

Preventing of Tsunami by Using Oral Tradition Smong as a Means of Children Literature in Elementary School

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Abstract. Simeulue oral traditions called Smong are the result of a tsunami natural disaster in 1907 that taught how to protect oneself from the tsunami. Nevertheless, the current generation rarely sings Smong and story. Children on other islands must also know their history, in addition to being required for school students in Simeulue to know their history because it is useful as a science in coping with natural disasters. Smong oral tradition and its use as literary reading material in elementary schools were investigated. Using qualitative data collection methods such as observation and document review, the research writing method employs quantitative data collection methods. Smong can be used as literary reading material in elementary schools, according to this report, by translating the original form of Smong, which is a chant in Acehese, into children stories that use more practical terms and use appropriate illustrations.

Keywords: Simeulue, Smong, Children Literature.

1 Introduction

Natural disasters are natural events that cannot be prevented by humans. Types of natural disasters that occur in Indonesia are quite diverse, from floods, earthquakes, to tsunamis [1]. The number of victims caused by natural disasters is usually quite large and is prone to disasters caused by the position of the Indonesian archipelago which stretches along the path of an active volcano, which amounts to 13% [2]. Due to the large number of victims of natural disasters and children being the age group that is most prone to being the most victims [3], it is necessary to prepare children to know how to mitigate natural disasters.

The way that can be used in preparing children for natural disaster mitigation is to use picture story books as a medium for distributing mitigation information in a concise and understandable way by children. One of the forms of children's story books is the form of children's literature. Children's literature is generally in the form of picture story books containing stories about the introduction of letters and numbers, legends, myths, fantasies, and fables as a tool for the development of children's grasping power of what is presented by the

book's contents. In Davis' view of children's literature [4], children's literature is literature written by adults, and read by children, but under adult supervision. The type of children's literature that will be appointed is children's literature in fiction ingredients with a focus on traditional stories [5]. Intrinsic value in children's literature has several points: 1) it presents fun, excitement, and enjoyment; 2) can develop the child's imagination; 3) present new experiences for children; 4) develop the child's human nature; 5) provide broad experience; 6) to tell the previous literary form. Extrinsic form there are four points: 1) language development; 2) cognitive development; 3) development of personality; 4) social development [6].

Children's literature that will be written is an oral tradition from Simeulue. Simeulue is one of the areas in Aceh located in the Southwest of Aceh Province, which is 105 miles from Meulaboh, West Aceh Regency, or 85 miles from Tapak Tuan, South Aceh Regency. It has a total area of 1,838.09 Km², and the largest island is Simeulue Island, which has a population of 88,335 people [7].

The history of Simeulue's oral tradition about how to save oneself from the tsunami natural disaster is called the story of "Smong" Year Seven". This story was written in colonial records in the United Kingdom Earth Sciences magazine, Part XXXIV (1917) translated by Jefta Samuel [8] "In Simeuloe the earthquake occur frequently and are mild. However, in 1907, the entire area of the West coast was hit by a huge tidal wave. There were many victims. Many villages were lost because of the waves and the land in the surrounding area became barren. The people were unable to overcome this disaster, and the former prosperity was never achieved again." The 1907 tsunami occurred on January 4, 1907, with an earthquake strength of 7.6 Mw at a depth of 20 Km at 2.48 North Latitude and 96.11 East Longitude [9]. When compared with the 2004 tsunami, which occurred in 1907 was not that great, however, the tsunami wave height reached 15 meters, this is in accordance with the number of victims on coconut and durian trees [10]. After the incident of "Smong year seven", the people of Simeulue created an oral tradition that was passed on from generation to generation. Thus, in the 2004 tsunami, only seven people from Simeulue died out of 78,128 people, although many of them live on the coast, they survived [11].

From the history and form of the Smong oral tradition, this research will be directed to become a form of children's literature by using pictures as a medium in explaining the situation of the written story. In accordance with the objectives of the "Tanggap Tangkas Tangguh Menghadapi Bencana" Pocket Book [12] published by BNPB, the purpose of this children's literary story book will have the same purpose as the pocket book. Children's literary story books that will be written must comply with the standards of PERMENDIKBUD Number 8 of 2016, in Article 3 Paragraph 6 concerning Books Used by Education Units and contain clear explanations of tsunami natural disaster mitigation in a way that is easy for children to understand.

2 Research Methods

This study uses a qualitative descriptive method, using book and text analysis techniques that contain original poetry from the Smong oral tradition which is owned by the Simeulue people. The original poems of the Smong oral tradition were converted into Indonesian language, so

that they could be used as complete data in composing the vehicle from oral tradition into children's literary story books that are easy to understand.

3 Result and Discussion

3.1 Result

Contents of the Simeulue Oral Tradition

Here is Smong's verse in Devayan/Simulul:

Enggelan mon sao surito (hear a story)

Inang maso semonan (once upon a time)

Manoknop sao fano (sink a village)

Uwilah da sesewan (that's how it's said)

Unen ne alek linon (started by earthquake)

Fesang bakat ne mali (followed by a giant wave)

Manoknop sao hampong (sink the whole country)

Tibo-tibo mauwi (suddenly)

Anga linon ne mali (if the earthquake is strong)

Oek suruik sahuli (followed by low tide)

Maheya mihawali (hurry up and find a place)

Fano me senga tenggi (highlands to be safe)

Ede Smong kahan ne (That's Smong's name)

Turiang da nenek ta (the history of our ancestors)

Miredem teher ere (remember all this)

Pesan nafi-nafi da (message and advice)

Smong dumek-dumek mo (your bath water from tsunami)

Linon uwak-uwakmo (your swing by earthquake)

Eklaik keudang-keudang mo (the thunder as your drums)

Kilek suluh-suluh mo (lightning as your light) [13].

Meaning of Smong Poetrays

Smong lyrics belong to the logogenic type of music. Logogenics in ethnomusicology is a form that is more focused on the text than the rhythm or melody. The goal is to direct how to respond to natural tsunami symptoms. The following is the explanation given by Takari, et al

[14] of the meaning in each stanza.

First Part

In the first part, the contents of the lyrics have true meaning. The first part is that parents tell their children about past events that befell their ancestors. The incident in question was the sinking of a village on Simeulue island.

Second Part

The second part has a real meaning as well, which is about natural phenomena before the tsunami. These signs are in the form of a large earthquake and followed by a very large wave of water. The result was the sudden sinking of the village. This part is continued with the next part.

Third Part

In the third part, he explained how the characteristics of before the emergence of the big wave water. Its characteristics are the existence of a large or strong earthquake before the tsunami occurred and the sea water receding suddenly. If you see the receding water, immediately run to find a higher place or hills to be safe.

Fourth Part

In part four, it also has a real meaning, explaining about the name of the incident, namely Smong which is a story from an ancestor, and suggestions for remembering this story so that it can be passed on to posterity. A tsunami is a terrible thing, because it can wipe out one landmass with just one big wave.

Fifth Part

The fifth part has a metaphorical connotative meaning. In the "Tsunami your bath water" section, it is a reminder not to be afraid but still be aware of the tsunami.

3.2 Discussion

Conversion from Oral Tradition Into Children's Literary Stories

Burhan Nurgiyantoro's explanation about the language used in children's books should have simple language from all aspects, from vocabulary, sentence structure, and meaning [15]. In fact, the Center for Curriculum and Bookkeeping [16], explains that the vocabulary used must be familiar to the child, if there is vocabulary that the child does not understand, the teacher must explain the vocabulary with the illustrations.

In accordance with the explanation above, the researcher tries to form a children's story that

tells about the tsunami in accordance with the content of the smong oral tradition. The content of the story as follows:

- a. At the beginning of the story, tell about how the main character's background is
- b. Followed by the supporting characters who are close to the main character
- c. Tells the atmosphere and the things that are usually done by the main character
- d. Starting to tell about the tsunami natural disaster that affected the main character and supporting figures
- e. Describe the atmosphere
- f. The main supporting character (the main character's father) talks about how grateful they are because of the Smong oral tradition, it really helped them in saving themselves from the tsunami.

Complete Contents: Children's Stories about Smong

Hello, I'm Ali. I live on a small island in Aceh called Simeulue. I live near the coast with my family. I have a younger sister, her name is Nisa, my mother and father. My father is a fisherman. My mother is a mathematics teacher at my school.

I have lots of friends. There are Imron, Fauzan, Afif, Ammar, and Bilal. Actually, I have more friends, but their house is too far from mine. My five friends, their house is also near the beach like mine. Because our houses are close together, we often play football together every day.

Today, after coming home from school with my mother and sister, after having lunch at home, I do my homework in the living room.

However, suddenly the house shook very strongly. The things on the table started to fall. The water in my glass moves to the right and left. Heard neighbors shouting "Earthquake!!! Earthquakeeeeeee!!!"

My father ran from the beach to pick us up at home. "The sea is receding!! The sea is receding!! Run to the hills!!" dad said.

"Big waves are coming!!!! Tsunami!!! Tsunami!!! Smong!!! Smong!!! Smong!!!!!! Big waves are coming!!! Run to the hills!!!! Run to the hills!!! !" shouted everyone. Everyone ran towards the hills to save themselves.

Everyone survived for going to the hills. But our houses were destroyed. Many farm animals died. The ships were destroyed and could not be used anymore. But, as long as we're all safe, it shouldn't be a problem.

"Fortunately we all survived," said Dad. "Thank God, we can all run to the top of the hill" said mother.

We all survived because of the stories from our grandparents. About Smong or Tsunami telling us to run to the hills if a tsunami comes.

Illustration for "Smong" Children's Story

In the process of understanding the contents of the story more precisely and quickly by children, the pictures in children's story books are very important. Pictures and texts have the same position in the task of describing the content of the story [17]. The benefits of pictures in children's story books are: as an attraction for children, fun when reading them, there are challenges for children to think, provoke children in conversation, and as a liaison between stories in children's stories and their daily lives [18]. From the illustrations made in the book, it will become a medium for children to build new vocabulary through pictures and writing in the book [19].

Based on the points that are used as references in the formation of illustrations in children's story books, one example of the images that will be used in a children's literary story book with a tsunami theme, which is a simple depiction of the Smong oral tradition owned by the people of Simeulue. An example of an illustration to be used is as follows:



Fig 1. Illustration depicting a tsunami that will hit one of the residents

The picture above is a depiction of one of the residents who fled the tsunami. It depicts a tsunami along with heavy rain and pitch black clouds. From the picture above, children can know for sure that when a tsunami comes, which is taller than humans, it comes along with heavy rain. People running from the tsunami attack, can also be known to have the emotion of fear, which is clearly illustrated in the illustration.

The description above, it can be said, can describe the overall form of emotion and form of the tsunami itself. If it is adjusted to the content of the story that has been written, it will be in accordance with the section *"Big wave coming!!!! Tsunami!!! Tsunami!!! Smong!!! Smong!!! Smong!!!!!! Big wave coming!!! Run to the hills!!!! Run to the hills!!!!!"* shouted everyone. *Everyone ran towards the hills to save themselves."*

In the process of drawing, using color, emphasis on lines, shapes and styles of illustrations can give a distinct image. The presence of colors that depict sadness or anger, it depends on the symbol and culture of a place. In fact, the emphasis of the line in each picture can give a different meaning, according to the person who sees it [20]. For the development of the overall content in the image illustration, the researcher will adjust it by adjusting the theme and image so that the core of the story and the emotions depicted in the story are conveyed.

4 Conclusion

The number of writings in children's literature with the theme of natural disaster mitigation is still relatively small. In several types of natural disasters, such as earthquakes, volcanic eruptions, and floods, several writers have worked on them. However, the writing of children's stories about the tsunami natural disaster is still relatively small. Moreover, in Indonesia, which turns out to have an oral tradition that explains how to mitigate the tsunami natural disaster named Smong, who came from Simeulue, an archipelago located in the Aceh area.

Smong is basically told only by word of mouth, from generation to generation, and the Smong story is likely to fade. There is no written form in Smong stories that can be used as lessons for children in how to save themselves if a tsunami or Smong comes. Researchers develop children's stories based on stories from the Smong oral tradition, so that there is a simple description for children in mitigation. Smong stories are adapted to illustrated images that are very helpful for children in knowing the situations, conditions and emotions in the pictures, so that the delivery of story content is even easier to convey to children.

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