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Figurative Language in Disaster Education for Children: Its Function in Japanese Picture Storybooks

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Abstract

Japan has indeed been successful in instilling a culture of disaster preparedness from an early age. One of the ways this disaster preparedness character is instilled is through children's literature. This study analyzes figurative language and its function in conveying disaster education values, especially in picture storybooks. The objects of this research are four picture books containing disaster education values. The method used in this research is qualitative, employing the Picture Storybook by Lukens and Japanese figurative language by Seto. The research findings reveal that in all four stories, authors use figurative language styles such as personification, simile, and metaphor to convey disaster education values. Using metaphors, similes, and personification, complex disaster concepts can be simplified and made more relatable to young readers. Figurative language also helps evoke emotions, making the educational content more memorable and impactful. Additionally, it stimulates creativity and critical thinking by encouraging readers to interpret and analyze the text beyond its literal meaning. Overall, figurative language enriches the educational experience and facilitates effective communication of disaster preparedness and response strategies in picture storybooks.

1. Introduction

One of the earthquake disasters in Japan in modern times that has an impact on government and public awareness of disaster education is the Hanshin-Awaji Earthquake Disaster (1995). The Hanshin-Awaji earthquake (1995) caused many children to die due to falling buildings or disasters following fires because they could not evacuate (Yoshiaki, 1995). The large number of child victims who were unable to evacuate was a turning point in the awareness of the Japanese government and people on the importance of disaster education from an early age. A common understanding is built

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that the damage caused by a disaster can be reduced, even though the disaster itself cannot be stopped(Kitagawa, 2015). Therefore, various levels of society are encouraged to develop reading books as teaching materials for disaster prevention education (Takahashi, 2020) which began with the publication of children's literature in the genre of picture storybooks entitled Yuzu Chan (Tsuchiya et al., 2005). They consider the importance of (Yoshiaki, 1995) providing disaster education for children from an early age so that children have the character of disaster response.

Disaster education in Japan aims to allow children to save themselves. This is because children are included in vulnerable groups affected by disasters(Seiko, 2020). They have limitations so they are at high risk of disaster. Both the limited ability and knowledge of disaster mitigation possessed by children are still very minimal (Hakim et al., 2020). Then, physically and psychologically it is still in the growth stage(Merchant, 2015), so these children can be injured and even die because they have not been able to face disaster events directly (Y. Nakamura, 2005). Therefore, research on disaster education for children from an early age is fundamental and necessary.

There are various methods of delivering disaster education to children. Hasegawa argues that one of the best methods of delivering education is through literature. Through literature, disasters and the grief of disasters are conveyed through a more subtle literary language that distances children from excessive anxiety and fear of disasters (Tsuchiya et al., 2005). In Japan, picture storybooks have been a nurturing medium since the 1950s (Wakabayashi, 2019). Picture storybooks are used as a medium for disaster education in children's care, schools, and even within families (Ishikawa & Watanabe, 2009). Therefore, this study took picture storybooks as the object of research study.

Language plays an important role in conveying the ideology, ideas, and goals of the author in a story. An author of a picture storybook who wants to convey the ideology and ideas of disaster education in the story certainly wants his ideas to be conveyed well to the readers, without reducing the excitement of the story so that the story remains interesting, not boring, and sentimental. The language used in literary works is beautiful and tends to use figurative language in writing (Lukens, 1999). Therefore, to be understood by children readers from an early age who have limited cognitive abilities (Piaget & Inhelder, 200 C.E.), the author must select and sort out the use of lexicon, and language style to match what he wants to convey. Therefore, this article analyzes the figurative style used by the author and its function in delivering disaster education using the theory of Discourse and Figurative Language Style of the Japanese Language. To be used as an inspiration or example by writers of disaster education stories.

2. Materials and Methods

This research was conducted qualitatively and descriptively. This research has two types of data, namely written data and image data. The written data comes from the transcription of narrative stories of disaster education in picture storybooks containing disaster education. Then, the image data comes from images in picture books and those related to the figurative language raised. The object of study used in this study can be seen in Table 2.1.

Table 2.1 The Object of Research

No	Picture Storybook Title	Author	Year
1	Ak! Jishin (AJ)	Kaneko Akira	2004
2	Yappari Ouchi ga Ii na (YOI)	Shigemi Kimura dan Yukimi Hosogo	2016
3	Gura gura Yuretara Dangomushi (GYD)	Mag	2018

Data collection is carried out by the method of documentation studies. In the document study method, during the research process, the researcher collects qualitative documents (Creswell., 2019). This study looks for figurative language data with recording techniques on the three objects of the picture storybook study containing disaster education in Table 2.1. All collected data will be processed to provide information related to the purpose of the research. With stages of data analysis (Creswell., 2019): 1) process and prepare data for analysis, scan material, summarize or summarize, then the data are selectively (reduced) related to figurative language in research; 2) reading the entire data by building general sense or reflecting the meaning of language with the ideology of disaster education that the author wants to convey; 3) encode all data; 4) apply the coding process and redescribe figurative language; 5) interpret and describe the function of figurative language in the delivery of disaster education in the story to be analyzed. The results of the analysis are presented formally using tables and informally using ordinary words.

3. Results and Discussions

In all three picture story books, figurative styles of metaphor (inyu), personification (katsuyu), simile (chokuyu), and onomatopoeia (*seiyu*) are found. The figurative language that picture storybook authors tend to use is personification (*katsuyu*) and simile (*chokuyu*). The four figurative languages found to function as manifestations of abstractions used to explain in more detail earthquake mechanisms, earthquake situations and conditions, and disaster response in the delivery of disaster education. The following is a table of figurative language data found in the object of study.

Table 3.1 Figurative Language in Picture Storybook

No	Picture Storybook Title	Metafora	Personifikasi	Simile	Onomatope
1	AJ	1	26	2	3
2	YOI	0	2	0	1
3	GYD	0	7	5	16
	Total	1	35	7	20

3.1 Metaphor

Metaphor is a style of language that directly compares and replaces two things based on similarity in abbreviated form without conjunction. Usually, metaphor is a style of language that expresses the analysis of abstract objects into something concrete (Seto, 2002). From all three picture storybooks, metaphors to describe are found in *Chikyuu* (earth) in AJ's picture storybook. Authors compare directly *Chikyuu* (earth) with *Hoshi* (stars) who are equally alive. Here's the metaphorical data in AJ.

Data 1

「それはね、わたしたちが　すんでいる**地球という　ほし**が、**いきているからなんだ**。

*"Sore wa ne, watashi tachi ga sundeiru **chikyuu** to iu **hoshi** ga, **ikiteiru** kara nanda.*

"The **earth** we live on is called **a star** because it **is alive.**

(AJ, 2004:11)

Data (1) is data describing the disaster mechanism told by the father's character to his son at the beginning of the conflict. When explaining the reason for the earthquake, the father figure compares

Chikyuu (earth) with *Hoshi* (star). To make the description of the story easier, the earth is metaphorized as a star. which is positioned as a hudup creature with the use of the lexicon 'ikiteiru' (life). The father figure compares the earth to a star because they have both 'living' in common. Both Earth is 4.6 billion years old and stars were created through BigBag 13.8 billion years ago. One day both the earth and the stars will be destroyed and die. The life of the earth and stars is caused by magma that ignites inside and produces energy (Council, 2022) By considering the earth as a living thing, the process of earthquakes is also the process of the growth of the earth. Therefore, earthquakes will continue to exist as long as the earth is alive. By metaphororing the earth with stars, the description of the catastrophic mechanism is more concrete and becomes easier for the reader to understand.

3.2 Personification (Tatsuya)

Personification is a figurative style used to compare an object with another. Personification transforms inanimate objects as if they behave like humans(Nakamura, 1975). Of the three objects of study, personification is a figurative language that tends to be used by the author to describe the situation and conditions of an earthquake. The author also uses personification to facilitate the description of the mechanism of disaster occurrence that is difficult for children to understand. With the use of personification more attractive and disaster conditions can be felt by readers. Here's an example of analyzing personification data and its functions.

Describing Earthquake Disaster Feeding

The use of personification begins with the Japanese thought that the earth lives as in the metaphor of data (1). Like living humans, the earth is also constantly moving and active. This underlies the thought that natural disasters, especially earthquakes, have the potential to continue to occur and repeat. Here is the personification data that shows that the earth is alive.

Figure 3. 1
Personification 'The Earth Caught a Cold'



Figure 3. 2
Personification 'The Earth is Sneezing'



Data 2

ちきゅうさんが、かぜをひいたよ。「ハックション!! 」

ときどき、ちきゅうさんは **くしゃみをしています。**あきらくんはいいました

(YOI, 2016:1,15)

Chi kyuusan ga, kaze o hiita yo. 'Hakkushun!!'

Toki doki, ***chikyuu san wa kushami o shiteimasu.***

(YOI, 2016:1,15)

The Earth is catching a cold. "Hashim!!"

Sometimes **Earth sneezes.**

(YOI, 2016:1,15)

Data (2) is earthquake mechanism data told at the beginning and the end of YOI's story. The personification in data (2) is to suppose the earth is sick *Kaze* (cold/flu) like a human being in the expression '***Chi kyuusan ga, Kaze o hiita yo'*** **(The Earth is catching a cold)** and ***Chikyuu San wa Kushami o Shiteimasu*** **(Earth sneezing)***.* Like Humans when they catch a cold caused by the flu, the earth is said to also sneeze when they catch a cold. Sneezing is a symptom of someone getting the flu (Figueiró, 2015). Sneezing in the story is marked with onomatopoe '*Hakkushun'* (Hashim)*.*

In figures (3.1 and 3.2), sneezing is characterized by an image of snot droplets that come out when the earth sneezes. Sneezing causes the human body to shake. This shock is compared to the earth shaking during an earthquake.

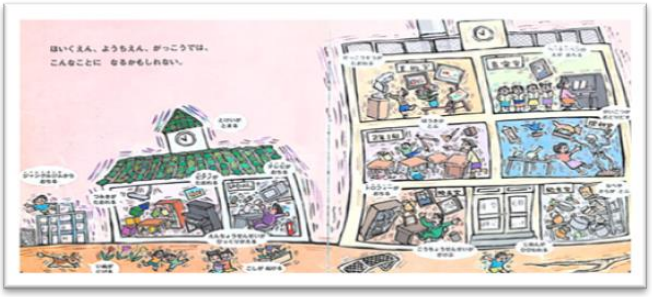
The condition of colds in humans can occur repeatedly and cannot be predicted when happen again. This is also what children want to convey so that children understand that earthquakes are natural events, earthquakes can occur repeatedly, and cannot be predicted when they occur like natural human illness, can occur repeatedly, and cannot be predicted when they are sick. Therefore, in YOI, the use of rhetoric in unique texts and images has a huge contribution to attracting children's sense of awareness of the earthquake as depicted. In addition, the personification of 'flu' can interest children and develop children's imagination about the causes of earthquakes when reading earthquake disaster stories Judging from the number of words, lexicon, and sentences used, YOI is a picture storybook for early childhood, based on the development of children's cognition, if given a scientific explanation of the mechanism of earthquakes scientifically, of course, children will not easily understand and require a long description.

Scientific explanations of earthquake mechanisms are complex and complicated, and the terms used are very difficult for adults. Therefore, the authors of YOI facilitate the mechanism of the scientific earthquake disaster by personifying *'kaze wo hiku'* (colds) and ***Chikyuu San wa Kushami o Shiteimasu*** **(Earth sneezing)** who are close to children or more familiar and easy to understand by children.

Describe the Situation and Conditions when an Earthquake occurs

Personification tends to be used to describe the occurrence of earthquake disasters characterized by the shaking of objects. The magnitude of the earthquake that caused the object to vibrate is what the author tried to describe. The 33 of personifications used in the three picture book stories, the lexicon of verbs used to denote moving objects such as humans are *yureru* (vibrating), *taoreru* (falling/collapsing), *tobu/tobi dasu* (flying/jumping), *korogaru* (roll), *hikurikaeru* (upside down), and odoru (dancing). The use of this personification serves to explain the value of *situational dependency* disaster education to get a realistic effect on children's images of the actual state of disaster easily. The following data and personification analysis are used to describe the state of earthquake and tsunami disasters.

Figure 3. 3 the Use of Personification in Earthquake Situations in YC



(AJ, 2004:14-15)

Data 3

ピアノが**たおれる**

ほうきが**とぶ**

がいこつが **おどりだす**

てれびがひっくりかえる

(AJ, 2004:14-15)

*Piano ga **taoreru.***
*Houki ga **tobu.***
*Gaikotsu ga **odoridasu.***
Terebi ga hikkurikaeru.

(AJ, 2004:14-15)

The piano **fell.**
Flying broomsticks**.**
The skeleton begins to **dance**
Reverse television

(AJ, 2004:14-15)

Data (3) and Figure (3.3) are fragments of the story depicting the occurrence of earthquakes that occurred while in school in early conflict resolution in the schematic content of the YC story. Data (3) and pictures (3.3) presented the situation when the earthquake took place in the school. In situations where an earthquake occurs, the inanimate objects displayed in the background are depicted living like humans. Objects are given life and can move, they vibrate (*Yureru*), [piano] fall/fall (*Taoreru*), [broomstick] can fly (*Tobu*), [skeleton] d**ance** (*Odoridasu*), and even [television] upside down (*Hikkurikaeru*) caused by earthquake shaking. From the description of data (3) and figure (3.3) of school conditions when the earthquake occurred, it can be concluded that moderate to high earthquakes with earthquake seismic intensity can be more than 6+. In that situation, you can't move unless you crawl. Most heavy furniture that is not secured will move or fall over. (Japan Meteorological Agency, 2009).

The description of the situation and conditions during the earthquake in data (3) and figures (3.3) by the author serves to convey the values of disaster education '*situational dependency*' to readers*. Situational dependency* ('状況依存性, joukyou izonsei) refers to the human tendency to react or act based on a particular context or situation during a disaster(Fujii, 2017). Therefore, by

understanding the situation in data (3), readers are asked to respond correctly according to the situation described in data (3).

3.3 Simile (chokuyu)

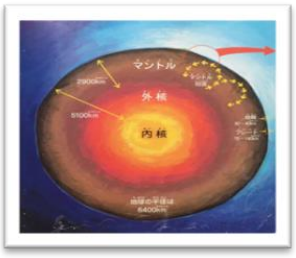
A simile (*Chokuyu*) is a direct parable that compares and is characterized by the use of the word *like, like, like,* and so on. which includes something else to describe an In Japanese, the simile makes is marked with '*Mitai' '-Noyou Da', '- ni nitteiru'*. This style of language is used to express something by expressing something else (B) to describe a thing (A) (Igarashi, 2006).

In three picture story books, seven (7) similes are used by the author in conveying disaster education ideas. In AJ, one simile to clarify the description of the explanation of the structure of the earth in conveying knowledge of the mechanism of earthquakes and another to convey disaster preparedness values when disasters occur. While in GYD, similes are used to clarify the correct pose or action when responding to an earthquake disaster so as not to be injured. Here's an example of simile data and analysis in a picture storybook.

Disaster Mechanism Explained

The author uses figurative simile language to facilitate the description of knowledge about disaster mechanisms. The explanation of the mechanism of earthquake disasters of course begins with an explanation of what the earth is, the structure of its formation, and how the plates collide with each other causing earthquakes. The simile used in AJ's picture book describes the structure of the earth using a direct comparison with the structure of the egg. Here's the data and stylistic analysis of the simile in describing the layers of the earth in AJ.

Figure 3. 4 Earth Structure in AJ



AJ (2004:9)

Figure 3. 5 Egg Structure

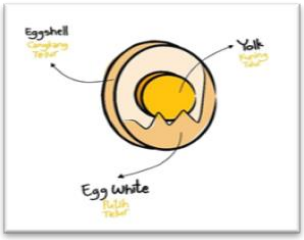


Image Source: 247ENG

Data 4

地球は、卵に　にているよ。卵の　からに　あたる　ところは　地殻、白身に　あたる　ところは　マントル、黄身に　あたる　ところは核（外核・内核）と　よばれている。マントルの　なかは　ゆっくり　うごいていて、『マントル対流』と　いわれているんだ。

(AJ,2004:8)

Chikyuu wa, tamago ni niteiru yo. *Tamago no kara ni ataru tokoro wa chikaku, shiromi ni ataru tokoro wa mantoru, kimi ni ataru tokoro wa kaku (gaikaku, naikaku) to yobareteiru. Mantoru no naka wa yukkuri ugoiteite, "Mantoru tairyuu" to iwareteiru nda.*

(AJ,2004:8)

Earth is like an egg, you know. The eggshell is called the crust, the white part is called the coat, and the yolk is called the core (outer core/inner core). The interior of the mantle moves slowly, this is referred to as "Mantle Convection".

(AJ,2004:8)

Data (4) is a fragment of Dad's explanatory story when asked why earthquakes can occur in the first conflict resolution in AJ's schematic. The father explained to his son the mechanism of the earthquake starting from a detailed explanation of the structure of the earth. Father figures use the smile *Chikyuu wa, tamago ni nitteiru yo* (the earth is like an egg.) in explaining the structure of the earth marked by the expression 'nitteiru' (mirp). The similarity compared is the structure of the earth and the egg. The Earth has the same structure of the Earth's crust, mantle, and core (figure 5.) as the egg has the structure of the crust, egg puddle, and yolk (see Figure 3.5). It is this equation that is used to explain the description of the structure of the earth to children. Compared with the earth, the ' egg' is more familiar to children. Since childhood, children have known well the 'egg' and its structure. Therefore, simile makes is used to further concrete the layers of the earth that are damaged or invisible and by humans to be understood by the reader.

Disaster Response Pose Explained

The figurative simile language is mostly used by authors to convey disaster education 'responding to earthquake disasters with the right attitude and actions to avoid injury'. This explanation of the correct posture in responding to this earthquake disaster is only found in ehon AJ and GYD. The following are examples of simile data and analysis used to describe disaster response.

Figure 3. 6 Use of 'Dangomushi' Simile



AJ (2005:26)

Figure 3. 7 Rounded Dangomushi (Woodlice)



Source: Wikipedia

Data 5

それでも、じしんがおきたら、どうするか。いえのなかにいたら、つくえなどのしたに はいって、

① **ダンゴムシの ように まるくなって、**あたまを まもる。

(2) ゆれはとまるまでじっとしている。

(AJ, 2004: 26)

Soredemo, jishin ga okitara, dousuru ka. Ie no naka ni itara, tsukue nado no shita ni haitte.

*①**Dangomushi no youni marukunatte**, Atama o mamoru.*

(2) Yure wa tomarumade jitto shiteiru.

(AJ, 2004: 26)

Even so, what to do when an earthquake occurs. When inside the house, go inside the table and the like.

① **Round like a woodlice insect** and protect the head.

(2) Stay silent until the earthquake is over.

(AJ, 2004: 26)

Data (5) is a fragment of the story after the schematic climax in AJ. After being given the situation and conditions when the earthquake occurred and prevention so as not to be injured, the author provides information related to how to respond to earthquakes to prevent injury to the body. In data (5), the disaster response posture that is spread is to protect the head with a posture (pose) bowing (rounded) with the head inserted in. To facilitate the reader's understanding of this attitude/pose, the author uses the simile 'pose'dangomushi' (woodlice) that are protecting themselves' marked by the use of the expression '*no you ni'* (like). With the addition of the simile pose 'dangomushi', of course, children immediately understand that when an earthquake occurs they will curl up or their bodies round like dangomushi (figure 3.7).

In Japan, *the dangomushi* lexicon is a lexicon that is familiar and close to children. These insects have been introduced to children every day since childhood through television through *dangomushi* songs on NHK TV channels or picture books to introduce vocabulary. The delivery of disaster education 'responding to earthquake disasters with the right attitude and actions to avoid injury' using the simile '*dangomushi protection posture'* is also found in GYD. However, in GYD, the simile to describe five actions in responding to an earthquake is indicated by the use of the expression '*mitai'* (such as).

The use of four other similes also serves to add descriptions/explanations for the delivery of education responding to earthquake disasters with the right attitude. Here are two examples of disaster response simile data in GYD.

Figure 3. 8 Simile Jumping Like a Rabbit



(GYD, 2016: 7)

Figure 3. 9 Simile Sprint Like a Cheetah



(GYD, 2016: 26)

Data 6

うさぎちゃんみたいに ぴょんっ！あつーい！ たべものをよけるんだ

(GYD, 2016: 7)

Usagi *chan mitai ni Pyonn!* *Atsu-I Tabemono o yokeru nda*

(GYD, 2016: 7)

Like the rabbit, Jump!! Hot! Avoid dropped food.

(GYD, 2016: 7)

Data 7

おおきな なみが おそってくるかもしれない

チーターくんみたいに ぴゅーん はやく たかいところに はしろう

(GYD, 2016: 26)

Ookina nami ga osotte kuru kamo shirenai
Chiitaa-kun mitai ni pyuun *hayaku takai tokoro ni hashirou*
(GYD, 2016: 26)

A large tsunami wave may be coming
Run quickly like a Cheetah. Hurry up and run to higher ground
(GYD, 2016: 26)

Data (6) and (7) are fragments of conflict resolution in schematic content in GYD. In data (6) and pictures (3.8), it is presented that the earthquake occurred when the Mag Figure was eating with the Usagi Figure (rabbit). In order not to get hurt, the author through the narrator advises to stay away immediately and avoid the table so as not to be injured by spilled hot chocolate milk by jumping indicated by the onomatopoeic lexicon *PYUUN.* Onomatopoeia *PYUUN* means 'jumping high and far' (Ono, 2007). The explanation of the jump is complemented by the addition of a Rabbit figure who accompanies the Mag character to eat and jumps far when responding to earthquakes. The simile on the data is marked with the phrase '*Mitai'* (such as) that the Mag Character's act of jumping high is done like the Usagi Character's jump. Same with data (6), in data (7), when a large earthquake occurs, it is predicted that a large tsunami wave will come. The characters by the narrator are advised to immediately run quickly to higher ground marked by the diction of *pyuun* (running fast). *Pyuun* onomatopoeia means running at high speed (Ono, 2007).

To show that the characters only have a short time to escape the tsunami, using a simile marked with *'mitai'* diction (like), the characters are asked to run as fast as Cheetah's running speed. With the use of similes 'jumping like a rabbit's jump' and 'running fast like a cheetah', it is hoped that readers immediately understand the right way to avoid disasters should be done so as not to be injured. In DYD, additional simile descriptions are found on the attitude of responding to earthquake disasters appropriately, namely; *Kuma-kun mitai ni eiitsu*! (Pushing like a Bear), *Kaeru-san mitai ni pyonpyon pyon* (jumping like a frog), and *Wanchan Mitai ni Satto Wanara Yō* (Set set away like the dog). Interestingly, in each of these events, Mag characters are accompanied by animal figures whose movements are used as examples in responding to disasters.

3.4 Onomatopoeia (seiyuu)

In all three picture storybooks 20 uses of onomatopoeia. Of the 20 onomatopoeic lexicons, one onomatopoeic lexicon examines earthquake disaster mechanisms, nine lexicons master earthquake situations and conditions, and ten lexicons employ appropriate poses in response to earthquakes. Here's onomatopoeic lexicon data and analysis.

Showing Earthquake Disaster Mechanisms

The onomatopoeic lexicon used by the author to help concrete the image of the mechanism of disaster is found only in AJ. The onomatopoeic lexicon is *yukkuri* (slowly). The following data and analysis of the use of the *yukkuri* onomatopoeia lexicon (slowly/slowly).

Figure 3. 10 Onomatope Yukkuri Untuk Mengimajikan Pergerakan Lempeng



(AJ, 2004: 10-11)

Data 8

このために、マントルの　うえのぶぶんと、地殻も**ゆっくり　ゆっくりうごいている。**

この、うごいている岩の　かたい　いたを　プレートとよんでいるよ

(AJ, 2004: 10)

*Kono tame ni, mantoru no ue no bubun to, chikaku mo **yukkuri yukkuri** ugoiteiru.*
Kono, ugoiteiru iwa no katai ita o pureeto to yondeiru yo"

(AJ, 2004: 10)

Because of this, the upper part of the mantle and crust also move **slowly**.
These hard plates of moving rock are called plates."

(AJ, 2004: 10)

Data (8) is a fragment of the description of the earthquake mechanism submitted by the father to answer his son's question about how earthquakes can occur in the conflict resolution section at the schematic content stage of AJ's story. In the explanation of the Father Figure, earthquakes occur due to the collision of two or more parts of the upper mantle called plates that move slowly. The cause of earthquakes is closely related to the movement of plates that cover the earth's surface. The plates move horizontally relative to each other in the relatively soft layer below at a rate of several centimeters per year. Therefore, the circumference of the plate.

Compressive and tensile forces act on the edges. The magnitude of the force generated by the movement of plates is the main cause of earthquakes (The Headquarters for Earthquake Research Promotion, 2007). For plate movements that are only a few centimeters per year, the authors use the lexicon *Yukkuri* which indicates a slow-moving state (Ono, 2007). With the use of onomatopoeia *Yukkuri,* The reader is taken imagery to feel the movement of the plate which continues to move slowly.

Showing Earthquake Disaster Situations and Conditions

Earthquakes occur due to the release of energy from collisions or shifts between plates. The release of energy causes shocks, both shocks of small intensity and large intensity (The Headquarters for Earthquake Research Promotion, 2007). The author of picture storybooks, in addition to using the words 'jishin' (earthquake) and *Yureru* (vibration) also uses onomatopoeic lexions to master the situation and condition of swaying or shaking objects. The following is an example of data and analysis of the use of onomatopoeic figurative language.

Figure 3. 11 Onomatopoeia Gura Gura Indicates Moderate Earthquake



(AJ, 2004: 2-3)

Figure 3. 12 Gata Gata's Onomatopoeia Shows a Major Earthquake



(GYD, 2016:14-15)

Data 9

グラッグラグラグラ あっ!じしんだ。こわい。

(AJ, 2004: 2)

Gurak gura gura gura *Ah! Jishin da. Kowai.*

(AJ, 2004: 2)

(heard **the sound of earthquake vibrations**) Ah! There was an earthquake.

(AJ, 2004: 2)

Data 10

わあ! たなが**がたがた** ゆれたよ

さあ どうしよう？

(GYD, 2016:14)

Wā! Ta na ***gatagata*** *ga yureta yo*
Saa dou shiyou?

(GYD, 2016:14)

Waah! The bookshelf is swaying, you know (gura gura heard the sound of the bookshelf swaying)
What should it be?

(GYD, 2016:14)

Data (8) and (9) of the onomatope lexicon used to indicate the situation and condition are *gura gura* and *gata gata*. The lexicon *gura gura* is an onomatope that shows the sound or movement of vibrating objects or vibrating objects inconsistently (Moondy, 2014), while *gata gata* shows the sound and movement produced by hard objects colliding with each other. The lexicon of gura gura shows that the intensity of earthquake vibrations is smaller than that of *gata gata* (Moondy, 2014).

Apart from the onomatope lexicon, the magnitude of the earthquake can be seen from the images presented. In Figure (3.11) it can be seen that when an earthquake occurs, the lights and objects sway, while in Figure (3.12), in addition to swaying, the objects in the bookshelf scatter. From the two figures, it can be concluded that the intensity of the earthquake in the figure (3.11) is greater than (3.12). Therefore, by using onomatopoeia and looking at images, the author brings visual imagery and kinesthetic to the reader to feel the situation and conditions of the magnitude of the earthquake that is occurring. So, from the onomatope lexicon used by the author, it is also possible

to see the magnitude of the earthquake vibration intensity shown. Showing a moderate earthquake, the other onomatope lexicon indicates a large earthquake.

Shows the Right Pose in Response to Disasters

Disaster response in Japanese is called '災害対応' '*Saigai Taiou'*. Disaster response is defined as emergency response, i.e. actions taken directly during or immediately after a disaster. The aim is to save lives, ensure health and safety, and to meet the subsistence needs of affected people. Emergency response can refer to response to protect lives and emergency response that includes the provision of minimum space to sleep, as well as the provision of food, and water (Kementerian Pendidikan Jepang, 2013). The author uses the onomatopoeic lexicon *Gyu(to), maru maru, pyon, eitsu, baan, fuwa fuwa, shikkari, satto, pyuun,* and *gyut (to*) to show the situation and condition of characters in responding to disasters. Onomatopoeia that shows human movement in responding to disasters is found in stories whose thematic stories respond to earthquake disasters correctly and are intended for early childhood readers, namely HBD. The following data and examples of lexicons respond to disasters in GYD.

Figure 3. 13 Santo's Onomatopoeic Lexicon to Show Characters' Actions Immediately Moving Away from Dangerous Places



(GYD, 2016:22-23）

Data 11

じめんが**どどどどぐらぐらゆ** れたよ
ふりおとされないように **しっかりつかまって!**
ゆれが　おさまったら　さあ　どうしよう？
すべりだい　ぶらんこ じゃんぐるじむ　から おりるんだ
わんちゃん みたいに **さっと** はならよう

(GYD, 2016:22-23)

Ji men ga dodo dodo guragura yureta yo
*Furiotosa renai yō ni **shikkari** tsukamatte!*
Yure ga osamattara sā dō shiyō?
Suberi dai burankoji ~yangurujimu kara oriru nda
wan-chan mitai ni satto hana-ra-yō

(GYD, 2016:22-23)

If the ground shakes. **(heard the sound of the ground shaking)**

In order not to fall, hold on tightly**.**
If the earthquake has subsided, what should it be?
Get off the slippery jungle gym toys
Like the dog moving **quickly** away from the toy.
(GYD, 2016:22)

Data (11) is a fragment of the story of Mag and his friends playing in the park. While Mag was playing in the park there was an earthquake. The author through the narrator tells Mag and his friends to hold on tightly when the earthquake occurs and immediately leave the park when the earthquake subsides. The author wants to convey the condition of the body when responding to disasters appropriately. When an earthquake occurs, the author uses an onomatopoeic lexicon *Shikari. Shikkar* means tight, strong sturdy (Ono, 2007). Use *Shikari* in data (11) refers to describing the way the Mag holds *Jungle Gym* so as not to fall when an earthquake occurs. In addition, it is also used *sat(to*) means the action is done quickly (Ono, 2007). The author asks that once the earthquake stops it quickly / immediately leaves the playground. This immediate action is matched by the dog's running speed. Therefore, onomatopoeia is used to describe more clearly how to respond to an ongoing earthquake.

Other lexicons used by the author in responding to earthquakes, namely *Fuwa fuwa* (soft and smooth) indicate the description of objects used to protect the head and body from falling objects, and *Ban (pushing hard)* refers to pushing the door hard. *Pyon* (jumping high and far) refers to moving away to avoid dangerous objects that can cause injury such as broken glass, and *Eits* (sudden jumping movements with force).

The author uses onomatopoeia to provide disaster response education values with 'save yourself with immediate evacuation'. Evacuation in Japanese also called *hinan* (避難) is one of the disaster response measures taken to protect yourself shortly after an earthquake occurs. Evacuation is not just about going to shelters. The principle is to leave a dangerous place and go to a safe place, called "immediate evacuation", to avoid danger or disaster and ensure safety (Dewan Pendidikan Kota Tokyo, 2009). The lexicon used for this action is the onomatopoeic lexicon *Pyun* (sounds that occur when objects move quickly, such as when flying or running at high speeds). Lexicon *pyun* Demonstrate how to evacuate to avoid a tsunami by running at high speed (see analysis of data 7 and figure 3.9).

4. Conclusion

Figurative language is used in storybooks to convey the ideology or idea of truth education. The figurative languages found are metaphor (inyu), personification (katsuyu), simile (chokuyu), and onomatopoeia (seiyu). The figurative language that tends to be used is personification and onomatopoeia.

Authors tend to use figurative language that serves to beautify, concrete images, and facilitate understanding of situations and conditions before disasters, during disasters, and responding to disasters.

This research can still be developed by examining not only earthquake disaster stories but also other disasters, in addition, the object of study studied can be broader, not only picture story books or children's literature, but also other genres.

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