

Malay Oral Literature on Asahan Riverside and Flood Prevention

Wan Syaifuddin¹

¹Post-Graduate Studies (Doctoral), Faculty of Cultural Studies, Universitas Sumatera Utara, Medan, Indonesia

Keywords: Oral literature, Asahan River, Flood Prevention.

Abstract: This research reveals values in Malay oral Literature among people who live on Asahan riverside, North Sumatera, Indonesia. This area is danger area with flood. Nevertheless, the existence of the area is also can cause flood to occur. One of the cause factor is lack of awareness in maintaining relationship between human and their environment proportionally. This research tries to find out how oral literature 's values guide society's behavior not to damage their environment. The purpose of this research is to make sure those values are tide up in mind and behavior of people who live in on the riverside. This research uses qualitative-descriptive with socio and literature reception approach. This research shows that the values of Malay oral literature among society who live on Asahan riverside in North Sumatera- Indonesia have relationship with their behavior because those values have connection with people beliefs toward Islam. Those values can be used as flood prevention

1 INTRODUCTION

Asahan river is one of river in North Sumatera province, Indonesia. Based on the record of National Bureau of Flood Prevention (PNPB) and Sumatera Office of River Territories (BWS) also Organization Office of River Bank Area (BPDAS) in North Sumatera, Indonesia, flood occur in certain time every year. Annual flood occur not without any cause. One of the cause, is the uncovered condition of forest at upper reaches of Asahan river. This due to the action of people near Asahan river who cut down trees improperly (known as Hydrology Ecology) and at the lower reaches is found improper structure and arrangement in organizing houses and buildings, sanitary and drainage (known as Hydrology Technical) [3]. Meaning there is lack of awareness of the people who live at the riverside area in understanding their mutual relationship with their environment.

The space orientation of Malay society, basically refer to river territorial. In Malay society's beliefs, that is Islam, the esthetic dimension or the beauty of the river has high values. Therefore, Malay society, in most social studies-often called aquatic-religious society. Observing those behavior and the existing of the river, make on one side the river cosmic for Malay society on Asahan riverside

as the substance or creative concept for oral literature which reflected in local wisdoms. On the other side, that existence also can be used as guidance for society behavior not to damage their environment and keep its beauty so they can prevent flood.

Research on Malay oral literature's values as local wisdom on Asahan riverside make those values keep on existing in forming cultured, educated, noble character, and religious people because basically those values as the mirror to reflect and to supply the society with sufficient needs, meaning that values and norms in the texts are collective dreams because its relevancy to various live aspects toward the environment [6]. This includes the behavior in maintaining the riverside area. But actual efficiency in planning the society behavior toward Asahan river which oriented to oral literature- systematically, directly, and creatively way have not been done yet [8].

Based on this condition, the need of values as the part of local wisdom to maintaining Asahan river is needed. Therefore, in this chance on ICOSTEERR 2018, the discussion of research on keeping and maintaining Asahan river in North Sumatera, Indonesia is presented. The purpose of this discussion is to anticipate every behavioral and cultural changes with local wisdom usages, that is

values in Malay oral literature. Asahan river is one of the symbols of Asahan regency. On the period of Kesultanan Asahan, the bureaucracy activities and the center of the city is on this riverside. In history record, Asahan river is the space of ship lines and transportation. This function is still exist until nowadays although not so widely used [2].

2 METHOD

Values of Malay oral literature work is not comprehend from the outer layer only, but more over it implant to the fiber of the language, the rhythm of the voice and *adat* utterances. It is the flesh tradition of Malay society, Therefore, to comprehend those norms and values in arranging society behavior through mimesis of those values and norms. For that objectives, this research uses qualitative-descriptive method accordance with approach theory which put the role of the reader or the researcher in interpreting a work, that is Esthetic reception theory.

In applying this approach, when the researcher face the texts, he is tied with various factor, condition and situation. Researcher has different experiences and knowledge so the researcher will find different responds or opinions toward the texts [9]. The researcher in in the interaction process with Malay oral literature texts in Asahan river deals with unstable variable because of the condition and situation. The responds of the researcher can be done in various norms and values. Researcher realize that if one text gets different opinion it can be said that the text has good impact and this can be the criteria of its “esthetic values”

Based on the method and approach, the analysis starts by collecting the Malay oral literature works which live and develop in society in the research area. After that, revealing and interpreting norms and values in maintaining and arranging Asahan river.

3 RESULTS AND DISCUSSIONS

By recording the inventory, text content of Malay oral tradition which related to society’s behavior to maintain the Asahan. One narration text and twelve expressions or *Petuah Adat*.

1. Narration Text

No	Informan	Title /Synopsis	Descriptio n
.	Dato’ Aziz Taher, Dato’F iliansyah	<p>“<i>Pelanduk Terkial-Kial</i>”</p> <p><i>Seorang pemuda bergelar Dato’ Sungai meluahkan rintihan hatinya karena merasakan keadaan di sekitar sungai yang merana kelak dikemudian hari mencana juga terhadap makhluk-makhluk yang hidup di banjaran sungai Asahan. Konon rasanya kehidupan yang ada menguak rasa hingga kepada wanita-wanita menjauh terhadap lelaki atau perjaka-perjaka yang hidup di lingkungan banjaran Sungai Asahan arena tidak bernasib baik. Suatu saat mengatasi keadaan ini Dato’ Sungai membuka lahan pertanian di hamparan pinggir sungai Asahan. Hamparan ini ia tanami dengan sayur mayur. Kelak ia bercita-cita bila sudah menghasilkan, maka ia akan membuktikan bahwa tidak sesungguhnya para lelaki tidak berdaya mengolah lingkungan sebagaimana perilaku wanita terhadapnya. Namun, saat hamparan sayur mayur dapat dituai, sayur mayur diranap terlebih dahulu oleh “entah siapa”. Tiada kalah akal atas kebenciannya terhadap perbuatan itu, maka ia buat ranjau yang disebut “jerat sembilan”. Jerat dapat menangkap pelakunya, yaitu “pelanduk betina”</i></p>	<p>The story telling is formed in Art-singing tradition, accompanied by the music instrument tool called “picolo”.</p> <p>This story telling is also formed in Art-dancing performances at “malam berinai” on Marriage ritual custom of Malay Asahan Pulau Rakyat.</p>

		<p><i>perambas sayur mayur yang ditanam. Oleh karena kaki pelanduk betina terjatuh ranjau, maka ia terkial-kial. Namun, saat pelanduk terkial-kial, sembari ia memanggil anaknya. Lalu anak pelanduk datang dan pelanduk mempersilakan anaknya untuk menyusu padanya. Dato' Sungai tidak jadi melaksanakan hajat marahnya, yaitu akan membunuh pelanduk betina. Melainkan Dato' berkata bukankah sungai sesungguhnya demi kehidupan makhluk ciptaanNya ,yang hidup di alam ciptaanNya ?. Bukankah pelanduk memakan sayur mayur demi kehidupan anak-anaknya ?. Sejatinya pelanduk me buka hati untuk ingat jasa ibunya. Dato' Sungai sangat menghormati jasa-jasa seorang ibu ?. Demikianlah ceritanya.</i></p>	
--	--	--	--

			<p>existed; iii)things that have been done at the river might seen and witnessed by somebody.</p>
3	<i>Genggam bara api, biar sampai jadi arang.</i>	Zakaria	<p>i)This <i>petuah adat</i> is presented and delivered on “Ritual Jamu Kampung”; which means ii)Life at the river needs tough physic and tough soul; iii)Behavior at the river need awareness and patience to gain safety both in life and the life after.</p>
4	<i>Sakit mata memandang, lebih berat bahu memikul</i>	Badar	<p>i)This <i>petuah adat</i> is presented and delivered on “Ritual Cukur Rambut”; which means ii)Bad impact from bad things done in the river is very hard to live with; iii)The advantages of the river can turn to bad-deed in life.</p>
5	<i>Sehari selebar benang, lama-lama menjadi kain.</i>	Kamaruddin	<p>i)This <i>petuah adat</i> is presented and delivered on “Ritual Khitanan”; which means ii)No matter how small it is, is able to cause give big impact.; iii)Any bad deeds will slowly bring disaster.</p>
6	<i>Berani karena benar,</i>	Sormin	<p>i)This <i>petuah adat</i> is presented and</p>

2. Expressions /Petuah Adat

N o.	Expressions/ Petuah Adat	Informan	Description
1	<i>Benih yang baik jatuh ke sungai, menjadi pulau. Benih yang buruk, jatuh ke bumi menjadi bencana.</i>	T. Sahrul	<p>i) This <i>petuah adat</i> is delivered on “Ritual Jamuan Sampan”; which means ii) Do not ever damage the river; iii) River as the source of life which can “talk”</p>
2	<i>Buat atas karena sirambang mata</i>	Ridwan	<p>i)This <i>petuah adat</i> is delivered on “Ritual Jamu Sungai”; which means ii)something is not to be said if not present and</p>

	<i>takut karena salah</i>		delivered on “Istiadat khatam Ngaji”; which means ii) Do things according to the function and benefit.; iii) Be good to others.
7	<i>Ular menyusur akar, tidak akan hilang bisanya.</i>	Awang	i) This <i>petuah adat</i> is presented and delivered on “Ritual Jamu Sampan”; which means ii) Do good things to the river; iii) No good things will turn bad things.
8	<i>Sekilas ikan di air, tahu jantan betinanya</i>	Ajang	i) This <i>petuah adat</i> is documented when delivered on “Ritual Membelah Kayu”; which means ii) Many advantages and good things of the river for people daily lives; iii) We will earn bad impact as much as high stream in the river, if we do bad things to the river.
9	<i>Beruk di hutan disusukan, anak digendong mati kelaparan</i>	Syaiful	i) This <i>petuah adat</i> is documented when delivered on “Ritual Jamu Sungai”; which means ii) Every little things we do for the river will bring advantages; iii) Things will turn more badly when flood comes.
10	<i>Lepaskan</i>	Bahaudin	i) This <i>petuah adat</i> is

	<i>anjing tercepat, air susu dibalas tuba</i>		presented and delivered on “Ritual Jamu Kampung”; which means ii) Do bad things to the river will earn bad impact.
11	<i>Cacing menyolok mata, kulit menunjukkan isi</i>	M. Lokot	i) This <i>petuah adat</i> is presented and delivered on “Ritual Jamu Sampan”; which means ii) Flood will harm people. Bad things causes misery.
12	<i>Kaduk naik junjung; harapkan pagar, tapi pagar makan padi</i>	Ruslan	i) This <i>petuah adat</i> is presented and delivered on “Musyawarah Kampung”; which means ii) Hope for bad things causes misery; iii) Against good-deed will earn bad things from others.

3.1 Discussions

Narration text, titled “*Pelanduk Terkial-kial*” (PTK) and expressions or *Ungkapan Petuah Adat* (UPA) above, which described in right columns are the meaning of each expressions. If refers to the media they are expressed, that is as ritus or ritual of Malay society customs in Asahan river, PTK and UPA introduce the connected pattern and their ability in supporting one object and subject which tied up with the river cosmic for uniting the society *kedaulatan* toward Asahan river. Thus, CPTK and UPA are the highest comprehending of the society who live in Asahan river side for the nature behavior around them in daily lives.

The meaning of PTK and UPA shows that through building norms and values of Asahan river maintenance, by doing: ; i) *Halal* and advantages behavior, that is every action and behavior should be based on Islam teaching, do not break *Adat istiadat*, and do not against government rules. In CPTK texts said that */Dato’ berkata’ bukankah sungai*

sesungguhnya demi kehidupan makhluk ciptaanNya?/, whereas in UPA said */Genggam bara api, biar sampai jadi arang/*. The text of CPTK and UPA mean that the attitude toward the river need awareness and patience to gain safety in life and life after death. Beside that, the harmony among people and their environment and *taqwa* to Allah; ii). Every one should has good niat. In UPA it is said */Ular menyusur akar, tidak akan hilang bisanya/*. It shows to behave with good deeds to the river. Take advantages from the river without asking for prosperity. Because of that, if one doe good-deed and *ikhlas*, nothing will turn bad. One should be *ikhlas* and with self-awareness; iii). Beneficial behavior, that is brings benefit to oneself, society, nation and country. It refers to the meaning of */Beruk di hutan disusukan, anak digendong mati kelaparan/* It shows nothing is useless if it is for the sake of the river, it will bring more benefit to the people and in believing God and lack in keeping the river in good condition will bring disaster to life; iv). Knowledge behavior refers to UPA */Kaduk naik junjung; harapkan pagar,*

tapi pagar makan padi/ which means if one does not understand or have any knowledge about life in the river side, high and low stream, he will suffer. His life will far from beauty and prosperity also *tawakkal*. Those expressions are based on knowledge; v). Proper and suitable behavior refers from UPA */Cacing menyolok mata, kulit menunjukkan isi/*. It means work should be properly done and able to be done by everyone, also work should be natural and humanity.; vi). To carry, to be carried out and loyal behavior refers from UPA */Benih yang baik jatuh ke bumi menjadi bencana/* which means in doing something concerning with river and its cosmic is a capability and doing something should be loyal, both to the work and to the society because it will affect the life; vii). Dedicate Behavior, */Buat atas karena sirambang mata/* that is commit to the dedication, *petuah* and advice; viii). Polite Behavior, */Berani karena benar, takut karena salah/* which means act noble and gentle, do not do rough thing and say bad thing in the river side. River is the eternal life to human.; ix). Punctual Behavior and smart */Sehari selembat benang, lama-lama menjadi kain/* This UPA means to appreciate time accurately and use time properly to prevent flood.

Through this reception mechanism as stated on the expression text or *Petuah Adat*, shows that Malay people who live in Asahan riverside know the meaning of their lives. Knows who and what are in their environment. Because of that, Malay people

who lives at the upper reaches and lower reaches of the Asahan river, Asahan regency able to show their thinking and understanding pattern to alert their generation as guidance in understanding complicated problem due to living in the Asahan riverside area.

Basically, PTK and UPA 's meaning is metaphor towards the Malay society lives. Realizing the inferior value towards the area which they lived in, that is Asahan riverside area. This Malay society personal area with the comprehending and believing which translated into the culture in their lives. It is stated that it is the Malay embryo in Asahan river to make the existence of role and function of oral literature in their lives by making the norms and the values as the life arrangement at the river cosmic and their *Allah ..itulah benih Melayu di Sungai Asahan yang berpelampung meredah lautan kehidupannya di Sungai Asahan melimbang dirinya dipelimbang demi penataan DAS Asahan untuk diperlihatkan nilai emas kepada masyarakat terhadap buana sungai dan Tuhannya* [5].

4 CONCLUSION AND SUGGESTION

4.1 Conclusion

Based on the discussions above as the existence of Malay oral literature texts that is expressions and *Petuah Adat* as local wisdom of the society who lives in Asahan riverside area, can be concluded that those expression have aroused the society awareness towards their relationship (both physically and mentally) with their environment. This understanding could maintain and planning that awareness and able them to prevent flood. Observing the situation where the expressions is uttered and given, can be realized that each expression has dynamic strength toward the society behavior. And because each value is natural and sacred, it is something strategic to build society identity and to maintain their behavior toward the river. Moreover, the emotional bonding between the values of PTK and PTA values and the society is very strong. That bonding can rise their confidence and their dignity.

4.2 Suggestion

For empowering the values and norms which revealed in Malay oral literature in Asahan riverside toward its society, media is needed for that purpose.

That media is poster as the visual combination of the strong plan and message delivering to catch attention of the society. More than just giving suggestion but formed in action so it is meaningful in memory and life. Principally, poster is a suggestion in illustrated form, with the purpose of catching attention, offering, motivating, or showing main idea, facts or certain event. For that purpose, the poster will be placed at certain public areas and along the area of Asahan riverside. Poster as media in planning Asahan river is not only based on sequences of words to deliver special ideas or special messages but the power of those meaningful words which refer to norms, and values in PTK and UPA.

Venkatesan, Priya. "Reception Studies in France: Social Context, Reader Interpretation and the role of Julia Kristeva". *Vol.9. Number . p.111-124*. Spring: The Johns Hopkin University Press. 2009.

REFERENCES

- Agger, Ben. *"Teori Sosial Kritis, Kritik, Penerapan dan Implikasinya"*. Yogyakarta: Kreasi Wacana. 2013.
- Badan Pusat Statistik Kabupaten Labuhan Batu. *"Labuhan Batu in Figures"*. Labuhan Batu: Cooperation of Statistic of Labuhan Batu Regency and Archieves, Library and Documentary Office of Labuhan Batu Regency. 2013
- Hoang Vinh Hung, Rajib Shaw, Masami Kobayasi. *"Flood risk Management for The Riverside Urban Areas of Hanoi: The Need for Synergy Urban Development and Risk Management Policy"*. *Disaster Prevention and Management: An International Journal*. Vol.19. Issue 1. ISSN: 0965-3562. 2010
- Korner, Axel. *"The Risorgimento's literary canon and The Aesthetic of Reception: Some Methodological Consideration: Journal of The Association for the Study of Ethnicity and Nationalism (ASEN)*. Vol 15. Issue 3. July 2009
- Salleh, Khalid. *"Tak Melayu Hilang di Dunia"*. Kuala Lumpur: Rentak Positif. Sdn. Bhd. 2011
- Syaifuddin, Wan. *"Pemikiran Kreatif dan Sastra Melayu Tradisi"*. Yogyakarta: Penerbit Gading. 2016
- Syaifuddin, Wan. *"Buana Sungai, Hutan, dan Adat Melayu Suluh dalam Membangun"* dalam *"Pemikiran Guru Besar Universitas Sumatera Utara untuk Pembangunan"*. Medan: USU Press. 2017
- Syaifuddin, Wan. *"The River Planning based on Local Wisdom (Case study: Upper reaches of Sungai Deli Medan, North Sumatera)"*. Proceedings International Conference on Arts and Culture p.310. ISBN 978-602-60820-2-2. Bandung: Post Graduate Program of ISBI Bandung. 2018
- Syaifuddin, Wan. *"Malay Oral Literature on Billah Riverside and Flood Prevention"*. Proceeding of the 5th International Conference on Community Development (AMCA). Atlantis Press. Series: Advances in Social Science, Education and Humanities Research. Publication: August 2018. ISBN:978-94-6252-561-0 ISSN: 2352-5398