

SINANDONG LOCAL WISDOM TANJUNGBALAI MALAY ORAL TRADITIONS: LITERARY ANTHROPOLOGY APPROACH

Syafriani Tio Sari

Email: syafrianitiosari@gmail.com
Universitas Sumatera Utara Medan
Jalan Dr. T. Mansur No.9, Medan City, Sumatera Utara, Indonesia

ARTICLE INFO

Article history:

Received: 01/04/2019

Revised: 01/05/2019

Accepted: 01/06/2019

Available online: 30/06/2019

Keywords:

local wisdom,
sinandong,
Oral tradition,
Tanjungbalai Malay,
literary anthropology.

ABSTRACT

The sinandong oral tradition has lost its support because people rarely use this tradition. The tradition of bersinandong is currently only used at night ceremonies which are initiated in Malay traditional marriage ceremonies and as entertainment in shells party ceremonies and swinging children. Therefore, researchers are interested in raising this hum as research material so that the public can get to know it better. The writing of this thesis was done to describe the local wisdom contained in the Tanjungbalai Malay oral tradition synandong. To achieve this goal, the researcher uses literary anthropology theory. The data analysis technique was carried out by descriptive analysis. Local wisdom contained in the Sinandong oral tradition of Tanjungbalai Malay, namely hard work, education, health.

© 2020 L'Geneus. All rights reserved.

1. Introduction

Each ethnic group has a unique culture or habit that is different from other tribes. According to Sahril (2005: 9), cultural wealth includes human attitudes and behavior in life and in his life for himself, his family and the surrounding environment. In addition to visual forms, cultural wealth is also expressed in communicative and poetic language which is full of good beauty which is often used in the form of expressions, rhymes, poetry, prose, and others.

The North Sumatra Malay community is known to have high civilization and refined language skills. The elevation of civilization and refinement of language, among others, is reflected in the literary works of his oral tradition. This oral literary work serves as a medium to convey the values of Malay civilization. One of the oral literary works of the Malay people is sinandong

One aspect of culture that has attracted the interest of literary anthropologists is local wisdom. Sutrisno (Sinar, 2011: 167) said that it is almost certain that there are literary works and oral traditions that can be used as awareness for the younger generation. For this reason, the socialization of local wisdom to the community needs to be carried out so that this cultural transformation becomes a national movement.

Through this research, it is hoped that it can help present and future generations to get an overview of the past lives of their ancestors and give proper appreciation of their work. This is what encourages researchers to carry out research on this Sinandong. Moreover, they know that this sinandong contains local wisdom. This research focuses on the study of literary anthropology and local wisdom. The study of literary anthropology will help connoisseurs understand the content of the hums and the basis for researchers to analyze local wisdom in chanting.

2. Methods

This study uses a qualitative method. Bogdan and Taylor (Moleong, 2016: 4), explain that qualitative method is a research procedure that produces descriptive data in the form of written and spoken words from people and observable behavior. Descriptive data is data in the form of words, images, and not numbers (Moleong, 2016: 11).

2.1. Research sites

This research took place in Tanjungbalai Urban Village, Kota I, Tanjungbalai Selatan District, Tanjungbalai City, North Sumatra Province. The distance from USU to Tanjungbalai is approximately 175 km.

2.2. Data source

Sources of data in this study are primary data and secondary data. Primary data is data in the form of written text originating from fifteen sinandong from five sinandong, namely sinandong anak or dadong, fisherman or didong sinandong, sinandong mengonang naseb, sinandong youth, and entertainment sinandong obtained from the results of wedding recordings at night time and information obtained through interviews from informants in Tanjungbalai. Meanwhile, sinandong dobus and sinandong treatment or gubang were not sung, so the researchers did not include these two sinandong in the research data. This Sinandong will later be used to answer the problem of local wisdom in the oral tradition of the Tanjungbalai Malay sinandong.

Meanwhile, secondary data in this research are books, documents, internet, seminar results, and interviews. Written sources in the form of books, documents, and the internet, as well as the results of seminars related to the use of anthropological theory of literature.

2.3. Data Collection Methods and Techniques

In data collection, the method used in this study is the proficient method. The proficient method is used to obtain data by conducting conversations between researchers and informants (Mahsun, 2005: 93). In data collection, informants and respondents are needed. Informants are expected to be a source of data. The informants are Malay people who live in the Tanjungbalai area. Furthermore, the selection of informants was carried out with certain criteria. This is considered to maintain the validation of data or information expected by the researcher. These criteria are:

- a. Informants are over 30-65 years old (not senile).
- b. Informants were born and raised in the research location to be studied.
- c. Informants master or understand something through the enculturation process, so that something is not only known to them, but also experienced by them.
- d. Informants are classified as still engaged in or seen in the activities being researched.
- e. Informants have sufficient time to be asked for information.
- f. Informants do not tend to convey information on the "packaging" results themselves.
- g. Informants have pride in their language and culture.

Data from informants were collected through interviews, recording and recording. The items of the interviews conducted included questions about sinandong. Information about culture, myths and identity can be found in more depth through direct interviews. Conducting direct interviews with informants can provide more accurate research results. Thus, things that are doubtful can be validated. Researchers used in-depth interviews. Bungin (2010: 108) explains, in-depth interviews in general are the process of obtaining information for research purposes by means of face-to-face question and answer between interviewers and informants, with or without using interview guides, where the interviewer and informants are involved in social life. relatively long.

2.4. Data Analysis Methods and Techniques

Analyzing qualitative data according to Bodgan and Biklen (Bungin, 2010: 248) said that qualitative data analysis is an effort made by processing data, organizing data, sorting it into manageable units, synthesizing it, looking for, finding what is important, what is studied, and decided what to tell others. Data obtained from the results of document collection were analyzed using document analysis techniques or content analysis. According to Ratna (2004: 49), the content analysis method pays attention to the content of the message. In other words, as expressed by Sigit (2003: 240), "Document analysis is studying what is written and can be seen from documents. These documents can take the form of textbooks, essays, newspapers, novels, advertisements, pictures, and so on. " In this study, documents that are made into research materials are in the form of transliterated recordings, also supported by other documents, namely journal / newspaper articles, maps, pictures, and relevant research results.

The following is an explanation of the stages of data analysis in examining the Asahan synadong. This includes two stages, namely as follows:

- a. Classify, describe, and analyze local wisdom
- b. relevant in the sinadong.
- c. Draw conclusions based on the formulation of the problem, namely local wisdom
- d. sinadong.

3. Result and Discussion

3.1 Local Wisdom in the Sinadong Tanjungbalai Malay Community

a. Hard work

Hard work is a behavior that shows serious efforts in overcoming various obstacles to learning and assignments, and completing tasks as well as possible (Sibarani, 2012: 143). The Malay community based their culture in Islam always views that work is worship, an obligation and responsibility. In the life of Malay people, hard work has been passed down from one generation to another, in order to have a working spirit to uplift their dignity. The Tanjungbalai Malay community has a livelihood as fishermen and farmers, this can be seen in Sinadong Anak.

The hard work of the Malay community as a culture also exists in various proverbs such as heavy bones, light stomachs; light bones, heavy stomach. This illustrates that if you are diligent in working your life will be sufficient, while those who are lazy to work will have a difficult life.

Therefore, the Malay people are very well known as hard workers because it has become their culture, this is also seen in the Sinadong Anak poem.

b. Education

Education is a complex attempt to adapt culture to the needs of its members through academic freedom and individual education in democratic societies. While the science of education is the study of the influence of influence between students and educators in various situations to achieve educational goals (Sagala, 2009). The Malay people in the village already understand that school education is an important element for life at this time. Malays teach their children to study from childhood until death, just as it is the same as demanding knowledge to the grave. Knowledge may be any knowledge, in essence, knowledge must be knowledge that brings benefit to mankind.

c. Health

Health according to Law No. 23/1992 is a state of well-being in body, soul, and social conditions which enables everyone to live productively socially and economically. The health of our bodies is the main asset to get through the day and achieve success. A successful life

will feel in vain if we reach it in a state of pain. Success will feel complete if we are in good health and we can enjoy our hard work so far.

Health maintenance is an effort to control and prevent health problems requiring examination, treatment and / or treatment, including pregnancy and childbirth. The Malay community in maintaining health adheres to the hadith of the Prophet which says that cleanliness is part of faith. This teaching is taken from the teachings of Islam, which in fact are Malays who are Muslim. Based on this hadith, the Malays must maintain cleanliness. If the house and self are clean, it will avoid disease. If you avoid disease, of course you will be healthy.

d. Cultural Creativity and Preservation

Conservation in KBBI comes from the root word sustainable, which means to remain unchanged forever. Then, in the rules of using Indonesian, the use of the prefix and the suffix means to describe a process or effort (verb). So based on the key word sustainable plus the prefix and suffix, what is meant by preservation is an effort or process to make something remain unchanged forever. Can also be defined as an effort to maintain something so that it remains as it is. Culture according to KBBI is something that has become a habit. A good culture should be preserved and even developed. Even though there are many influences from the outside world (globalization), how good is it that we don't leave our culture.

e. Environmental care

Environmental care is an attitude and action that always seeks to prevent damage to the natural environment around it, and develop efforts to repair natural damage that has occurred (Sibarani, 2012: 144). The struggle of the Malays with nature in terms of agriculture, forests and water helps the Malays to lay the foundations for their society and culture. Nature for the Malays is a source of security, so nature is lived as the power that determines their safety and destruction. Therefore the sensory realm for the Malays is an expression of the supernatural, namely the powerful mystery that surrounds it, from this realm the Malays acquire their existence and depend on them. Nature is an expression of power that ultimately determines life.

Rachmatullah (2010: 64-65) stated that the guidelines for the life of the Malay community in protecting the natural environment are that whoever understands his place in society and the world, then he also has the right inner attitude and thus will also act appropriately. On the other hand, whoever allows himself to be carried away by his lust and self-interest, who neglects his duties and is indifferent to harmony and respect, thus testifies that he has not understood his place in the whole universe.

f. Politeness

Polite manners, namely behaving in a way that is accepted and appreciated by the social environment shows respect, concern, and concern for others. The Malay community is also taught politeness which can be seen from the verse Sinandong Anak below. Intan sari gumalo Mak Uteh oi. One mistake that breaks us One act of becoming kato (3.Sinandong cuddles a child) The above verse says that do not be wrong in thinking and doing. Wrong thinking will make us corrupt or lost, whereas if we are wrong in our actions it will become a conversation for others, and make our name become tainted. Good behavior is the result of good thinking, good character and behavior expressed in an action. This can also be seen from the Sinandong Anak verse below.

Come on, cute, come on, honey Come on, cute, cute, cute, baby Do good to people too dear Doing good, even people care (6. Sinandong puts children to sleep).

g. Solidarity

Social solidarity or a sense of social solidarity is a spiritual potential, joint commitment and national identity, therefore Social Solidarity is the conscience of the Indonesian nation which is replicated from attitudes and behavior based on understanding, awareness, belief in

responsibility and social participation according to the abilities of each. -Each community member with a spirit of togetherness, willingness to sacrifice for others, mutual cooperation in togetherness and kinship.

h. Commitment

Commitment in KBBI is an agreement (attachment) to do something; contract. Commitments are promises to ourselves or others that are reflected in our actions. Commitment is complete recognition, as a true attitude that comes from the character that comes out of a person Commitments are easy to say. But it is more difficult to implement. Saying something and going to do it with full responsibility is an attitude of commitment. Commitment is often associated with goals, both those with positive goals and those aimed at negatively.

i. Harmony

Harmony is a way of life for every human being which has certain parts and goals that must be maintained together, mutual help, tolerance, not being hostile to one another and taking care of one another. Therefore every January 3 is declared a day of national harmony. In Indonesian the meaning of rukun is:

- 1) Rukun (nominal), means: Something that must be fulfilled for the validity of a job, such as the illegitimacy of a human being in prayer which is not sufficiently qualified, and rukunya principle, which means foundation or joint: everything is done well without deviating from the harmony of religion.
- 2) Rukun (adjective) means: Good and peaceful are not contradictory: we should live in harmony with our neighbors, have one heart, agree. Merukunkan means: to reconcile makes one heart unified. Harmony means: about living in harmony; harmony; agreement: harmony of life together.

Harmony means agreeing on existing differences and making these differences a starting point for fostering a social life that is mutually understanding and accepting with sincerity and sincerity. Harmony is the condition and process of creating and maintaining various patterns of interaction among autonomous units (elements / sub-systems).

The principle of harmony is applied in all areas of life. Harmony is always maintained by all members of the community to create a harmonious atmosphere without fuss or dispute. The principle of harmony aims to maintain society in a harmonious state. Rukun means "being in a state of harmony", "calm and serenity", "without quarrels and quarrels", "united in the intention of helping one another" (Suseno, 1991: 39).

j. Gratitude

The word gratitude comes from the word "syakara" which means to open, as opposed to the word kafara (kufur) which means to close. Meanwhile, according to the term syara gratitude is recognition of the blessings that Allah has given, accompanied by submitting to it and using these favors according to Allah's will. Imam al-Qusyairi said, "the essence of gratitude is acknowledgment of the blessings that Allah has given which is proven by submitting to Him. So, gratitude is using Allah's blessings according to Allah's will as a giver of blessings. Therefore, it can be said that true gratitude is expressing praise to Allah verbally, acknowledging by heart the blessings of Allah, and using those blessings according to Allah's will. An attitude of gratitude needs to become the personality of every Muslim, this attitude reminds us to be grateful to the giver of favors (Allah) and the intermediary for the favors he gets (humans). With gratitude he will be willing and satisfied with the blessings of Allah SWT that he gets while continuing to increase his efforts to get better favors.

4. Conclusion

Local wisdom in the Sinandong Tanjungbalai Malay community is hard work, education, health, cultural preservation and creativity, environmental care, politeness, loyalty, harmony, commitment, and gratitude. Hard work can be seen in Sinandong rocking a wife's child, even though she has to take care of a child and a husband, she still goes to the fields. Education for the Malays is very important especially about religion, since childhood their children have been taught to be able to read the book (Al-Quran), pray and fast every year as this religious commandment can be seen in the Sinandong verse mengonang naseb. Health for Malay people is very important, therefore they always take care and care for the environment to keep it clean so that they are protected from disease, as can be seen from the Sinandong poetry to cradle and cuddle the child (child sinandong). The Tanjungbalai Malay community still upholds the preservation and cultural creativity of their ancestors as well as this traditional food seen in young sinandong. Courtesy and solidarity at Sinandong cuddle children who are taught by parents to their children to always do good wherever they are in the village to maintain harmony, seen in the verse mengonang naseb. Commitment also exists in Malay society Tanjungbalai they promise not to look for other men, this is seen from sinandong young people.

5. Reference

- Bungin, Burhan. 2010. Penelitian Kualitatif (Komuniasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya). Jakarta: Predana Media Group
- Craib, I. 1994. Teori-Teori Sosial Modern: dari Parsons sampai Habermas. Terjemahan Paul S. Baut dan T. Effendi. Jakarta: Rajawali.
- Dewi, Rospita Sari. 2015. "Representasi Nilai-Nilai Sosial dan Budaya dalam Sinandong Asahan di Batubara". (Tesis). Medan: Sekolah Pasca Sarjana, Universitas Muslim Nusantara.
- Erwany, Lela. 2012. "Strukturalisme „Dadong" Senandung Asahan Tanjung Balai" dalam Bahtera, Jurnal Pendidikan Bahasa dan Sastra Indonesia, Volume IV. Medan: FKIP UMSU
- Erwany, Lela. 2013. "Citra Arketipe Senandung Hiburan dalam Sinandong Asahan Melayu Batubara" dalam Bahtera, Jurnal Pendidikan Bahasa dan Sastra Indonesia, Volume VI. Medan: FKIP UMSU
- Fang, Liaw Yock. 1991. Sejarah Kesusastraan Melayu Klasik. Jilid I dan II. Jakarta: Erlangga. http://id.wikipedia.org/wiki/Kota_Tanjungbalaidiunduh pada tanggal 6 April 2017
- <http://seputarpengertian.blogspot.co.id/2015/08/pengertian-kerukunan.html> diunduh pada tanggal 26 Juli 2017
- Maha, Rahim. 2002. Cerita Rakyat Tanjungbalai dan Sekitarnya Tentang Kisah Asal Mula Lagu: Didong, Senandung, Aloban Condong, Beserta Tari: Gobang dan Patam-Patam. Tanjungbalai: Dinas Pendidikan dan Kebudayaan Kota Tanjungbalai
- Mahsun. 2005. Metode Penelitian Bahasa. Jakarta: Raja Grafindo Persada.
- Moleong, Lexy J. 2016. Metodologi Penelitian Kualitatif. Bandung: Remaja Rosdakarya.
- Nor, Wan Daud. 1991. Penjelasan Budaya Ilmu. Kuala Lumpur: Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia.
- Osman, Mohd. Taib. 1986. Warisan Puisi Melayu. Kuala Lumpur: Dewan Bahasa dan Pustaka. Peursen, van C.A. 1998. Strategi Kebudayaan. Jakarta: Kanisius.
- Rachmatullah, Asep. 2010. Falsafah Hidup Jawa. Yogyakarta: Logung Pustaka.
- Ratna, Yoman Khuta. 2004. Teori, Metode, dan Teknik Penelitian Sastra. Yogyakarta: Pustaka Pelajar.
- Ratna, Yoman Khuta. 2011. Antropologi Sastra, Peranan Unsur-unsur Kebudayaan dalam Proses Kreatif. Yogyakarta: Pustaka Pelajar.
- Sagala, Syaiful. 2009. Konsep dan Makna Pembelajaran. Bandung: Alfabeta.
- Sahril. 2005. "Senandung Sebagai Pentas Sastra, Eksplorasi Puisi Lisan: Suatu Tinjauan Etnopuitika" dalam Medan Makna. Balai Bahasa.
- Sahril. 2007. "Senandung dan Estetika Melayu" dalam Medan Makna. Medan: Balai Bahasa.
- Sibarani, Robert. 2012. Kearifan Lokal, Hakikat, Peran, dan Metode Tradisi Lisan. Jakarta: Asosiasi Tradisi Lisan.
- Sigit, Soehardi. 2003. Pengantar Metodologi Penelitian Sosial-Bisnis-Manajemen. Yogyakarta: Bagian Penerbitan Fakultas Ekonomi Universitas Sarjanawiyata Tamansiswa.
- Sinar, Tengku Silvana. 2011. Kearifan Lokal Berpantun dalam Perkawinan Adat Melayu Batubara. Medan: USU Press.
- Suseno, Franz Magnis. 1991. Etika Jawa: Sebuah Analisa Falsafati Tentang Kebijaksanaan Hidup Jawa. Jakarta: PT Gramedia

- Tim Redaksi Pusat Bahasa Departemen Pendidikan Nasional. 2005. Kamus Besar Bahasa Indonesia. Jakarta: Balai Pustaka.
- Wellek, Rene, Austin Warren. 1989. Teori Kesusastraan. Penerjemah Melani Budianta. Jakarta: Gramedia.
- Yuwono, Untung. 2007. Gerbang Sastra Indonesia Klasik. Jakarta: Wedatama Widya Sastra.