Nandong as a culture-based effort to overcome food security toward COVID-19 pandemic situation in Simeulue Island

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Abstract. This research discussed Oral Tradition Nandong (OTN) role through its performance of advice tradition in Simueluenese toward the agricultural sector. Further, it described how the performance supported food security during the lockdown period of the COVID-19 pandemic. The location of the research was on Simeulue Island. The data were collected by doing depth-interview and observation. The anthropological approach was used in this research. The research presented a model of food security in a rural area that deliberates both natural conditions and human effort. It showed that the role of OTN affected tenacity for surviving their food security as a concept. It was delivered through their daily activity and on some occasions. In those moments, the procedure in farming and cultivating are shared in a frame of advice. The obedience to obeying advice had affected Simeuluenese way of having access to sufficient food as their food security. This effort protected them from lack of food (especially the primary food) during lockdown situations caused by the COVID-19 pandemic. It can be concluded that OTN has an important role and should be accounted for in the agricultural sector for food security. Oral tradition as a medium to store and share knowledge and experiences built a cultural-based effort to maintain Simeuluenese agriculture for food security.

1. Introduction

Food deals with the primary human necessity. The culture-based effort to have sufficient food became an essential issue in this study. There were many definitions of food security, but the definition based
on culture would have occurred in this study. The standard definition came from the world bank (1986), and Maxwell with Frankenberger (1992) in [1] defined food security as access at all times for all people to sufficient food for a healthy life. Mercy Corps (2007) in [1] stated that food security is a condition when all people have access physically, socially, and economically toward sufficient food, secure, and nutritious for their necessary depend on their appetite to live productively and healthy. The word depends on appetizing is often forgotten by many sides, including the government. This phenomenon could be seen when the government in the president Soeharto era stated that rice becomes the only main food in Indonesia. Since those times, all leaders in all provinces, districts, until sub-district in Indonesia had to deliver this message and had an effort to do rice-self sufficiency. It affected the indicator for food security toward the main food and the malnutrition perspective in several areas in Indonesia. On the contrary, several main foods have similar carb as rice to be consumed in daily life as reported in [2], the policy to make rice as the only prominent food had killed local foodstuffs that previously flourished in the regions because the demand for rice was decreasing.

Contrary, as an archipelago country with many ethnicities and regions, Indonesia had its policy of having access to sufficient food to fulfill their need for food security. The farmers' measures or treatment on conservation would differ across regions, following land type, land area, availability of on-farm and off-farm, and local government programs' policies [3]. Their local knowledge about survival and have access to meet food all the time had been adapted to natural conditions and health too. For example, the Langi Village community, Simeulue Island, had rice for their main food and sago, taro, yam, and taeb (a kind of mangrove's fruit). That main food grows well on this island and also can be cultivated due to the natural location supported. It also happened in many other areas in Indonesia, which had the main food besides rice. It means the saying "mice die in the granary" should not be said or happened related to malnutrition.

What is the relationship between oral tradition and food security, and why is it a matter to study between them? Oral tradition as cultural practice contains words, phrases, and expressions as media to inform the knowledge and experience. It has become local wisdom to manage the activity, including food security. Applying local wisdom in daily living, namely protect the forests is affect the forest from several damages [4]. Oral Tradition Nandong (OTN) occurred in Aneuk Jamee language as lingua franca in Simeulue Island in the pantoon. Recently, nandong has also occurred in local languages such as in Devayan and Sigulai languages. The form is not only in pantoon but also in poetry. This study's objectives presented the important role of OTN in Simeuluenese toward food security in Simeulue Island related to their adequate agricultural cultivation. Farther also explained the effect of formal advice on each other through OTN to maintain their staple food during lockdown policy during pandemic COVID-19.

2. Methods
The location of the study was at Langi village in Simeulue Island, Indonesia. Langi was located in the western region in Simeulue Island, Aceh Province-Indonesia. The population is around 800 people. The villagers work as fishermen and farmers dominantly for a living. The ethnography method was used to get information about the role of OTN toward the villagers' effort in maintaining their food security during the lockdown pandemic COVID-19 situation. The data were taken from the audio-video recording of nandong, interview, and participant observation. Data recording presented the performance of nandong. The interview was done to get the information about the history and way Simeuluenese maintained their food security, while observation complete and support data interview and data recording.

The data were analyzed in the core of the anthropolinguistic approach. An anthropolinguistic approach was needed to find outperformance, meaning, function, values, and norms in OTN [3] stated that oral tradition, especially tradition with a verbal component such as spells, folklore, riddle, adat speech, pantoon, pray, and folk game (it could be in the form of songs), could be studied using anthropolinguistic. Meanwhile, a tradition which has no verbal component such us architecture, traditional medication, dance performance, weave, folk game, and traditional farming were able to
review through anthropolinguistic by explaining the communicative process of the tradition from one generation to the next generation. The diagram below explained the role of OTN in maintaining food security in Simeulue Island.

3. Result and discussion

Food security is something that can be controlled in a stable condition. Food security is not merely concerned with producing enough food to fulfill needs but also concerns how to meet the physical and economic needs of the entire population on food. The population must be able to access both physically and economically sufficient, safe food to have the nutritional needs of their activities and healthy life [6]. Living on a small island with its specific disaster over the years had made Simeuluenese learned and survived in unstable conditions too. For example, they had experience with food availability after tsunami shock. Each family has already had their field at the hill to grow several plants such as banana, yam, cassava, and vegetables to be consumed while they live there. They also built a hut to stay in until it is safe to return to their home again. In the pandemic COVID-19 situation, when the Indonesian government announced staying at home and implementing lockdown, Langi villagers did not affect the lack of food. They only worry about their children who study outside the island, such as in Sumatera and Java. On the contrary, the community who lives in an urban area went to the market to buy up food for food stock. The government policy in managing food distribution, including price to keep food security during pandemic COVID-19, is needed to prevent markup and food smuggling.

Suppose [4] explained that three global concern areas impact food security: overpopulation, climate change, and urbanization. In that case, we have to account for the pandemic situation as written by [5] that during a COVID-19 pandemic, all aspects of life tend to lead to new normal situations. The government’s instruction to do Work From Home (WFH) and keep physical distancing become a policy that local governments must follow. People must implement regional quarantine and impose restrictions on activities in the crowd. It has made new situation changes in almost all aspects of life, including changes in food supply chain patterns. The system or pattern of work in the food sector indeed seems to change significantly during the COVID-19 pandemic, starting from the production process to consumption, from upstream to downstream.

The different rural and urban areas also depend on language function and language use in its community. This study concerns language function and language use in Simeulue Island as a small island related to their mindset and local knowledge. Language, as one of the cultural components, can inform others' cultural components in human life in the form of story, legend, folktale, poetry, pantoon, etc. From data recording, the performance of OTN consists of advice on how to run their life, including work for a living on this island. It was also describing a certain condition in treating nature. Nandong deals with pieces of advice through pantoon and poetry. [6] stated that nandong is an oral tradition in the form of a song and poetry. It contains advice, stories, and even satires. It occurred in an informal and non-formal situation. In a formal situation, nandong occurred on wedding ceremonies, khitanan (circumcision), and other traditional occasions. In the daily activity, nandong occurred when the villagers went fishing and broke the time of farming. There were 12 kinds of nandong with particular themes. Nandong sambah (homage), nandong untung (destiny), and nandong baree kunyik (rice-turmeric) contain some information about how to grow rice, grow banana, and others plant for food, fishing activity, and advice to raise livestock. The example of nandong sambah can be seen as follow:

- Manabeh mangko baladang (to cut down then grow the rice)
- Padi di ladang rabah mudo (the young rice fall in the field)
- Manyambah mangko bagandang (pay homage then beat the drum)
- Itu isyarat urang tuo (that is a sign for older)

- Padi di ladang rabah mudo (the young rice fall in the field)
- Talatak ate pamatang (it has put on embankment)
Itu isyarat urang tuo (that is a sign for older)
Sambah dimano dilatakkan (where do we put our homage)

In the text above, the two first lines of a bait contained Simeuluenese's local knowledge. The description of work procedure or situation does farming occurred not only as parallelism (sound and rhyme) but also as a description of their local knowledge. The two first-line at the two bait above told about how to clean the area before growing rice. The activity of cutting down (clean by using parang/machete) is not the same as cutting down the tree because the area is not a wood forest but more like a bush. From the data interview, Langi's villager informed them they also do mutual work in growing field rice because not all of them have a field to grow rice. Therefore, those who own a field would help others who do not employ them to work in their field to have rice for their food. [7] stated that mutual work is necessary to motivate, accelerate, and empower people to perform and complete each stage of the activity, tradition, or work. Langi villagers do mutual work in the growing and harvest rice and others' work to access other food such as cut down sago trees, pull out taro and yam, and fishing. It was done to keep them safe from wild animals like wild boar. Another example of nandong untung is the way to catch fish and shrimp.

Tangguk manangguk di tapian (do fishing at the edge of the sea)
Kana'ilah udang tali-tali (shrimp tali-tali has caught)
Sabuik manyabuik paruntungan (shout each other about destiny)
Disangko patang pagi lai (though it is already in the afternoon, it is still in the morning)

Kana'ilah udang tali-tali (shrimp tali-tali has caught)
Kironya udang tabingkaru (apparently was a lobster)
Sabuik manyabuik paruntungan (shout each other about destiny)
Tabik taurai ai mato (the tears is falling)

The two first lines of the bait above described the access to get fish and shrimp based on their local knowledge. Manangguk is an activity to catch fish, shrimp, crab, squid, and others using lampun (made of wood and nets). The activity to get food eco-friendly was told in OTN as a shared story based on experience and food access for sufficient nutrition food. Marine protected area plays essential roles in meeting biodiversity conservation and fisheries management goals and as the primary tool for an ecosystem approach to fisheries management [11]. Nandong is sung with high pitch and a group of community around the performer such as break time in the field, malam malau'lu (the night when the bride goes to her uncle(s)'s house to ask for their advice), and grabbing the cloves. Even though the theme was nandong untung (destiny), the two lines first containing their knowledge and experience were also shared and relevant to the content at the two last lines.

Performance in delivering advice is significant due to the acceptance by the community. [8] stated that humans are creative to express their ideas, thoughts, and feelings not only in literal but also in a nonliteral way. It is also because every sign is produced has meaning and indexicality. The mutual work or mutual work was conducted based on ancestors' advice who share their experiences with the generation. Langi villagers and Simeuluense (generally) was the community who always obey the advice from their ancestors. One of their obedience can be seen when they save themselves from a tsunami (smong) disaster in 2004. The word smong became an alarm in their mind to find out the higher place after the earthquake and following by low tide. [8] informed that nandong performance is advisable and its function is to assign an "alarm" for people in Simeulue when they face their living problems. OTN has reached concept and guidance for Simeuluenese because it contains advice performance. It was not only to entertain because in the form of rhyme pantoon and poetry, but it was united with the community to shape their mind about obedience.

For food security indicators, it is up to each community. The food security of Langi villagers specifically and Simeuluenese generally in terms of language core is grateful for natural source availability as a gift of God. Therefore, they must use it wisely. The expressions represented in their speaking practice (formal and non-formal) contain expressions of advice to use and benefit from their natural source. However, they have to keep the environment for their safety. Besides, Langi villagers
still hold tight to the tradition of mutual work of having access to food to prevent malnutrition. Besides the main food, side dishes are also abundant because their territory is in the marine area. When the lockdown situation was enforced due to pandemic COVID-19, the villagers did not feel a lack of material because their security concept does not depend on distribution from the capital of Simeulue or other places. It tried to emphasize that not all areas and communities are suffering and affected by the lockdown situation. The cultural-based effort proved able to overcome staple food in a particular situation, including lockdown.

It can be concluded that the more variant food (main food), the easier to handle problems in food security. The community can also create much preparation for these staple food according to their appetite from the main variant food. It is not only available in row material but also in processed form. For example, sago is an indirect food ingredient and can process into flour to be a durable food ingredient. By equalizing rice as the only main food that had occurred, one paradigm toward food security with particular indicators instead eliminates the precious local knowledge that has proven capable of fulfilling daily needs. It tried to say that a policy contained a statement that affected life's situation and pattern of life. Whereas, if we refer to the definition of food security, the main goal has access all the time to get sufficient food. The process of getting sufficient food is affected by both human and living areas. The living area deals with the natural condition that consists of landscape, weather, and local plants and livestock. The human aspect had an essential role in delivering and share knowledge and experience in having access to get sufficient food for food security.

Figure 1. Activity of making sago as one of main food in Langi village, Simeulue Island.

Figure 1 showed the activity of making sago powder (wet and dry) from sago trees. Langi villagers are still able to have access to have sago and know how to produce into meal based on the story from their ancestor. OTN a medium to share knowledge and experiences of how to grow plants for food needs, knowledge about edible food, ripe fruit, catch the fish, shrimp, lobster, raise livestock such as kerbau (cow), and goat, and others. The language function was to the advice in the form of declarative and imperative sentences. To fulfill their need, including their effort to have food, Simeuluenese pay attention and obey the rule as their ancestors’ way. They still use traditional tools and live modestly. It
was done to keep the balance of nature and representation of their gratitude. They also realize that their small island is surrounding by the Hindia Ocean. Therefore, it is crucial to advise each other to keep them safe from disaster, including treating the environment for maintaining their food security. It is a must to account for local knowledge in determining food security in one area. This local knowledge is called a cultural-based effort to keep its food security. The government should pay attention to this aspect before deciding the criteria of main food in a country. Change the indicators of the main food in one area means changing food security and the environment.

4. Conclusion
Food security based on cultural effort deals with the access to have sufficient food and appropriate with the community's local knowledge of fulfill their needs achieved from their ancestor and passed to the generation. *Nandong*, as an oral tradition, had an important role in delivering the messages in the form of advice that was achieved in Simeuluenese. The concept of food security based on cultural effort had been planted for a long time as advice and proven to save them from a lockdown situation during pandemic COVID-19 related to malnutrition. It is essential to maintain oral tradition because language can shape the human mind concept related to their way of life. Simeuluenese, especially those who live in Langi village, had applied food security based on cultural effort. Hence, the situation of food-self sufficiency had created, and they could survive in facing the situation.

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