu al-Hijjah indicate interpretations regarding disease outbreaks, mass deaths, and the deterioration of public health. The text mentions that earthquakes in the month of Jumadil Akhir are associated with livestock diseases, a decrease in water sources, and an increase in human deaths. In the months of Rajab and Syawal, earthquakes are also understood as a sign of impending disease outbreaks in the community.

Experiences with epidemics and death indicate that the Javanese people of the past were aware of the connection between environmental changes and human vulnerability. Disease was understood as a condition arising when social and ecological balance was disrupted. This situation subsequently shaped a collective memory of crisis periods perceived as threatening the survival of the community (Conde-Caballero et al., 2021). These memories were passed down as social knowledge that helped communities recognize the early signs of a crisis (Zara et al., 2024).

The data indicate health risks and highlight concerns regarding vulnerable groups, such

as children and the poor. The data for the month of Sha‘ban indicate that many young children will die and that the community’s economic livelihood will come under pressure. This indicates that past societies understood disasters not only as physical threats but also as harbingers of the weakening of social resilience among vulnerable groups (Wulandari & Ulfah, 2021).

From Halbwachs’ perspective, experiences of illness and death are shaped through social processes that enable a group to maintain a shared memory of crises. These memories form a pattern of collective knowledge regarding the vulnerability of community life and are passed down as part of the group’s historical experience (Amelia et al., 2024; Saputra, 2025). Thus, the Palindon text demonstrates that past Javanese society possessed a traditional knowledge system. This system served to identify conditions deemed potentially threatening to the continuity of social life.

Collective Memory of Social Mobility and Population Displacement

Data from the months of Safar, Ramadan, and Dhu al-Qi‘dah indicate that earthquakes are also associated with population displacement. The text mentions that people will leave their homes due to poverty, social conflict, or a sense of insecurity. Such displacement indicates the presence of significant social pressures, leading people to feel the need to seek safer and more stable living environments.

An understanding of population displacement reveals that past societies possessed a collective experience of social mobility as a response to crises. Displacement is not understood merely as geographical mobility. Rather, it is also understood as a survival strategy when social and economic conditions are disrupted (Astiana, 2024). Experiences of migration and alienation will form a collective memory passed down across generations (Husaini, 2023).

Collective memory serves as the social framework of a community. This framework helps the community understand that environmental changes can affect the stability of group life. Experiences related to population displacement form part of the traditional knowledge that shapes the community’s social awareness of the importance of maintaining economic stability and social relationships (Nasser, 2025; Yuliardi, 2025).

Collective Memory of the Balance Between Threat and Hope

In addition to containing various omens regarding conflict, disease, and social crisis, the Palindon texts also reveal a pattern of positive interpretations of natural phenomena. Some data indicate that earthquakes were not always understood as signs of destruction. However, other data can also be linked to conditions considered to ensure the community’s survival. In the data for the month of Safar, for example, an earthquake at night was interpreted as a sign that livestock would be spared from disease. Data for the month of Rabi’ al-Akhir also indicates hopes of abundant cash crop yields and increased water sources. Meanwhile, data for the months of Sha‘ban and Dhu al-Hijjah reveal conditions of affordable food prices as well as the presence of safety and social well-being.

This pattern indicates that the Javanese society of the past did not view earthquakes solely as omens of an absolute threat. Natural phenomena were understood through a balance between threat and hope. This understanding emerged from the collective experience of a community that observed how changes in nature often present two possibilities simultaneously: suffering and the continuation of life. Collective memory preserves experiences of social and ecological crises and hopes, which help communities maintain optimism in the face of environmental uncertainty (Kamalya et al., 2025; Mustofa & Handini, 2020).

This perspective reveals a cosmological pattern within Javanese society that views the relationship between humans and nature as a dynamic one. Nature is not understood merely as a source of threat but also as a space that continues to offer the possibility of sustaining life.

Therefore, the collective memory reflected in the Palindon text shows that the Javanese people of the past developed their understanding of disasters based on the principle of balance between vigilance and hope.

Disaster Mitigation Awareness in the Collective Memory of Javanese Society

The Palindon texts do not explicitly contain disaster mitigation measures, but the data as a whole indicate a pattern of social awareness regarding risks that emerge after certain natural phenomena occur. Earthquakes are understood as signs related to social, health, economic, and ecological changes within the community. This interpretation demonstrates that the Javanese society of the past possessed a traditional knowledge system that functioned as a medium for collective vigilance.

Table 2. Classification of the Meanings of Collective Memory and Mitigation Awareness

Thematic Categories	Signs in Texts	Believed Impact	Forms of Mitigation Awareness
Social conflict	Conflict, war, hostility	Social instability	Strengthening solidarity and social harmony
Food crisis	Food shortages and crop failures	Hunger and economic hardship	Awareness of food security
Disease and death	Disease outbreaks and death	Public health crises	Awareness of life's vulnerabilities
Population displacement	Social migration	Social insecurity	Social adaptation to crisis situations
Ecological damage	Extreme weather and water crises	Environmental degradation	Awareness of environmental change
Social-ecological hopes	Bountiful harvests, low food prices, and safety	Social stability and sustainability	Maintaining optimism and social balance

The table shows that collective memory in the Palindon text serves as a record of past experiences. Collective memory shapes the community's social awareness of various life risks. This knowledge stems from the community's historical experiences in facing recurring crisis situations. Thus, the Palindon text can be understood as a medium for transmitting traditional disaster knowledge that remains relevant in fostering disaster mitigation awareness among today's society.

Overall, the twelve entries in the text *Sĕrat Primbon Palintangan Palindon Pakĕdutan Add.12311* indicate that the Javanese society of the past had specific patterns of interpretation regarding natural phenomena. Earthquakes were understood as signs related to social, economic, health, and environmental changes. These experiences were organized as collective memory passed down through the written traditions of Javanese society. Therefore, the Palindon text not only records past disaster experiences but also demonstrates how communities build social awareness of risks through traditional knowledge that lives on in their collective memory.

CONCLUSION

The *Primbon Palintangan Palindon Pakĕdutan* manuscript (*Add.12311*) represents the collective memory of Javanese society regarding past experiences with natural disasters. Earthquakes in the text are not understood merely as natural phenomena. They are also interpreted as indicators of social, economic, health, and environmental changes that can affect the community's survival. Experiences regarding social conflict, food crises, disease outbreaks, population displacement, and ecological vulnerability are subsequently passed down as collective knowledge through the Javanese community's written tradition.

The Palindon texts also reveal the existence of a culture-based awareness of risk mitigation in Javanese society of the past. This awareness is evident in vigilance toward environmental changes, the strengthening of social solidarity, attention to food security and public health, and efforts to maintain social and ecological balance when facing crisis situations. The interpretation of natural phenomena indicates that communities built preparedness through collective experiences passed down from generation to generation. Thus, the Palindon text

functions not only as a cultural document but also as a medium for transmitting traditional disaster knowledge that remains relevant for strengthening culture-based disaster mitigation in contemporary society.

This study is still limited to a textual analysis of a single Palindon manuscript. Further research could be conducted through a comparative study of similar manuscript variants regarding earthquakes from different regions. An ethnographic approach could also be used to examine the continuity of collective memory and cultural mitigation practices in contemporary society. Thus, the relationship between traditional texts, collective memory, and culture-based disaster mitigation can be understood more deeply and contextually.

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