

PATTERNS OF ADAPTATION OF RIVER BANKS COMMUNITIES IN FACING FLOOD DISASTER IN SOUTH KALIMANTAN

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ABSTRACT

South Kalimantan as an area that is blessed with a lot of river flows, this many river flows can be a blessing and can also be a disaster. As happened in January 2021, many districts in South Kalimantan were affected by floods. However, the people of South Kalimantan were able to deal with it and also minimal casualties, both in the form of property and life losses. The purpose of this study was to see the pattern of adaptation of the community in Tempakang Village and Halong Village in dealing with Floods. The results showed that the communication adaptation pattern of the riverbank community, in this case the village of Tempakang and the village of Halong, can be seen from the pattern of houses, namely houses on stilts. The adaptation process of the community in dealing with the flood disaster is closely related to the ability to predict the arrival of the rainy season which has an impact on flooding. Furthermore, the equipment and household furniture they have are generally made of light material so they are easy to move. In the village community of Tempakang, specifically accompanied by the ability to use boats and the ability to swim since childhood.

Keywords: Flood, Adaptation Pattern, Halong Village, Tempakang Village, South Kalimantan

INTRODUCTION

South Kalimantan as an area that is blessed with a lot of river flows, this many river flows can be a blessing and can also be a disaster. As happened in January 2021, many districts in South Kalimantan were affected by floods. For several areas, such as Tabalong Regency, Hulu Sungai Utara Regency, Balangan Regency, Hulu Sungai Tengah Regency, Hulu Sungai Selatan Regency, Tapin Regency, Banjar Regency and Tanah Bumbu Regency, almost every year in the rainy season, floods experience floods.

Flooding as stated by the National Disaster Management Agency (BPNN) is a form of hydrometeorological disaster. Based on BPNN data, from 2005 to 2015 there were 78% (11,648) flood events in the country. (BPNN, 2016: 30). Referring to this data, South Kalimantan in 2021 will be a fairly even flood disaster, with 11 districts/cities affected. This is as reported by Bisnis.com that based on flood disaster data for South Kalimantan Province compiled by the South Kalimantan Communications and Information Office, as of December 20, 2021, as many as 70 sub-districts out of 11 regencies/cities were affected by flooding.

Flood events that occur, there are areas that experience flooding every year in the rainy season, but the community is able to deal with it and also minimal casualties, both in the form of property and life losses. The community seems to be able to make adjustments to the flood situation. This self-adjustment ability by Iskandar (2017; 67) is referred to as adaptability.

Floods can also be interpreted as a form of disaster, for that disaster mitigation steps are very important to be understood and owned by the community. In this context, people who are accustomed to flooding certainly have what Simonović (2011; 38-41) termed long-term

mitigation. In this long-term mitigation, planning is needed to deal with the threat of flooding. This means that people who are accustomed to flooding already have experience in dealing with or mitigating floods independently.

Flooding for the people of Tampakang village, Paminggir sub-district, Hulu Sungai Utara district and also for the people of Halong village, Haruai sub-district, Tabalong district, is a common thing. Although almost every year they experience flooding, but the flood events do not cause casualties and also loss of property. Communication patterns of adaptation and their ability to survive in the face of flooding is a form of disaster mitigation based on the conscious experience of the presence of a flood disaster.

Looking at the adaptability of the community, this is the basis and priority of this research. Given that not all communities are able to adapt and mitigate flood disasters independently. For this reason, the results of this study can be a guide as well as a guide for people living on the banks or banks of rivers in carrying out disaster mitigation.

THEORETICAL FRAMEWORK

Adaptation Concept

The discussion on adaptation and mitigation of the flood disaster in South Kalimantan needs to be linked with the discussion of previous studies in various vulnerable areas in several other countries. Hooli (2015: 10) emphasizes the existence of indigenous knowledge about how the people of North Namibia deal with flooding. The results of the study mention seven strategies to overcome flooding. First, people raise the floor height to avoid losses suffered by floods. Second, the community maintains the cleanliness of the existing ditches. Third, the community needs to build ditches if necessary, as flood control. Fourth, the community needs to plant trees and plants in the garden. Fifth, society needs to place valuables in a high place. This strategy aims to enable the community to focus on saving themselves and securing the situation, rather than being divided in their minds to save valuables. Sixth, people need to collect emergency items to survive. The community needs to prepare the items needed if the flood comes suddenly. Seventh, the community needs to make a plan of action if a flood comes. Disaster mitigation requires a disaster simulation so that people can make important decisions in disaster situations.

The concept of mitigation and adaptation was raised by Pegu (2018: 261) through research in India to explain how communities reduce flood risk with these two aspects. Communities mitigate by changing the source and path of flooding. The community adapts with an action that reduces the impact of flooding. Communities that form communities are able to lead to flood resilience by reducing community vulnerability with traditional knowledge. This traditional knowledge has similarities with indigenous knowledge thinking (Hooli, 2015: 10).

Flood adaptation is described by Vogt and colleagues (2016: 10) from a physical and infrastructure point of view. They conducted research in a deltaic region in the Amazon and found indigenous and local ecological knowledge that was developed due to the long interaction between communities and flooding. Farming and fishing communities in the Amazon delta develop local ecological knowledge to cope with flooding.

This research by Hooli (2015), Pegu (2018), Vogt and colleagues (2016) shows that the physical aspect is an important aspect discussed by previous researchers. However, Hooli's

(2015) research shows a different trend. Disaster mitigation and adaptation requires a mental aspect. Communities need to have awareness about what and how they act when a flood disaster hits their settlement

Environmental Communication

The concept of environmental communication, such as the concept of synomorphous fit in (Yusuf, 1991) quoted by Herutomo (2013: 37I) that human relationships with their environment adjust to each other, this concept leads to the limitation or formation of alternative behavior that human relationships with their environment foster congruence behavior. The concept is Emery and Trist in (Yusuf, 1991) in Herutomo (2013: 37) that the human relationship with the environment as a transactional interdependency means that there is a human relationship with the environment.

As stated by Stephen W. Littlejohn and Karen A. Foss (2009: 344) that Environmental Communication is a field of communication disciplines, including cross-disciplinary meta fields. Theory and field research are united by a focus on the topic of environmental communication, closely related to the way people communicate, especially about nature. Communication is believed to have a broad effect, especially in times of environmental crises caused by humans. This note describes several studies studying the use of environmental communication theory that focus on observations of the relationship between humans and nature. The wider context of environmental communication is related to disaster mitigation with the characteristics of people in the Riverbank and highland areas,

Local Knowledge

Understanding the concept of a riverside community can be assumed as a manifestation of understanding local knowledge that lives and develops in the community. The treatment of riverbank communities towards rivers is certainly formed from the concepts they have. This kind of knowledge by many experts is said to be a form of local community knowledge. Local knowledge is often understood as a value that is owned by the community and this is said to be a form of local knowledge. Local knowledge is an intelligence or strategy for managing the universe that has a human face and maintains an ecological balance that has been tested for centuries by various natural disasters and obstacles as well as human negligence (Wahono, et al, 2005: viii).

Another opinion about local knowledge is to relate it to community activities, especially those related to interactions with the environment. As mentioned by Sutanto (2001: 76) that in traditional agriculture there is one aspect called "local or indigenous knowledge (IK) or what is often referred to as local/traditional wisdom. Pawluk (1992) in Sutanto (2001: 77) states that local wisdom in agriculture is a complete knowledge that develops in a certain culture or ethnicity to meet the needs of subsistence living in accordance with existing environmental conditions.

Good local knowledge concept norBoth local wisdoms do not show fundamental differences, but both refer to the concept of knowledge and values that apply in traditional societies. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. In a foreign language, it is often conceptualized as a local policy of local wisdom or local knowledge "local knowledge" or local intelligence*genius*.(Fajarini, 2014:123)

Almost the same in interpreting local wisdom whose understanding is based on knowledge. Keraf (2002: 289) put forward the concept of local wisdom. According to him what is meant by wisdom traditional are all forms of knowledge, belief, understanding or insight, as well as habits or ethics that guide human behavior in life in an ecological community.

METHOD

This type of research is descriptive research. Data collection is done in two ways, namely literature study and field research. Data analysis was carried out using an interactive model approach developed by Miles and Huberman. In accordance with the problems raised, which are related to the communication adaptation pattern of riverbank communities in dealing with floods in South Kalimantan. So the object of research is the riverside community in Tampakang Village, Paminggir District, Hulu Sungai Utara Regency and the Tabalong Riverside Community. As mentioned by Benard (1994: 166) key informants occupy a strategic position in the process of extracting information. The key informants in this study are people who live close to rivers and often experience floods.

DISCUSSION

Communication Adaptation Patterns of Riverside Communities in Facing Flood Disasters in Tampakang Village and Halong Village

Tampakang Village is a village located in Paminggir District, Hulu Sungai Utara Regency. Des Aini is above a vast expanse of swamp. Because it is swampy, this village is always watery. And most of the people here make a living as fishermen. The ability to deal with flood disasters for people living on riverbanks is a phenomenon that is often faced by people living on riverbanks. Their ability to deal with flood problems is a habit that is acquired based on experience. Flood events are seasonal events that are often faced by the people of Tampakang Village. As explained by Abdul Muis, that:

Floods often occur, almost every year but the discharge is different. There are high, medium and ordinary. Until it happened that some houses could not be inhabited, because the house was low, by this flood the house construction was made higher. Floods usually last 2-3 months, generally October-December. For us, flooding here is a normal thing, even flooding for us is a blessing, we can get more fish. (interview July 24, 2021)

Floods in the view of the village community of Tampakang is a common thing and even results in blessings in the form of more fish catches. The meaning of the flood is not as a disaster, but as a blessing. The same thing was also explained by Sanah, a 50-year-old resident of the village of Tampakang, that:

"We are used to dealing with floods here, even floods can last a long time, which is about 2 months. Our village is a collection of water that comes from everywhere. Floods don't rise quickly, they usually rise slowly, so we can prepare ourselves. For example, securing goods is considered important. The trick is that we can place it on a high place which in our terms is called sloppy". (Interview on 26 July 2021)

The expression accustomed to flooding was also conveyed by Hasani (33) years old who also works as a fisherman, according to him:

“We are used to flooding here, even we always see water every day. Our life is on water, our daily life is always in contact with water, so if it's flooded for us is normal, what is important for us is available daily necessities of life. Even during the flood we caught more fish than usual. (Interview on 26 July 2020)

Referring to the opinions and views on the flood that hit the Tampakang Village community, it shows that flooding is a common thing, not to be feared. It is precisely in the perception of the community that flooding brings blessings, namely in the form of increasing fish catches. The public's lack of concern for flood events is certainly related to their habits and ability to adapt to flood conditions. Including the preparations that the community does in preparation for or when facing floods

The village of Tampakang as a whole is a swamp area that is watery all the time. Of course, flooding is common. The form of the house on stilts is also an option as a manifestation of their adjustment to the watery swamp environment. Most of the houses in Tampakang village face the river. Related to readiness to face floods, especially those related to daily needs. Residents are not too worried, they believe that nature provides sufficient supplies for them. The belief that nature provides sufficient supplies is related to the abundance of fish during the flood in Tampakang Village. This means that in the event of a flood, residents carry out their activities as usual.

Halong Village is a village located in Haruai District, Tabalong Regency. As a village located in a highland area, but every year during the rainy season it becomes a flood subscription. Even at the end of 2020, a fairly large flood event hit several villages in Haruai District, and the most water discharge was in Halong Village. Halong Village is a village that is subject to flooding. As explained by Mustika Halim (45 years) that:

“We who live in Halong Village, especially those in RT 1 and RT 02, almost every rainy season always experiences flooding. Floods that occur here generally do not last long, ranging from 1-3 days. Due to frequent floods, people are used to flooding, and know how to deal with floods. The steps we generally take are to save families, and valuables to higher ground.” (Interview on 27 July 2021).

The same opinion was conveyed by Abdul Hamid (55 years), a rubber farmer, said that:

“In our place, if floods often occur, especially during the high rainy season, if it rains very high upstream, we are here to be prepared for an abundance. Generally, the flood here is not long, the time is at least 1 or three days, after that it recedes again. There are frequent floods, so we are used to it here, so we can anticipate it. One sign of flooding is that the water flows very fast from upstream to downstream, and the water tends to be cloudy, because it is mixed with soil mud. Efforts that we can do is to secure the goods to a higher place. Generally, we have a two-story house here.” (Interview on 27 July 2021).

Referring to these two opinions, it shows that flood events are events that often occur. This allows the people of Halong village to understand the characteristics of floods, namely by looking at the current and turbidity of the water. To be able to deal with flooding, people prepare

themselves by building multi-storey houses. Almost all houses in RT 01 and 02 Halong Village are terraced houses. Multi-storey houses are assumed to prepare themselves and their families in the event of a flood. This means that one of the adaptation patterns of the Halong Village community, which is on the banks of the Haruai River in dealing with the flood disaster, is by building multi-storey houses.

The people of Halong village, do not have special tools in dealing with disasters, other than a house built on the second floor. Frequent flooding has made the community, especially young people in Halong Village, take the initiative to make the community flood alert. As explained by Mustika Halim (45 years), the BPD apparatus of Halong Village, states:

“In an effort to deal with flooding that occurs almost every rainy season, Halong Village has taken the initiative to form a Flood Care task force, whose function is to monitor water conditions, distribute aid, and evacuate flood victims. In the flood at the end of 2020, the presence of these volunteers was very helpful.” (Interview on 27 July 2021)

Floods that come every rainy season, whether relatively deep or receding floods form an adaptation pattern, namely by constructing high-rise houses. The construction of this level house is a way for the community to be able to survive in the midst of flooding.

As the rainy season approaches, the people of Halong Village generally have sufficient supplies of basic necessities to survive the flood. During the flood, the residents of Halong village could not carry out activities related to meeting the necessities of life.

The Ongoing Process of Adaptation of Riverside Communities in Facing Flood Disasters in Tampakang Village and Halong Village

When repeated flood situations occur, of course there is also a learning process. in dealing with it. This learning process starts from learning how to survive, to recognizing times when there is a potential for flooding. As stated by Abdul Muis (70 Years of Work) Fisherman, that:

“We can predict when the flood can occur, one of which is October and December. We live on the water, of course we have to adapt, the way we adapt is by building houses with high poles, we also have boats that we can use to survive the floods.” (Interview on 26 July 2021).

Apart from the shape of a tall house, and having a boat, in terms of furniture, the houses of the people of Tampakang Village look simple, almost nothing is made of heavy wood, generally from plastic which they consider light. As stated by Harmadi (66 years old) working as a fisherman, that:

“We are used to flooding, so the houses here almost do not have furniture, such as chairs or cabinets made of wood, mostly made of lightweight plastic. So if there is a flood it is not difficult to move it, besides that it is also safe because it is light.” (Interview on 26 July 2021)

The adaptation process takes place from the community's understanding of the flood situation that occurs and they face. For the preparation of the residents of Tampakang Village,

when there is a flood, it is normal to deal with it. The reason is because flooding is not a problem for them. As stated by Harmadi (66 years old) Fisherman occupation in Tampakang Village, that:

“We are used to facing floods, so whether the water is low tide or deep water or flooding, it doesn't matter to us, because deep water brings an abundance of fish, and catching fish is our job. It's just that in our house here, on average, no one has heavy furniture, such as teak cabinets, teak chairs or other equipment. This way of life has been around for a long time, our parents did too.” (Interview, July 26, 2021).

Adaptation efforts made by the people of Tampakang Village, of course, relate to the conditions in which they live. Their house does not look much furniture, the guests who come usually also just sit on the floor, "lesehan". The houses of the residents of Tampakang Village do not show a lot of household furniture. This condition can be understood that they live above the swamp, with the construction of houses on stilts so that they are not filled with too heavy house loads. As explained by the residents, above, that they are trying to adapt to the conditions of the environment they live in. The adjustment process they get is based on experiences during their interaction with the environment in which they live. This was stated by Ancah (45 years) the captain of the Speedboat, a resident of Tampakang village, that:

“The way we adapt here to environmental conditions that often flood is through our own experiences when floods occur. Because the whole house is on stilts, the height of the house has also been calculated according to the height of the bridge that connects one house to another. In addition, here the boat is the main means for residents to travel, as well as the boat is also a safe place for residents when dealing with floods. For this reason, since childhood, the children are used to using boats, and of course they can swim.” (Interview on 26 July 2021).

The ability and swimming skills for children is one of their forms of adapting to be safe from flooding. In addition, the skill in functioning of the boat is also a form of the adaptation process of the residents of Tempakang Village in dealing with flooding. The adaptation efforts of the Halong Village community in dealing with the flood situation are very different from the Tempakang Village community in Hulu Sungai Utara district. This adaptation is in the form of their ability to adapt to the conditions at the time of the flood event. Events that tend to repeat themselves encourage the people of Halong Village to adjust their lives to the flood events they face.

Regarding the adaptation process of the Halong village community in dealing with the flood, as explained by Syahrianata (45 years) a rubber farmer, that:

“Flood that usually happens and we experience has happened many times, even since we were little, this flood in Halong Village has always happened. We faced the flood incident with our efforts to secure ourselves by going up to the attic (second floor) the aim of course was to protect ourselves and our property. The process of modeling a multi-storey house in preparation for this flood has been going on for a long time, since our grandparents.” (Interview on 28 July 2021)

The purpose of the flood adaptation process carried out by the Halong Village community is to secure themselves and their property. The process of adaptation like this has been going on for a long time, namely since the time of the previous parents. Seeing from the explanation

shows that adaptation in self-preservation is knowledge inherited by previous generations. When viewed from the construction of the building with the level model as mentioned above, it shows that this model is indeed old. It is seen that the house is built with a level or attic construction. The attic they make is generally for one family. So it appears that if there is a flood they will live in the attic, while waiting for the water to recede

The form of community adaptation in dealing with floods other than attic houses, namely teaching children to swim. Children from childhood have been taught to be able to swim. Swimming lessons are usually done by their parents. As stated by Syahrianata (45 years) a rubber farmer, that:

“The people here have always been used to teaching children to swim, we say here, the term is bakunyung. Teaching swimming is usually done in the river at low tide and clear. Children must be able to swim, because this is important for their safety as well in the event of a flood. Even though there are frequent floods here, thank God there are no casualties.” (Interview on 28 July 2021)

As stated by Syahrianata above, in Halong Village, children are indeed accustomed to being able to swim. In addition, other adaptation patterns are not much different from the Tampakang Village community, namely the ownership of household furniture, household furniture owned by Halong Village residents, especially those in RT 01 and 02 which also adapts to the environmental conditions they tend to face, namely flood. For this reason, they do not choose household furniture that is heavy and impractical during a flood. This is as stated by a housewife, Faridah Ariani (50 years) that:

“Flooded often happens in our village, because of frequent floods, our lives here have to adjust. For this reason, we do not dare to own household furniture that can be dangerous and at the same time difficult to save during a flood. Generally, the flood can reach a height of one and a half meters in the house. As a result, flooded goods usually float. We don't want those things to be damaged during a flood, so it's better for us to just be easy and light. For us safety is more important. Thankfully, in our village, every time there is a flood, no one becomes a victim. (Interview on July 28, 2021).

The reality expressed by Faridah Ariani shows that the Halong village community, especially those who are vulnerable to flooding, are trying to adapt to the environmental situations they often face. In an effort to adapt, they build an understanding of the environment in which they live.

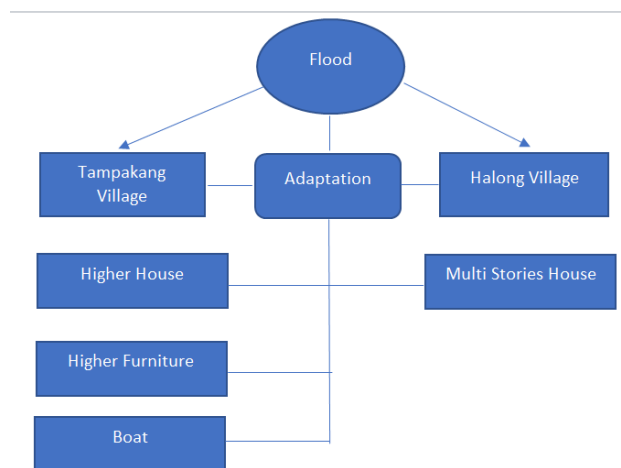
In the context of floods that occurred in both Tampakang and Halong villages, the community considered these events as normal. Assumptions of ordinary things, of course, have meaning that comes from the repetition of events that occur. The repetition of events that occur can form a habit or be considered natural. As stated by Schutz (1899-1959) in Rezher (2007: 94) in this intersubjective world, people create social realities and are forced by existing social realities and by cultural structures created by their ancestors. In the world of life, there are many collective aspects, but there are also personal aspects. Schutz, distinguishes the world of life between intimate face-to-face relationships (our relationships) and impersonal and tenuous relationships (their relationships).

Floods and people's lives, both in Tampakang village and also in Halong village, are a form of close relationship. Repeated events experienced by the community become something

normal. Thus, when people say "we are used to flooding here" it shows that humans and the environment adapt to each other. Mutual adjustment is a form of human communication with the environment. Environmental communication, such as the concept of synomorphousfit in (Yusuf, 1991) quoted by Herutomo (2013: 37) that human relations with their environment adjust to each other, this concept leads to the limitation or formation of alternative behavior that human relationships with their environment foster congruence behavior. The concept is Emery and Trist in (Yusuf, 1991) in Herutomo (2013:

Transactional interdependency of course in terms of the ability to see and understand the environment so as to be able to take adjustment actions for environmental events that occur. Flooding can be assumed as a recurring environmental event so there is no need to be afraid. Moreover, in the perspective of the village community of Tampakang, flood events are considered a blessing because they can get additional income in the form of catching a lot of fish when a flood occurs.

Associated with the adaptation pattern of the village community of Tampakang and village of Halong is a form of communication between the community and the environment. The relationship between the community and the environment, especially in an effort to deal with flooding, is patterned in the form of building houses and supporting equipment. In the village community of Tampakang, houses on stilts, lampai (high tables), and boats are built. As for the people of Halong village, the pattern of adaptation can be seen from the shape of the house on stilts and berluteng. The efforts made by the people of Tampakang village and Halong village are a form of adaptation made by humans to the environment which shows the interrelation between humans and the environment. (Rambo, 1984, in Gunawan, B, 2008: 27). Thus the Communication Pattern for Adaptation of the communities of Tampakang village and Halong village in dealing with flooding is shown in the following chart:



The adaptation pattern mentioned above is supported by the sustainability of the adaptation. Sustainability of adaptation in the face of flooding is relatively different between Tampakang village and Halong village, but there are some similarities. The ongoing adaptation of the community to flood events.

Adaptation is a process through beneficial interactions, which are built and maintained between organisms and the environment (Hardesty, 1977 in Gunawan, B, 2008). In the study of human adaptability to the environment, an ecosystem is the entire situation in which adaptability takes place or occurs. Referring to the data above, the sustainability of the adaptation of the Tampakang village community is related to the ability to predict the time of flooding.

The source of knowledge in estimating the time of flooding comes from knowledge from previous generations. In addition, it can also be seen from the ongoing rainy season. This understanding is built from the reality that society tends to face. It is stated by Gorge Simmel (Veeger, 1993: 91) that the reality of the social world stands alone outside the individual, which suggests that reality "exists" within oneself and the law rules over it. When referring to this concept, showing the knowledge and ability of the community in predicting floods is a reality that shows the ability of the community to understand the environment.

The continuous adaptation of the communities of Tampakang village and Halong village in responding to flood events is also shown by the furniture or household appliances they have. Based on data which states that household appliances or furniture that are widely used by them are made of plastic and are lightweight. This of course relates to the conditions in which they live. The community's view of their flood-prone environment is an objective view that is responded to by the equipment and household furniture used. Pace (2005: 10) mentions in an objective view humans observe their environment, determine meaning, and use language according to the environment. The response to the environment determines the meaning and appropriate language has been carried out by the people of Tampakang village and Halong village.

Furthermore, the process of sustainable adaptation of the community in dealing with floods is also seen from the ability and skills in using boats. Skills in using this boat are carried out from the age of children. Boats are a means used both in normal situations and during flood events. Hooli (2015: 10) identifies the existence of indigenous knowledge that has developed across generations. The indigenous knowledge of the community refers to the point of view for interpreting nature, including predicting the weather. Original knowledge contains about the occurrence of extreme weather, how to mitigate disasters, and deal with the impacts. Indigenous knowledge is a mental and subjective system used by the community to identify potential flood disasters.

Referring to Hooli's opinion, the ability to use boats is a cross-generational knowledge. This means that it is inherited knowledge. This knowledge is also related to the concept of Pace (2015: 5), then this is the result of the ability of the Tampakang village community to give meaning to their environment. Besides being related to the skill of using a boat, this is also related to the ability to survive personally, namely the ability to swim. The teaching of swimming in both Tampakang and Halong villages was carried out early, when they were still children. The existence of personal demands on the ability to swim is also a response to their thoughts on environmental situations that often face floods.

CONCLUSION

Referring to the discussion in the previous chapter, the conclusions of this study are: The communication adaptation pattern of the riverbank community, in this case the village of Tampakang and the village of Halong, can be seen from the pattern of houses, namely houses on stilts. Has a lampai (high table) and has a boat. But for the village of Halong, the striking adaptation pattern is the shape of the house building which is mostly two-story (having an attic). This adaptation pattern is based on their understanding and meaning of their living environment with repeated flood events.

The adaptation process of the community in dealing with the flood disaster is closely related to the ability to predict the arrival of the rainy season which has an impact on flooding. Furthermore, the equipment and household furniture they have are generally made of light so they are easy to move. In the village community of Tampakang, specifically accompanied by the ability to use boats and the ability to swim since childhood. The ability to swim is also owned by children in Halong village.

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