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RECOMMENDATION FOR DISASTER MITIGATION THROUGH THE ANALYSIS OF INDONESIAN NOVELS

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ABSTRACT

Disaster becomes a phenomenon that cannot be separated from human life. The increasing intensity of disasters recently signaled that readiness to face the impact of disasters must be increased. Many Indonesian novels provide implied and explicit recommendations regarding disaster mitigation. This study analyzes the recommendations presented in Indonesian novels. The method used in this research is structural. The findings obtained from this study are the recommendation for disaster mitigation in the fields of technology, social, religion and transportation.

Keyword: *literary works, disaster mitigation, structuralism*

INTRODUCTION

Disaster becomes a part of human life. Disaster can be in three forms, namely natural disaster, non-natural disaster and social disaster. Natural disaster includes volcanoes, earthquakes, or climate change. Non-natural disasters are presented as transportation accidents, forest fires, or collapsed buildings. Meanwhile, social disasters can be in the form of conflicts between ethnic groups, races, religions, and among groups.

The phenomenon of disaster is one of the stories that existed in literary works. Disaster mitigation, as part of the problem of disaster, is also present in several literary works. There has been a lot of research on disaster mitigation in the literature. Among these studies is Else Liliyani in her 2010 research entitled *Pemanfaatan Sastra Anak sebagai Media Mitigasi Bencana*. In her research, Else explained about planning the use of children's literature for disaster mitigation in learning the Indonesian language and literature. Liliyani (2010: 55) states that disaster mitigation efforts can be carried out by understanding the text's contents, providing responses to disaster problems and their mitigation and prevention, or writing down natural and social disaster phenomena in the community based on the text read.

Another study in 2014 by Siti Anafiah entitled *Pemanfaatan Komik Anak sebagai Media Mitigasi Bencana* in which reviewed comics as a genre of children's literature to be used as a medium for disaster mitigation. Anafiah emphasized that comic language tends to be straightforward, simple and easy for children to understand. It eases the understanding of disaster mitigation more quickly. Anafiah (2014: 138) revealed that the intrinsic elements that have the potential to be used as a medium for growing insights about disasters and their mitigation are characters, plot, themes, backgrounds, messages.

The next study was conducted in 2019 by Shofia Nur'aini and Sony Sukmawan entitled *Bencana dan Mitigasi dalam Cerita Pendek Siber Indonesia*. Nur'aini and Sukmawan highlighted the short story of Kompas, which had an ecological message in the form of being responsive, careful and alert to disasters by loving the environment more. It is mentioned by Nur'aini and Sony (2019: 163) that imaginative concrete reality in the form of damage, destruction, chaos, uproar as a result of this disaster is a common motive for a narrative.



In contrast to previous studies, in this study, the problem raised is how disaster mitigation is presented in Indonesian novels. Disaster mitigation displayed in literary works can become disaster recommendations, both on a local, national and international scale. This is done to show the possibilities that literary works can do as creative works. The possibility referred to is to provide disaster mitigation recommendations. Nurgiyantoro (2019: 8) states that the fictional world contains many more possibilities than the real world.

This study uses structural analysis to analyze the existence of disaster mitigation recommendations that are featured in Indonesian novels. Sayuti (2017: 49) stated that in order to understand the structure of literary works and seize meaning appropriately, readers need to know and understand parts or elements of literary works. The literary elements analyzed in this study focus on disaster management efforts that are displayed in the research object.

RESEARCH METHOD

This study belongs to literature study research. The research technique is to read notes by reading the research object carefully and then recording the text according to the research problem. There are three novels used as the object of research in this study, namely the novel *Ayah Keduaku* by Mohd Amin MS, the novel *Hujan* by Tere Liye, and the novel *Orang-Orang Proyek* by Ahmad Tohari. This study uses a structural approach to analyzing the intrinsic elements that existed in the novel. The intrinsic element seen is the setting of a story or event that has relevance to disaster mitigation.

RECOMMENDATION OF DISASTER MITIGATION

Technology

Technology is a necessity in this era. Technology advances so rapidly. Indonesian novels offer several forms of recommendations to avoid the threat of disaster. In the field of technology, the novel *Hujan* provides information that can be used as consideration for dealing with extreme climate disasters in the coming years. The offer presented in this novel is by building large ships that can last hundreds of years in space. This can save human life in case of extreme temperature changes.

“Umat manusia harus diselamatkan dari kepunahan. Hanya tersedia satu-satunya cara, yaitu mengirim mereka meninggalkan bumi. Setiap kapal bisa menampung sepuluh ribu penduduk, membawanya ke orbit seratus hingga dua ratus kilometer dari bumi, jauh di atas lapisan atmosfer. Mereka akan bertahan hidup di sana. Kapan akan memberikan tempat tinggal yang disesain sedemikian rupa seperti permukaan bumi yang ideal. Hingga seratus tahun berlalu kapal berlayar, dan iklim bumi benar-benar pulih alami, mereka bisa mendarat lagi.” (Liye, 2020: 279).

“Mankind must be saved from extinction. The only way available is to send them off the earth. Each ship could accommodate ten thousand inhabitants, bringing it into orbit a hundred to two hundred kilometers from Earth, high above the atmosphere. They will live there. When will you provide a place to live that is designed in such a way as the ideal earth surface. Until a hundred years passed by the sailing ships, and the earth’s climate was completely recovered, they could land again.” (translation)



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Shipbuilding, as described in the novel, requires thorough preparation, sophisticated technology as well as extensive funding. It takes a long time to build a ship as written in the novel. In addition, there is a need for cooperation among world countries to build ships that can accommodate millions of people.

Social and Religion

Indonesian novels provide an offer in minimizing the impact of social disasters, both in the form of social conflict and a bigger disaster, namely corruption. Indrayana (2008: 4) stated that corruption is a source of disaster and crime. Meanwhile, Sudibyakto (2011: 105) argued that a disaster is an event or series of events that result in victims of human suffering, loss of property, damage to the environment, facilities and infrastructure as well as disruption to life and livelihood of the community.

Efforts to minimize the impact of corruption are exemplified in the novel *Orang-Orang Proyek*. Kabul, as the main character, acts like a knight by avoiding corruption in the project. Kabul had the courage to resist corruption and dare to quit his job as a project engineer.

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“Maaf, Wat, aku memutuskan berhenti karena prinsip yang harus kubela. Aku harus pergi, namun aku minta kamu tetap bekerja sampai proyek ini selesai. Atau dianggap selesai menjelang pada HUT GLM, kira-kira sebulan lagi.”
(Tohari, 2007: 231).

“Sorry, Wat, I decided to quit because of the idealism I have to defend. I have to go, but I ask you to keep working until this project is finished. Or they are considered finished before the GLM Anniversary, in about a month.” (translation)

Kabul’s actions are an example of character education in an effort to tackle corrupt behavior as the most significant social disaster. This novel provides an explanation that creating a character with integrity like Kabul is needed in efforts to prevent corruption. Thus, education that is oriented in improving integrity towards an attitude of rejecting corruption needs to be encouraged as much as possible.

Religious issues become things that cause social conflict. In the novel *Kambing dan Hujan*, there is information that can minimize the differences in religious schools. The example can be seen when Miftah and Fauziah were performing congregational prayers. It shows how religious school conflicts are negotiated.

Mif menuju tempat sholat dan menunaikan qabliyah subuh, sedangkan Fauzia bergegas ke kamar mandi. Ia sudah duduk di belakang suaminya dua puluh menit kemudian.

Subuhnya tak pakai qunut, “kata Mif. “Tak apa, kan?”

Fauzia tersenyum dan mengangguk. “Tapi, wiridnya yang panjang, ya? Keraskan sedikit bacaannya, biar aku bisa mengamini doa suamiku. Oke?”

Mif tersenyum dan mengangguk, untuk kemudian mengangkat takbir. Fauzia, setelah mengumumkan “ushalli”, segera mengikuti.

Mif dan Fauzia shalat subuh berdua untuk kali pertama.

(Ikhwan, 2018: 372).

Mif headed for the prayer place and performed the qabliyah at dawn, while Fauzia rushed to the bathroom. She was sitting behind her husband twenty minutes later.

At dawn, he didn’t use qunut, “said Mif. “It’s okay, right?”

Fauzia smiled and nodded. “But, the Wirid is long, huh? Read it aloud, so I can go along with my husband’s prayer. Okay?”

Mif smiled and nodded, then raised the takbir. Fauzia, after muttering “ushalli”, immediately followed.

Mif and Fauzia prayed at dawn together for the first time. (translation)



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The religious negotiations shown in the novel *Kambing dan Hujan* belong to religious negotiation which is *furuiyah*. In the context of Islamic teaching, *furuiyah* differences are not a fundamental issue in implementing religious law. However, in society, *fuiyah* differences become something that is often questioned, causing higher social conflicts. As stated by Qaradhawi (2014: 26), lately there have been many tendencies to care about *fuiyah* problems rather than the main issues even though the predecessors had said that whoever neglected the subject would never reach the destination.

The novel *Kambing dan Hujan* provides recommendations regarding the need for public understanding of something *furuiyah*. In the religious field, it is important to do this so that social conflicts do not occur continuously, especially in relation to differences in religious schools.

Transportation

Transportation accidents are one form of non-natural disaster that existed in this novel. Before the water transportation accident occurred in the novel *Ayah Keduaku*, it was stated that there were actions to anticipate the possible events.

“Hei, kapten Rimbo!” ujar seseorang tiba-tiba menyeletuk di antar kami. Aku melihat ke samping. Di sisi pompong, di sebuah papan tipis seorang lelaki kurus berdiri. Kaki-kakinya lincah, seakan lengket di sisi pompong itu, tak memedulikan laju pompong yang menerpa gelombang dari pompong lain yang lewat. Dia molonggokkan wajah. Idin. “Jika tak keberatan dan mengganggu perjumpaan kalian, ada sedikit laporan, kapten!” seru Idin.

“Apa?” seru Rimbo tetap menatap ke depan. Tak sedikit pun matanya berpaling.

“Di depan langit mendung, sepertinya hari mau hujan!”

“Ya, aku sudah melihatnya. Siapkan terpal, lindungi penumpang. Suruh anak-anak menjauh dari sisi pompong! Ajak mereka ke tengah! ujar Rimbo.

“Siap kapten!”

(MS, 2014: 310).

“Hey, Captain Rimbo!” said someone suddenly snapping between us. I looked aside. At the side of the pompong, on a thin board, a thin man is standing. His legs are nimble as if they are sticking to the side of the pompong, ignoring the speed of the pompong that hits the waves from other pompong passing by. She gave a face. Idin. “If you don’t mind and interfere with your meeting, there is a little report, captain!” said Idin.

“What?” said Rimbo, still looking ahead. Not the slightest bit of his eyes turned.

“In front of the cloudy sky, it looks like it’s going to rain!”

“Yes, I’ve seen it. Prepare a tarpaulin, protect passengers. Have the children move away from the pompong side! Take them to the middle! said Rimbo.

“Ready captain!” (translation)

Rimbo’s instruction as a pompong captain to Idin in the dialogue shows the existence of disaster mitigation against the weather. Preparing tarpaulins and protecting passengers from falling into the swift river water by asking them to be in the middle of the pompong is an effort to minimize water transportation disasters. There is a standard of work that has been done well by Rimbo as captain of the pompong. Meanwhile, for the crew, Idin has done his job well by providing an initial report on the weather that is likely to happen in the future, and immediately carrying out what has been instructed by Rimbo as captain of the pompong. The mitigation of



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water transportation disasters told in the novel *Ayah Keduaku* is the readiness of transportation facilities and infrastructure in the face of weather changes. Thus, the recommendation given is the need for the best possible attention in preparing transportation facilities and infrastructure.

CONCLUSION

Literary works become a medium that can be used to provide disaster mitigation recommendations. In the field of technology, the recommendation given by the novel *Hujan* is by creating a spaceship that can accommodate many people. This recommendation prioritizes the cooperation of many countries and the use of sophisticated technology. In the novel, *Orang-Orang Proyek* and *Kambing dan Hujan*, the recommendations are given are how much integrity is in rejecting corruption and knowledge of religious laws. While in transportation, the novel *Ayah Keduaku* provides recommendations for preparing the best transportation infrastructure and facilities.

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